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August

1900

de God's Willing Subjects.

the earth may lie in wickedness,
to be crushed. But though Joseph
in the court of Ahasuerus, God
"Hath he said and will he not
good?"

es the souls condemned to death,
then his saints complain,
he said that praying breath
ever spent in vain."

es the moral power of the church
ually enlarging, with every convert
and pray on earth for its enthralled
hope in God; but our hope would
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Prof. Kendall P. Brooks, Pontiac

August

1900

Kendall Brooks.

THE

106398

BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE EXECUTIVE COMMITTEE

OF THE

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THE

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VOL. XXIX.

JANUARY, 1849.

NO. 1.

MISSIONS JUDGED BY THEIR SUCCESS.

Missions for the propagation of Christianity among the heathen can no longer be regarded as doubtful experiments. The grounds of attack and defence, therefore, have undergone an entire change. Thirty or forty years ago, such undertakings were represented by those who opposed them, as fanatical and utopian; as begun under the influence of a misguided zeal, and never likely to answer the purpose, or reward the benevolent exertions and sacrifices of their projectors.

The friends who espoused the cause, knew too well the nature of the work in which they had embarked, to be put down or discouraged by this mode of assailing them. Their enterprise was founded on a correct knowledge of the nature of Christianity, as a message from God to man, and as adapted to all the diversified evils which belong to his fallen nature. They were fully persuaded that it was the will of God the gospel should be preached to every creature; and that, though they might err in the selection of instruments, or in the choice of spheres of action, God would regard with approbation the effort to promote his glory, and sooner or later smile upon it with success. Success, come when it might, however, they never alleged as the proper ground of their engaging in the work. They knew that it was the prerogative of God alone to give it in answer to prayer, and in connection with effort, while it was their duty in faith and patience to wait for it.

I grant that if success in such a cause were indefinitely delayed, it would lead to some important considerations. It would induce suspicions as to the nature of the work attempted; as to the construction put upon the revelation of the will of God; and, finally, as to the divine origin and design of Christianity itself. For if any part of the communication from heaven be clearer than another, it is the intimation, that the blessings of the gospel, as they are adapted to all, so they are destined by God to be enjoyed by all the nations of the earth. If, therefore, all attempts to propagate the gospel should fail, it would follow either that we are incapable of understanding its revelation, or that something of a very mysterious nature belongs to the designs of God respecting it.

So far from being under the necessity of looking at the subject in this light, we have been furnished with evidence of the most satisfactory kind, that the experiment has succeeded to the full extent, if not of the wishes, at least of the expectations of those who have tried it; that in every instance where the attempt has been judiciously made by proper instruments, and sufficiently persevered in, success to a greater or less extent has taken place; and that on the whole, the results have been so satisfactory, as to present a complete answer to every objection, and the fullest encouragement to proceed.

There is such a thing as being impatient of labor, or of waiting for its results; of entertaining too magnificent ideas of the amount of our own doings; and of assuming the attitude of menace and reproach, because every thing is

not according to our mind. It is possible too to forget, that when a gigantic superstructure is to be raised, a platform or foundation of proportionate extent must be laid. It seems to be expected by many, that the cupola should be rising into view, before there has been time to accomplish the work under ground. It is overlooked, that a very large portion of the work which has been done by missionary societies and missionaries, during the last thirty or forty years, has been chiefly preparatory in its nature. Much labor has been employed to overcome difficulties and obstacles which stood in the way of the work at home, or of its introduction into various countries abroad. The efforts required to subdue positive hostility to missionary undertakings have been great, and required much wisdom and perseverance. To have succeeded thus far in commanding public confidence and approbation, is alone of vast moment to the future interests of the work. It is but within a few years that the cause has acquired the appearance of magnitude, or that the operations have been conducted on a scale at all worthy of it, or of the persons who espouse it. Yet we are already told that our success is nothing, compared with our means.

Many of our most valuable and efficient missionaries have been employed rather as pioneers, than as regular soldiers; their time and talents have been chiefly devoted to the compilation of grammars and dictionaries of new and difficult languages; to the translation of the scriptures, and of other valuable works, into those languages; to the forming of systems, and conducting seminaries and schools for education; in short, to the construction of a vast apparatus of means for attack and defence, which may be more extensively and effectually employed by others than by themselves. What has absorbed the chief part of the time, strength and talents of the Baptist missionaries at Serampore?—translations, dictionaries, schools and school books. The same remark will apply to many of the missionaries belonging to the London Missionary Society, in India, China, and the Chinese Archipelago. In Madagascar, in the Mediterranean, and in Siberia, a great part of their employment has been of this description.

To have overcome the difficulties which were in the way of these preliminary objects, ought not to be regarded as a small matter. I am aware I shall be told that these are, after all, but means, however important they may be in themselves. I answer they are ends as well as means. They are legitimate objects of Christian labor; many of them will not require to be done again; and the man who has accomplished them ought not to be considered by his brethren as having lived in vain.

Is it nothing, considering the vast fabric of superstition, idolatry, and oppression, which we have begun to assail, that a slight vibration only begins to be perceptible? Our success ought not to be estimated merely by the cost and labor employed, but in connection with the opposition which we have to encounter. In this point of view our means are really insignificant. With our feeble energies directed against hundreds of millions, is it nothing that a few outposts have been carried? that some alarm has been created? that the sound of war has penetrated the lines, and been heard even in the centre of the camp? All this it seems is nothing, because we have not carried the main fortress; or at least overcome a large portion of the enemy.

It is not correct, that there has been little success even in the work of conversion, where the proper means have been employed. Are the conversions of the South Sea islanders forgotten? Both in regard to numbers, and to the effects of the gospel on the individuals, these conversions have no parallel, except in those of apostolic times. But not to look exclusively at the work in this quarter, I am not afraid to assert, that, with few exceptions, wherever fit men have been employed in directly addressing the heathen on the subject of Christianity, they have not labored in vain; and that the success which has followed laborious and persevering exertion will bear a fair comparison, all things considered, with what takes place among ourselves. I challenge inquiry on this subject; and refer for the truth and accuracy of my statement to many parts of India, and Africa; and to the West Indian Missions, belonging to the Moravians, the Wesleyan Methodists, and the Baptists.

Instead, therefore, of pouring forth complaint and discouragement, it becomes us to adopt the language of thanksgiving, and to humble ourselves before God for our own unbelief and unprofitableness. The failure has been on our part,

not on God's; and when we are prepared "to consecrate ourselves to the Lord, and our gain to the God of the whole earth," we shall be strengthened by him "to beat in pieces many people, and gather them as sheaves into the floor."—*Rev. Wm. Orme.*

THE REASONS WHICH MAY JUSTIFY QUALIFIED INDIVIDUALS IN DECLINING THE MISSIONARY SERVICE.

What reasons are sufficient to justify an individual qualified for missionary service, declining that service, and spending his days at home?—I would suggest the following general considerations.

1st. The evangelization of the world is given in charge by Christ himself to his disciples *generally*; consequently, while the work remains unaccomplished it is binding upon *all*. And each individual disciple must conceive himself as specifically included in it, unless he be able to show good cause of exemption. The aged, the very young, the weak in bodily health or mental capacity, are, without difficulty, struck off the roll of those to whom the charge applies in the way of personal engagement in the service of Christ. With them we have, therefore, at present nothing to do. We have before us men qualified for the work, but deliberating whether they ought to be exempted on other grounds.

2d. As Christ does not require any one to put himself into actual service as a minister or missionary by breaking through the established rule of duty in ordinary life, so he cannot *approve* of any one forsaking unwarrantably any part of duty in order to engage personally in the work of an evangelist to the heathen: consequently there is a danger of entering upon it uncalled and unapproved, as well as a danger of criminally declining it. But,

3d. The nature of *this* service is such that there is little reason to fear that more persons will offer themselves as candidates for it than ought to be employed in it. Hitherto the proportion of candidates has fallen miserably short of the number requisite upon any reasonable calculation for fulfilling the *divine charge* to preach the gospel to every creature; while the nature of *home service* in the ministry is such, that there is no danger of there being an inadequate supply of candidates for all its departments. Further, there is every reason to believe that there will always be a sufficient number of secular men for conducting every plan of Christian benevolence or general usefulness at home.

The deduction from this is, that a plea of exemption from foreign service founded solely upon the call to engage in the ministry at home, or to fill any useful station in society, must be viewed as inadmissible.

4th. That as it is the unquestionable duty of a Christian to provide for his own, it follows that in a case where parents or other relatives are dependent on one who proposes himself as a candidate for missionary service, he cannot consistently with duty leave them unprovided for; but if they may and will be provided for in the event of his leaving them, they cannot justly detain him, nor can he in ordinary cases justifiably decline the service on their account.

5th. That when the affection of parents or other relatives, or their indifference to the cause of Christ, or other hostility to it, or other similar motive, prompts them to oppose a fit person's embarking in this cause, it might go far to ascertain the path of duty simply to consider how such a plea of exemption would be sustained in the case of a soldier ordered by his prince to join a regiment on a foreign station. Would the prince sustain such a plea of exemption? Would the soldier hesitate whether it were his duty to obey the command because his friends hung upon his neck and entreated him not to leave them, or being disaffected to the government, absolutely forbade him to go?

It will not avail to say that in the charge given by Christ to his disciples, there is no definite command to me to engage in this holy warfare against his enemies in foreign lands; for, as has already been shown, this is the particular service upon which men are now urgently needed. As in the government of ancient

Sparta every subject was a soldier, and whenever or in whatever way their services were required they were bound to come forward, so it is in the kingdom of Christ: it is expected that every one will know and "do his duty." In the contest, then, with the powers of darkness, Christ has made it the duty and privilege of all his subjects, without exception, to engage according to their means and talents the strength to wield the weapons with which he has furnished them; and the service expected and demanded of all who are capable of bearing arms is, to take the field in person against the enemy.

When the means of a costly sacrifice are wanting, the smallest offering is not despised by Him who looks upon the heart of the offerer. He that is not able to bring his lamb, may bring his turtle doves or two young pigeons; and he who is not able to present even these, may offer the tenth part of an ephah of fine flour. (Lev. 5:7, 11.) But there is a rigid requisition upon every individual up to his ability.

But what shall we say of a minister of sterling piety, various learning, good talents, of sound constitution, in the prime of life, and without relative ties that forbid his removal? This I feel to be delicate,—sacred ground, and, therefore, I would enter upon it tenderly and with diffidence. But in my humble opinion, there may be cases (perhaps not a few) where a Christian pastor is comfortably settled, beloved by his people, and his labors blessed among them, while, nevertheless, both he and the church would ultimately be gainers by his forsaking all for Christ. His place would be supplied,—his people would feel themselves more than ever identified with the cause of missions. They would follow him with their prayers, and sympathize in his joys and sorrows as in some sense their own. It would be long before they forgot the joy and the grief of that moment when they were enabled by the grace of God to part with a beloved pastor, and say, "The will of the Lord be done;" when they gave him up in generous love to the souls of heathen who had more need of such a teacher than themselves; and it would be long before they would cease, "at morning time" to remember him.

It is proper to observe at the same time, that in ordinary cases it is a very questionable step for a minister at home to break up his engagements, which it is to be presumed he entered into after solemn deliberation, much prayer, and entire conviction of duty. But it is possible to conceive, nay, perhaps it is not uncommon for ministers to have entered upon their work without ever seriously weighing the question, whether it might be their duty to go abroad as missionaries to the heathen. And this may very easily have happened, since even to this day the subject is kept so much in the back ground, and the duty of properly qualified persons devoting themselves to the service so seldom pressed upon the attention of those whom it concerns. Hence the present suggestion that qualified men, although settled as pastors, may be called to quit their flocks and go to seek the sheep that are wandering without a shepherd, is but a temporary measure; that is, a measure rendered necessary by the error of entering upon home service from a defective knowledge of their duty to serve their Master in a different sphere. If from this time henceforth the subject shall be so well understood that no man shall enter upon the work of the ministry at home before he has satisfied his own mind that he has no call to become a missionary,—the measure now alluded to of a pastor leaving his people, which, considering all circumstances, is not unlikely to be the duty of some, will never need to be resorted to.

Ought not tutors and others, then, who have influence over young men preparing for the ministry, to bring this question fully before them,—lest they should form home engagements unadvisedly, and begin to think of missionary service when it may be too late, or at least when they must engage in it under disadvantages?

I have no idea however that many pastors will determine to take the step I have ventured to hint at. At any rate, sure I am that there will arise from it no danger of the churches at home being left without instructors by such desertions; and I am equally sure that as to those devoted men who do go as missionaries to the heathen, they will never be suffered to want any good thing the friends they leave can supply, or their prayers draw down from the God of all grace: or should their friends neglect and forget them, the Lord whom they serve will raise up for them fathers and mothers and sisters and brothers, and

give them a hundred fold more than they have forsaken, with persecutions,—and, in the world to come, everlasting life.

I know that the attachments of ministers and people are not to be treated lightly. Nor is the argument altogether without weight which might be urged, that the affection of a people to him who labors among them renders his services really of more value to them than they can be to any other people; and, as they think, more useful than the labors of any other individual, however qualified, could be. But I would submit it to the calm judgment, and to the *faith* of such a church, whether their cheerfully giving up the instrument by which God was pleased to edify and comfort their souls, would not warrant them confidently to expect that he for whose sake they had thus “denied themselves” would not suffer them to be spiritual losers by the transaction. And so far as the pastor himself might be concerned, I would submit it to *his* faith, whether in such a case, whatever might be his feelings in parting with an affectionate people, not however leaving them destitute, but seeing them intrusted to the care of another faithful “shepherd,” he might not “assuredly gather” that he might warrantably join the company of them who go “to call the sheep that wander yet:” nay, that it would be shrinking from duty, and declining a noble and generous service to stay behind.

One of our best practical writers says, “The day is near when unfaithful ministers will wish they had never known their charge; but that they had been employed in the meanest occupation, instead of being pastors of Christ’s flock, when, beside all the rest of their sins, they shall have the blood of so many souls to answer for.” But this observation suggests a query, If any one, in order to shift off the responsibility, and escape the possible guilt of unfaithfulness as a Christian minister or missionary, decline the office, hiding his talent and spending his days in useless security, is he guiltless? or is he chargeable with the blood of the souls that might have been warned and instructed, and for whose salvation he might and should have labored? I doubt not but he is. O! it is a solemn thing to be intrusted with a talent! It is not at our own option to employ it or not; nor are we at liberty to employ it where it may gain half a talent more, if we might have laid it out where it could have gained double.

The author just now referred to says in another place to the same effect. “It will not serve your turn to run out of the vineyard, on pretence that you cannot do the work. [God] can follow you and overtake you as he did Jonah, with such a storm as shall ‘lay you in the belly of hell.’ Totally to cast off duty because you cannot endure to be faithful in the performance of it, will prove but a poor excuse at last.”*

To sum up the whole, I am clearly of opinion that many individuals, ministers, students and private members of churches of various ranks who are staying at home, ought “to forsake all” and follow Christ as preachers of the gospel to the poor dying heathen. This is an awfully serious subject. It involves nothing less, so far as human agents are concerned, than the question, whether these millions upon millions of idolaters shall live and die, “without Christ and without hope in the world,” or whether “they shall hear the gospel and believe and be saved?” O what a tremendous responsibility rests with them who *have* the bread of life! I make no allusion to individuals. I have no particular body of Christians in my eye. But I cannot help thinking that I see in this want of real, practical, effective concern for the souls of perishing men,—this want of zeal in spreading the gospel among the heathen,—one reason why the faithful preaching of it is so little blessed at home. Is there not room to suspect that God may be looking with a frown instead of a smile upon the labors of a man, who, faithfully as he may be preaching the gospel to a congregation of professed Christians, is hiding in a corner among them the talent that might have told with effect against the fabric of heathen idolatry?† Is there not reason to suspect that he may here find the secret cause of his laboring from Sabbath to Sabbath and from year to year without seeing much, if any,

* Baxter’s Reformed Pastor.

† Query. How would it do for a minister in such circumstances to preach to his people by way of accommodation from Acts xiii. 46—(“It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.”) and act accordingly? Comp. chap. xviii. 6, and xxviii. 28.

actual fruit of his labors? Is there not reason to suspect that the church, sitting under its own vine and fig tree, but after the example of its pastor, little caring for others, should have little of the presence of God in their souls and little manifestation of his blessing among them as a body? "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." If they concern not themselves about sending food to them that are perishing of hunger, is it to be wondered at if God command the clouds that they rain no rain upon their vineyard; and that he withhold his blessing both from their basket and their store?—*Rev. W. Swan, Missionary in Siberia.*

THE DUTY OF PRAYER.

"Men ought always to pray, and not to faint."

The instructions of Jesus Christ are definite instructions. He lays down principles of duty absolutely; not mitigated to suit minor circumstances; not weakened, by being encumbered with exceptions. The instructions of Jesus Christ are comprehensive instructions. In a few words, he embraces the duty of all men. In a single sentence, he allots work for a lifetime. His words also contain the seeds of thought. A single paragraph can furnish food for contemplation indefinitely, without being exhausted.

THE DUTY OF PRAYER.

The words just quoted from the lips of our Savior contain a revelation of duty. That duty is to pray. He does not here say whether we are to pray in secret, or in public; alone, or together; by night or by day; at home or abroad; in health or in sickness. Nothing is here intimated of men's varying circumstances; but the whole sentence is pregnant with the expression of men's obligation. There is a *must*, an *ought*, in the case,—set forth by him who cannot err. The *must* is indissolubly joined to the action implied in the term *pray*. The *ought* enforces the injunction to *pray*. The words enjoin simply, strongly, decisively, the duty of prayer. Prayer is man's speaking to God; man's communion with God; man's asking God for things which God only can control, and which he is able to give. In the sermon on the Mount our Lord seems to take it as a thing settled, that men will pray; as if by a law impressed upon their nature; as if man was made to pray; as if so strange a thing would never exist, as a prayerless man. Hence in that place (Mat. vi.) he does nothing but instruct us as to the manner of praying. He teaches men how to do that which, apart from such teaching they would do, but would do it wrongly or defectively, unwisely or unworthily. But in the present case he touches another string. He affirms the duty of prayer;—that "men ought always to pray." Always to pray! Were this *ought* properly responded to, how much communion with God there would be in the world! What a paradise would be established among men! How would spiritual ladders every where join heaven and earth, on which Divine messengers would ascend and descend, from God to man, from man to God! How sweet would be our Sabbaths! How holy, serene and Sabbath-like our weeks! Were men "always to pray," how piety would flourish, revivals prevail, sin vanish, sinners be convert-

ed, and the kingdom of God advance! This state of glory and blessedness ought to be introduced into our wicked world. And to ensure it, "men ought always to pray."

WHO OUGHT TO PRAY?

You, reader, ought to pray. I, the writer, ought to pray. The several members of our families ought to pray. Every man, individually, all men, collectively,—men, as men,—because they are men,—because they are human beings,—because they are dependent beings,—ought to pray. Men,—the race called man,—the rank of created beings who bear the designation, *man*,—and every individual of that race, ought to pray. Do you claim to be a man? Are you a human being? Then you ought to pray. Your condition, your employments, your inconveniences, your want of gifts, your want of inclination has nothing to do with the case. "Men ought always to pray." Are you a man? Then you are included in the principle. Every man whom we meet, as we walk in the streets, every man who calls on us in our houses, every man in the throng of those who fill our railroad cars and steamboats, every merchant, every mechanic, every farmer, every student, every mother, every child,—ought to pray. Yet, alas! in what a prayerless world do we live! And what open contempt is cast upon a most reasonable divine requirement! If God looks down upon this world and sees all that is done in it, has he not reason to burn with displeasure against the multitudes who shut him out of all their thoughts and their plans, and exclude him from his own creation?

WHEN OUGHT MEN TO PRAY?

Always. "Men ought always to pray." As long as they are men, existing under their present relations, and not separate spirits. Morning, evening and at noon, and in the wakeful hours of night, in the intervals of business and of pleasure, in prosperity and in trouble, in health and in sickness, alone and in society, on the Sabbath and through the week, walking, riding, conversing, preaching, working, planning, building, digging. Robert Hall used to rise from the midst of a heated discussion, and walk to the window for the opportunity to offer prayer. Whitefield, it is said, in the intervals of conversation, seemed to be engaged in prayer. When others pray, we should send up the aspirations of our souls with their words. Every one of their petitions, if it be fit and right in itself, should receive our intelligent, solemn, sincere and hearty amen. When ministers preach, they should still be praying. It is said of an eminent godly divine that, in preaching, at the close of every sentence, he looked up to God as if to ask, "Lord, what shall I say next?" The most effective sermons are those in which many of the pauses are occupied by the preacher in praying for a divine blessing. When we give, we should pray,—that God would accept our gift, as an offering laid on his altar;—and that it may receive his blessing in reference to the end for which we design it. To what purpose are our gifts, if there is no God in them; if God's hand do not accompany them, and apply them, and speed them to their end? Living, we should pray;—what hour is liberated from the obligation? Dying, we should pray;—how appropriate it is for one who is just entering into the presence of God! When men come to a dying bed, they often regret many things pertaining to the history of their lives. But few things are regretted by men so generally as this,—that they did not pray more. The portion of our life spent in prayer will form

a part of our history, which, "dying, we shall not wish to blot." "Men ought always to pray."

HOW LONG SHOULD MEN CONTINUE TO PRAY?

"Always to pray," says our Lord, "and not to faint:"—as long as we belong to the order of beings, man: as long as we claim to be of the race. God has made us, to pray. We glorify him by praying. We keep open our communication with him by praying. We strengthen the dominion of grace, and weaken the power of sin by praying. God will never have answered our prayers, and supplied our wants to such a degree, as to relieve us from the duty of prayer. He is a God, hearing and answering prayer; He has encouraged us to pray by promising to regard our petitions. Yet he will never, never in this world, so far consummate his answers to our requests as to leave us nothing more to pray for. Sometimes we may misunderstand his mode of working. Sometimes our prayers may be prompted by a selfish spirit, and not by the Spirit of God. Sometimes the guilty state of our hearts may make our worship unacceptable to God. Sometimes we may ask for that which would be injurious. Sometimes we may be right as to the thing asked, but injudicious as to the time when we wish and expect our petitions to be fulfilled. God wisely retains under his own control the matter of answering our prayers. "The times and the seasons the Father hath put within his own power." And God's plans are not bounded by the little cycles of man's life. His plans and the fulfilment of his promises are linked in with the great cycles of eternity;—with the great cycles of his own infinite being. Your prayers are not yet answered; but wait awhile. Still, "always pray, and not faint." The promise is not abrogated; God's great purposes are not delayed. No unexpected friction has occurred in the heavy machinery of his providence. He knows what he will do. His government knows no haste. He is not in a hurry. He has time enough, and wisdom enough to secure, in the remote end, his own greatest glory. Man is impatient, weak and short-sighted. But when time's weary ages have passed away, and the slowly rolling leaves of the book of God's purposes are all turned, his mighty plans will stand revealed. Then shall the sower rejoice with the reaper, and he that planted with him that treadeth out the sheaves. The voice of God to impatient man has always been, wait, wait! And at the proper crisis he has answered. So it will always be. But "men ought always to pray, and not to faint." Delay to fulfil his promises is not equivalent to a declinature. The times are not specified, in God's revelations to mortals. When the promises have come to maturity, the execution will not meet with a moment's delay.

WHAT OUGHT MEN TO PRAY FOR?

What do they need? What do you need? What do you desire,—for your own soul,—for your children,—for your friends,—for the community,—for a dying world,—for the glory of God,—for the honor of Christ,—for the joy of heaven? Sit down and deliberate upon these things. Take the matter into serious consideration; and whatever you desire, if it be a proper matter for petition to God, pray for that. He who is sensible how much he himself lacks conformity to God,—how great a change he must undergo, (as most Christians must,) before he will exemplify the pure, sweet, serene, holy, Christ-like, heavenly spirit of religion, as he should,—will, doubtless, find one subject for prayer. He who has around him those upon whom he is daily impressing his

mark, and whom he is training, as he hopes, for the Lord Jesus Christ and for the Holy Ghost, and educating for heaven, will find another. He who recognizes his duty to a dying world, to sinners around him, and to the heathen, far away,—who is conscious of his obligation to labor for them, and to pray for them, and to give for their sakes, as Christ gave himself for his, will find another subject of prayer. If any one thinks it difficult to discover what things he shall ask for in prayer, it is because he is not sufficiently familiar with prayer. One of the offices of prayer is to implore God to teach us how to pray; and one of its choicest blessings is that, when “we know not what we should pray for as we ought, the Spirit itself maketh intercession for us, with groanings which cannot be uttered.”

WHY SHOULD MEN PRAY?

The context of the passage which forms the theme of these meditations answers the question. Because prayer is the appointed medium of divine blessings; and because it will be answered. “Shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them speedily.” All history, sacred, political, and personal, is filled with illustrations of the doctrine that prayer is not in vain. Who can conceive that, when the “many crowns” are set on the head of our Immanuel, some of the brightest of them are to be drawn from his spiritual conquests over nations now sunk in the degradations of heathenism,—and not see the utility of prayer, its value, and its importance? True, the prayers that men offer are not often matters of record; and, so incompetent are our powers of spiritual observation, that very frequently, when events occur in answer to prayer, no man regards it, no man perceives it. But the fact stands up in solemn and awakening dignity, whether it escapes man’s observation or not. And it will add a mighty charm to the events of this world’s history, to trace the mysterious but efficient interposition of this wonderful agency, when we come to review the past, with the vision of glorified spirits, on the hills of immortality. Prayer is recommended to us on every rational ground. We ought to pray. The Lord Jesus has said it; our own natures respond with their unqualified amen. Our condition of dependence suggests and urges it. Prayer is the breath of true piety. The love of prayer is the test of regeneracy. Prayer, by its reflex influence, benefits our own souls, even if it has for its object chiefly the welfare of others. Prayer is a successful weapon to repel the force of temptation. True prayer secures true purity, and fosters every Christian grace. “Praying will make us leave sinning.” Prayer opens a communication between earth and heaven; and through it, man holds communion with God. Much prayer generally secures great consolations on a dying bed. And prayer, by divine appointment, obtains the blessings for which it asks.

“He frees the soul condemned to death;
Nor, when his saints complain,
Shall it be said that praying breath
Was ever spent in vain.”

INDIVIDUAL OBLIGATION.

In the great work of Christian benevolence, where so much depends on our public organizations, there is danger lest individual obligation should be lost sight of. We are prone to forget that each individual is a constituent part, and a very important part of the whole. We need to be often reminded, that if a single wheel be disordered, the whole machinery will either move heavily, or stop. No man stands alone. Every one is bound to a circle of those around him, and, by invisible cords and ligatures, to many beyond the sphere of his vision, or his direct personal influence. That which is done by an obscure believer in America may affect the character and condition of a person on the opposite side of the globe. The fervent prayer of a Christian, the willing benefaction, the plea for a perishing world, proceeding from the humblest cottage, the loneliest chamber, the most unfrequented forest, may be recorded in heaven to his eternal joy, and to the eternal joy of one or two converted heathens on a distant continent;—it may be, to the joy of a whole converted nation. The poor widow, the laborer, the suffering and persecuted saint, the veriest child who loves the Lord Jesus, may thus set sparkling gems in the Redeemer's crown.

Let any individual come up to any thing like the full measure of his duty, and he will infallibly bring up others with him. A man of eminent godliness creates a tendency towards the same state in those who are around him. The example of benevolence is contagious. The example of the widow's two mites has called forth many a richer contribution. On the other hand, let any one be negligent, or niggardly, and who will dare say that his bad example does not hang as a millstone upon hundreds? Every Christian is under obligation to exert all his power in the cause of God. Not one is so poor, or so ignorant, or so laborious, or so ill-clad, that he should think himself excused from doing such service as he is able to do for his Heavenly Father. Not one has so little talent, that he may decline to bring it to the altar. Not one is so imperfect, that he can be liberated from the responsibility to lead others to forsake sin. If any one is conscious of imperfections, let him offer himself to God such as he is, and pray God to purify the offering and accept it. If you have not riches, give to the gospel out of your poverty. If you have not learning, do what you can for the cause of the Redeemer without it. If you have not the ability to pray in public, or if it be improper for you to do so, pray the more fervently in secret. If you have not ten talents, rob not God of your three, or your one.

The government of God is founded on the doctrine of individual responsibility. His dealings towards us recognize that principle. It is on that principle that we are awakened, renewed and sanctified. It is on that principle that we shall be judged and saved. It is reasonable, then, that each one should engage in the work of doing good;—doing his own duty, as though there were not another on earth to aid him. Each one should labor for the conversion of the world, according to the measure of his ability, as he would if a whole nation of pagans were devolved upon his single efforts. Each one should be as serious and as constant in prayer, as if on his petitions depended the time of the Messiah's spiritual dominion, and the consummation of the salvation of a regenerated world.

It has been said that corporations have no souls. But individuals have souls, and should, therefore, act intelligently. An active piety is an intelligent piety. An intelligent piety is demanded in the long and often discouraging work of giving the gospel to the heathen. The good seed will not take root and bear fruit at once. We must have patience to wait, and faith to persevere. A piety which appears only on some stirring occasions,—a thing of impulses,—will achieve but little. It scarcely deserves the name. We should abound in religious acts, and have a reason for every religious act. If we pray, we should pray because the Lord Jesus has commanded it, because a principle in our nature leads us to it, because prayer has attached to it God's gracious promise of an answer of peace, and because we perceive that the blessing sought is in harmony with his character and his revealed will. If we give, we should give because the object is a proper object, because we have reason to think the end on account of which we give will, ultimately, be reached, and because the love of Christ constrains us. The doctrine of the New Testament every where is that men should give; and giving is a duty of the individual. If we recognize the scriptural warrant in respect to the objects for which we give, our gifts will be cheerful, and we shall act intelligently as to the fact, the times and the system of our giving.

When men give as a matter of personal duty and individual responsibility, we may anticipate that larger amounts will be poured into the Lord's treasury. A wrong standard is frequently adopted. The question that settles the amount of benevolence is, "how much is given by my richer neighbor, or by another, who stands on the same level with myself; or, what is the least sum which will rid me of the solicitor of alms?"—not, "how much shall I give, acting according to my ability,—acting according as God hath prospered me,—acting as Jesus Christ's man, and as the steward of God? How much do I owe to him 'who loved me, and gave himself for me?'" Were Christians generally to adopt the right standard of giving, and to give from competent motives,—as individuals, and as responsible in respect to this very thing to Jesus Christ,—many are the churches in America that would be represented by a Christian colporteur in some destitute region, or by a missionary, or by a native helper, somewhere in heathendom. In many congregations, while the word of life is preached, the thought might be cherished that, by their liberality, the gospel was also communicated to an equal, or greater number of perishing pagans.

By the effort of an individual, our blessed Lord and Savior, the work of redemption was consummated. By the preaching of the apostles individually, the good tidings of the gospel were first propagated. By the operation of God's Holy Spirit on individual minds, the multitude of the redeemed, on earth and in heaven, have been renovated. By the munificence of individuals,—some giving of their abundance, and some out of their deep poverty,—the associations for all benevolent purposes have been hitherto supported. And it must be by a spirit of individual enterprise, effort and piety, that the plans of the Christian church for evangelizing the world, shall be sustained, enlarged, and accomplished. Reader, what is the proper part for you to take in this service? *

"HOW MUCH OWEST THOU UNTO MY LORD?"

It is the wise custom of prudent men, engaged in the pursuit of business, to take an account, at stated seasons, of the condition of their affairs. This is done, particularly, at the commencement and close of partnership arrangements, and at the beginning or the termination of the year. The same thing is done in a season of severe pecuniary pressure, or in the immediate prospect of such a calamity. What is the value of their stock in trade? What is the nature of their debts? To whom are they indebted? and, who is indebted to them? Generally, these seasons of examination are made the occasion of seeking the adjustment and settlement of accounts. They endeavor to collect outstanding debts, and, as far as possible, to pay the amounts in which they are indebted to others. We approve this course, as appropriate to an honest and honorable dealer.

It is recommended, for the best of reasons, that these occasions of settlement be frequent, thorough and universal. Once in the year,—for example, the beginning or the close,—is none too often. All men should observe them. What is good and beneficial for one is equally good and beneficial for others in the like circumstances. Short reckonings, says the proverb, make long friends. Besides, he who settles his own affairs during his life-time, keeping things arranged, as far as possible, with reference to his being unexpectedly called to leave them, can settle them on more advantageous terms than his executors, save cost, and secure a larger amount to be distributed among his lawful successors. And, still further, he who, in respect to benevolent causes, is his own executor, has at the same time the satisfaction of doing good, and of knowing that his benefactions reach the treasury for which he designed them.

At the commencement of the year, we embrace the opportunity to give a religious turn to these remarks, and to sanctify this custom of business.

"How much owest thou unto my Lord?" It is a question to which, in inquiring into our liabilities, we shall do well to give its proper weight. Why should we take account of part of our debts, and not of the whole? Why should we examine into the state of our relations to men, and not to God? Why should we conscientiously pay our debts to them, but give nothing to him?

We determine our indebtedness to our fellow-men by referring to our accounts, and inquiring what articles we have had of them. By the day-book and ledger we find that on one occasion we had such and such articles, and on another occasion, other articles, and so on. If to this process we add the consultation of our invoices, book of sales, and catalogue of stock on hand, together with an examination of the notes and bills due, we can learn very nearly our pecuniary condition.

Let us apply these things to our relations to Jehovah. We have, it is true, no spiritual day-book and ledger; but the scriptures will serve us for the one, and conscience and memory for the other.

And now, "How much owest thou unto my Lord?" First, what have you had? Secondly, how much have you paid?

1. What have you had? It is a long invoice. We cannot give half the items. Let the following few suffice. We will embrace in our account only the last year. What, then, have you had?

In temporal things, three hundred and sixty-five days of life and health, dur-

ing which God has distinguished you by giving to you blessings which have been withheld from many others,—preservation from a thousand accidents,—the watchful guardianship of an unsleeping eye and the support of a divine hand, during every moment, by day and by night,—the life and health of those dependent on you,—food, and raiment, and a house to dwell in,—prosperity in your secular pursuits, and an amount of business which has brought you at the rate of — dollars in the year,—books and newspapers for your reading,—and as much as — dollars, which you have been able to spend in recreation, in journeying, or in mere gratifications of taste or fancy, beyond the mere calls of necessity.

Or, if this enumeration needs to be varied, in consequence of sickness or reverses in your own person, or in your kindred, or those dependent on you, even here contemplate the mitigations of the calamities, and take account of what you have had of God in the alleviation of these trials, or in the good which they have or might have wrought for you.

In spiritual things, you have had fifty-two Sabbath days,—more than seven whole weeks of seasons of rest from toil, that you might enjoy the earnest and foretaste of heaven,—perhaps a hundred or more evangelical sermons,—several occasions of celebrating the death of Christ,—daily opportunities of prayer, social or private, or both,—the blessed bible, with all its promises, instructions and hopes,—perhaps a season of gracious revival in your own soul, or in the community,—it may be, the conversion of a husband, wife, or child. You have had the daily intercessions of Christ, added to the application of his atoning blood,—the sanctifying energy of the Holy Spirit,—strength in the hour of temptation,—many opportunities of doing good,—perhaps God has even made you the messenger of salvation to some soul.

2. For these, and ten thousand other blessings, and for those that are involved in them, what have you given to God? In other words, how much have you paid?

We hope there are many who have given to him the devout, spontaneous and abundant service of holy and willing hearts. This is right and praiseworthy. It is the proper service of the spiritual part of our natures. But is there not something more demanded of us? God lays the hand of his authority upon all that we possess. He has a right, not only to ask for the service of our affections, but also to demand a share of the worldly possessions of which he has made us stewards. And as we cannot, in spiritual service, make a fit return for all his mercies, we may make a suitable acknowledgment of our gratitude, by giving as God hath prospered us for benevolent uses.

What have you given for benevolent uses? How much for the poor, for sick persons, for the widows and fatherless, for bibles, for home missions, for the heathen, for Sabbath schools, for tracts, for seamen? How have your appropriations to these objects corresponded with your income? How much have you paid to the Lord?

It is true, God's mercies to us are free gifts. He does not bestow them for the sake of a recompense. He does not ask of us a recompense, as such. But, as a matter of gratitude, we should delight to offer him that which he does not demand. We ought to regard our obligations to him in the light of a debt.

Taking it for granted that the Christian has already given of his money, to some extent, to the cause of God, the question is still, in many cases, an appropriate one, "*How much owest thou unto my Lord?*" What is the amount of the unpaid balance?

There are three considerations, in addition to the above, which may help us in determining this question. 1. What is our ability? 2. What does the exigency of the cause demand of us? 3. What is proper, as a thank-offering to Him who has given us every blessing pertaining to this life, besides the forgiveness of sins, the sacrifice of himself, and the blissful immortality beyond the grave?

A serious contemplation of these suggestions, we are confident, will show to many Christians in our country that they still owe something to their Lord. Let, therefore, the professional man, the student, the merchant, the mechanic, the laborer, the seaman, the mother, the child, weigh these thoughts. Let them revolve the question in their own minds, "How much owest thou unto my Lord?" With increased gains, have they made a proportionate increase of their benefactions? While the treasures of Christian benevolence are empty,—while men offer themselves to go and break to the heathen the bread of life, but for want of means cannot be sent,—and still the heathen, "in their blindness, bow down to wood and stone," this is a weighty question. Let every one give it a place in his accounts of the last year, which is just closed, and in his plans for the new year. Let every one pray over it in secret, that he may act upon it deliberately, intelligently, and calmly. Let every one, again and again, not only revolve in his mind, but slowly repeat to himself in audible words,—demanding an honest reply,—*"How much owest thou unto my Lord?"* *

UNION TO CHRIST.

There is an apparent union between Christ and all the members of the visible church, which is formed by their receiving common gifts and influences from him, while they profess to receive his truth and to engage in his service. There is too a moral union of mutual affections between him and believers; but that upon which the enjoyment of the benefits purchased by his sufferings and death depends, is spiritual. It includes a legal union between us, as ruined sinners, and Christ, as our surety. The everlasting love of God and the covenant of grace are the bonds of it; and the placing of our sins to Christ's account that his satisfaction might be placed to ours, in the eye of the law, is the effect of it. It also includes the personal union of Christ to our nature, in order that he might meet the requirements which his legal union to us drew upon him. But all these would fail of securing to us the great object for which Christ died, unless in addition to all other relations, we have a union to him which is spiritual.

It is the spiritual characteristic of this relation that clothes it with many of its peculiar difficulties, and leads some to reject it entirely as imaginary. It differs from the ordinary relations of life, with which we are acquainted; and under the influence of our senses, we are apt to think of it as material; or if we study more refinement, we are apt to regard it as nothing more than the bonds which bind kindred spirits on earth together. But it is of vital importance to keep in mind the spiritual nature of it, notwithstanding the similitudes by which it is illustrated for us.

Then if we take the figure of the vine and the branches, which Christ himself uses, it shows that as there is a natural, intimate, vital union between them, so there is a spiritual, intimate, vital union between Christ and all true Christians,—that as the vine and its branches have but one common principle of natural life, our Lord and his followers have but one common principle of spiritual life. One common purpose actuates them, as it does the leader and all the followers in any great secular enterprise. Or, to use another figure, as the head and all the members of the natural body are actuated by one common

principle of life, which makes it one, so the spirit of Christ dwells with all his people, and makes them one with him. There is a common principle of spiritual life among them. This creates a oneness, not only between Christ and his people, but between the different members of the family of Christ; as the members of the body, though many, under the influence of the same soul, are one with the head and with each other. "By one spirit are we all baptized into one body, and have been all made to drink into one spirit." (1 Cor. 12:13.) "There is one body, and one spirit." (Eph. 4:4.)

It is thus seen that it is in truth, and not simply by figure of speech, that Christ and his people are one. The spirit of Christ so dwells in them that they receive not simply his benefits, but Christ himself. They have him for their life, and are partakers of him. He lives in them, and they abide in him.

* * * * *

1. We may infer the moral dignity of all true Christians. Some worldly situations naturally have an idea of dignity attached to them. They impart dignity to those who occupy them, and to those who are united to the occupants, whether by marriage or by blood. A prince has honor because he is connected to a royal father.

There is great dignity in the angelic nature. Angels are the highest and the most honorable of all the creatures of God. They have the honor of beholding his face in glory. But there is no honor conferred upon creatures, no, not upon angels, equal to that which the believer derives from union to Christ. Angels are his chief and most honorable subjects; but saints are his own mystical members and spouse. Angels are appointed to serve them. They delight to do it. Christ is their common head; but he is the head of saints in a sense different from that in which he is the head of angels. Of both he is the head of dominion, but of the former he is the head of vital influence too.

The great ones of this world might frown, should the humble Christian presume to approach them; but God sets the meanest subjects of his spiritual dominion before his face with delight. With him the Christian, however humble his sphere, is before the prime minister of any state, or the prince himself. The pulpit where his word is faithfully preached, however mean its structure, is to him above the throne, though set amidst the most precious gems. The humble but sincere Christian may well prefer the sphere in which he is destined to move, to that of Gabriel before the throne of the Most High.

2. If believers are so intimately united to Christ, we infer that they ought to regard his cause as their own. It is to be feared that many who profess to be united to Christ, regard all they do for him or for his cause as lost. But all such persons lack correct views, if they do not lack the spirit of Christ, and union to him. Christ himself has gone away from us into heaven, where he neither hungers, or thirsts, or wants any more. But his members and his cause have yet many wants. In them he often hungers and thirsts, and has need to be taken in, and warmed, and fed. And he regards what is done to them as done to himself. And so what is done for his cause is done both for those who do it, and for him.

When they extend, or beautify, or enrich the kingdom of the Redeemer, they extend, and beautify, and enrich a kingdom of which they themselves are heirs. When they promote the interests of that kingdom, they promote their own. So they ought ever to view it. It would seem almost incredible that professed followers of Christ should be close and niggardly in relation to their brethren, and the interests of Christ's kingdom on earth, if they really believe that what they do for these, Christ absolutely regards as done for himself. Every one should be as much knit to the cause of Christ, as to Christ himself.—*Rev. R. Taylor.*

American Baptist Missionary Union.

MISSIONS, MISSIONARIES, &c., 1848-9.

BURMAN.—*Maulmain Mission.*—Burman department;—A. and Mrs. E. C. Judson, T. Simons, H. and Mrs. Howard, E. A. and Mrs. Stevens, L. and Mrs. Stilson, T. S. (printer) and Mrs. Ranney, Miss L. Lillybridge, resident at Maulmain; and S. M. and Mrs. Osgood, in U. S. A.

Peguan department;—J. M. and Mrs. Haswell, temporarily at Maulmain.

Karen department;—F. and Mrs. E. H. Mason, J. G. and Mrs. Binney, N. and Mrs. Harris, W. and Mrs. Moore, Miss M. Vinton, resident at Maulmain; J. H. and Mrs. Vinton, in U. S. A.

Tavoy Mission.—Karen department;—C. and Mrs. Bennett, E. B. and Mrs. Cross, at Tavoy; J. and Mrs. Benjamin, on their way to Tavoy; D. L. and Mrs. Brayton, Mr. B., at Mergui, Mrs. B., in U. S. A.; J. and Mrs. Wade, in U. S. A.

Arracan Mission.—Burman department;—L. Ingalls, at Akyab, C. C. and Mrs. Moore, on their way to that station.

Karen department;—E. L. Abbott, J. S. and Mrs. Beecher, at Sandoway; H. L. and Mrs. Van Meter, on their way to S.

SIAM.—Siamese department;—J. T. and Mrs. S. S. Jones, J. H. (machinist) and Mrs. Chandler, Miss H. H. Morse.

Chinese department;—J. and Mrs. Goddard, now in China in quest of health, E. N. Jencks, (a) in U. S. A.

CHINA.—W. Dean, J. Johnson, (b) at Hongkong; D. J. (physician) and Mrs. Macgowan, E. C. and Mrs. Lord, at Ningpo.

ASSAM.—N. and Mrs. Brown, O. T. (printer) and Mrs. Cutter, at Sibsagar; M. and Mrs. Bronson, (c) I. J. and Mrs. Stoddard, at Nowgong; C. and Mrs. Barker, A. H. and Mrs. Danforth, at Gowahatti.

TELEOOGOS.—S. S. Day, L. and Mrs. Jewett, on their way to Nellore, Hindostan; Mrs. Day, S. and Mrs. Van Husen, in U. S. A.

BASSAS.—Mrs. L. Clarke, (d) Mrs. M. B. Crocker, in U. S. A.

FRANCE.—E. and Mrs. Willard, at Douay; T. T. and Mrs. E. E. Devan, (e) at Paris.

GERMANY.—J. G. Oncken, &c., at Hamburg; G. W. Lehmann, at Berlin, &c.

GREECE.—A. N. and Mrs. Arnold, Mrs. H. E. Dickson, at Corfu, (f) Ionian Islands; R. F. and Mrs. Buel, at Piræus.

(a) Mrs. Jencks died at sea June 27.

(b) Mrs. Johnson died at Hongkong June 9.

(c) About to return to U. S. A. on account of ill health.

(d) Rev. I. Clarke died at sea April 24.

(e) Dr. Devan was married to Miss E. E. Clark Sept. 7.

(f) Miss S. E. Waldo, now Mrs. York, removed to Zante in August. Her services are still devoted to the welfare of the Greeks, though not in full connection with the Greek Mission.

CHEROKEES.—E. and Mrs. Jones, W. P. and Mrs. Upham, H. (printer) and Mrs. Upham. (a)

SHAWANOES, &c.—J. and Mrs. Meeker, Mrs. J. K. Jones, at Ottawa; J. G. and Mrs. Pratt, Miss E. S. Morse, at Delaware; F. and Mrs. Barker, at Shawanoe. (b)

OTTAWAS IN MICHIGAN.—L. and Mrs. Slater, at Richland, Mich.

OJIBWAS.—A. and Mrs. Bingham, A. J. Bingham (c), at St. Mary's, Mich.; J. D. Cameron, at Tiquamina.

TONAWANDAS, &c.—A. and Mrs. Warren, Akron, N. Y.

Total, exclusive of native preachers in Germany, fifty-five missionaries, including three printers, one machinist and one physician; and fifty-five female assistants; beside native preachers and assistants.

INTELLIGENCE FROM THE MISSIONS.

FRANCE.—*Letters of Mr. Willard.*

We continue to receive gratifying accounts of the progress of the gospel in various parts of the department *Du Nord*. The faithful sowing of the word there these many years, has not been in vain. Although some seed has fallen by the wayside and some in stony places, other has fallen upon good ground, and is springing up, and gives promise of fifty and even a hundred fold. In allusion to one district Mr. W. speaks of a "revival of religion," general, if not mighty. We extract the following notices of repeated additions to the churches from his letter of Oct. 7. For previous accounts of a similar cast, see our number for November, p. 422, last vol.

Manicamp and Genlis.—The work advancing.

Having made arrangements to meet br. and sr. T. at Verberie 30th of Sept., I proceeded thither the day before, and having passed the night, I joined the friends the following morning as agreed upon, and conducted them to Chauny. The last ten leagues of our journey were trundled over in carriages drawn by horses; but being all the way in the pleasant and fertile valley of the Oise, we were so agree-

ably entertained with the prospect of meadow, field, orchard, vineyard and hill, that we did not so much feel the fatigue as we otherwise should. We found the friends expecting us. After refreshing ourselves, it being evening, we went to br. Lepoix's, where several persons assembled, though he had told them there would be no meeting. We read, sung, prayed and conversed;—there were present several faces unknown to me.

The next day, 1st of Oct., we went to Manicamp to hold a meeting and baptize. The little chapel was full,—the entry, more than half as large as the chapel, was full, and a good number stood in the street, listening at the windows. After the morning service, four candidates were examined in presence of all the assembly. The examination, as well as that of 13th of August, was severe, much more so than any I ever witnessed in the United States. The four candidates were accepted, and we started for the water. We had gone but a little from the chapel, when Mr. Lepoix told me that a woman from Rouy was very sorry not to have been examined. I told him she could be examined at the water side;—we waited a moment for her to procure suitable clothing, and then proceeded. The place of bap-

(a) Post-office address, Sylvia, P. O., Van Buren Co., Ark.

(b) P. O. address of all the Shawanoe missionaries, Westport, Jackson Co., Mo.

(c) Appointed temporarily.

tizing is quite distant from that of meeting. Having arrived, after the usual preliminaries the aforesaid woman made her confession in presence of some hundreds, and was received. Mr. Lepoix then baptized the little company. All was done decently and in order, so much so, that as numerous a company of spectators of the same class in your country could scarcely have behaved more decorously. As we were returning, br. L. told me that there were two other women present who wished to be baptized, who have been long and cruelly persecuted by their husbands, one of whom would, perhaps, lose her life should she obey the command to be baptized. There was in the company the son of one of our sisters whom I saw baptized seven years ago; he is nineteen years old, and has not till lately been fully convinced of the being of a God; but we now consider him converted. He was so much affected by the examinations and baptisms, that he regretted not having been able to accomplish the command himself;—he says he shall not tarry. We have our eyes on this youth, in the hope that God will incline his heart to the service of the gospel ministry. Who among the many brethren living at ease in my beloved native land, and giving to the cause of God only a fraction of their superfluity, will enable us to prepare this youth for the glorious work, should he be called thereto? Our beloved brethren are wearing out. It is impossible that they should long resist such immense toil. Must we see them faint and die, and still have none to take their place? There is a fearful account to settle at the tribunal of Christ in reference to the indifference and neglect manifested towards this people by our American brethren, and in the day of settlement we shall be swift witnesses against the delinquents. There are at least ten persons more, converted, who ought to be baptized immediately.

We returned from the water and dined. Some of the people who came one, two or three leagues, brought their dinner, but thirty or forty of them did not; for these a dinner was prepared as usual, and those who felt able contributed to pay the expense. There were present two sisters, poor in this world's wealth, who came from St. Quentin, where they reside, a distance of eight leagues. The few sisters living at St. Q. lately gave fifteen francs

to the mission. These are the people whom some of our American brethren think incapable of feeling an evangelical influence. After dinner and a sermon by Mr. Foulon, Mr. Lepoix broke bread to the members present. We were in all forty-seven,—three Americans, and one son of Baptist parents who had never been a Catholic, and forty-three converted Catholics. I think this must be about one half of Mr. Lepoix's church. Eleven years ago I first visited Genlis and Manicamp. There were then in all that region eleven pious persons, four of whom had been baptized, one of whom never became a Baptist, and some half dozen of them have gone up to their reward. But the brethren have persevered through difficulties seldom or never surpassed, and persecutions, if not as bloody, still as determined and unrelenting as were ever met; until God in his infinite goodness has augmented their number as above, and freed them from the persecutions of their foes. At this moment there is a powerful revival of religion in that region; not equally mighty in all places, still it is general. Mr. L. has baptized twenty-five persons this year. I should be glad to have similar things to relate of the other parts of our field; but we have been without help, the work has been neglected, and is in some parts perhaps ruined, and every where languishing. Is this the policy of our American brethren? A policy which ought to meet from every one an unqualified reprobation, and whose ruinous consequences eternity alone will disclose.

There was a meeting Sunday evening at Mr. Lepoix's, though our return from Manicamp was late; several Catholics were present, whom I had not seen before. The monthly concert was observed Monday evening. I was unavoidably occupied with two young men, and did not go into the room; but there were, perhaps, 100 persons present, and the street encumbered with listeners at the windows. Mr. L. says that this is the case every day. The interest seems to be augmenting.

A few additional items are given by Mr. Willard in his letter last received, dated Douai, Nov. 6.

I received a visit, 29th of Oct., from a workman employed in this town, who came to ask me if a person newly converted ought to be baptized. I

had some conversation with him, and found him in a good state of mind. He is from a village near Arras, was born a Catholic, and became acquainted with the New Testament about three years ago at Denain, one league from Hélesmes, which place he also visited to hear the gospel. He thinks he was converted two years ago. He appears well, and wishes to be baptized. Are there not many in your country who pray for us? I can but think so, for God has never poured out so copious a blessing upon us before.

Mr. Thieffry has been at my house to-day. He related to me some facts very encouraging. For some time past three brothers, of the village of Taintignies, on the Belgian frontier, gave evidence of conversion; and being entirely Baptist in their ideas, it required all the skill of the adversaries to induce the two youngest of them to join elsewhere, and even then they could not omit immersion. Thieffry's brother-in-law consented to immerse them, and it was done secretly. Some time after, Thieffry immersed the eldest brother; and now the two youngest are on the point of joining the "miserable" Baptists. Mr. Thieffry says that the youngest of those two brothers is very intelligent, of a prepossessing exterior, and has an excellent delivery. He has procured a Greek grammar and New Testament, and is learning Greek by himself, though but a poor laborer. Thieffry asked him what he was learning Greek for;—his answer was, "You know we are often told that the Greek reads thus and so. I wish to be able to judge of it myself."

Mr. Thieffry baptized three persons at Hélesmes 8th of Oct. It was a good and happy time for him and the little flock in that place.

GERMANY.—Letter of Mr. Oncken.

We again receive encouraging tidings from Germany. Mr. Oncken writes from Hamburg, Nov. 10.

The gospel in Mecklenburg.

You, the Board, and our American brethren generally, will rejoice to learn that the Lord appears to open a wide and effectual door for the gospel in Mecklenburg. About two years ago, one of our brethren went to Wismar as a travelling journeyman, obtained employment, and began to sow the good seed. God owned these feeble efforts, and three converts were bap-

tized. A regular religious service was then commenced, first at Wismar; and the above brother being joined by another brother from Hamburg, other religious meetings were held in the villages round Wismar, so that many poor sinners have heard the glad tidings of salvation, and some of them have been converted from the error of their ways. A pious young lady, a teacher in a gentleman's family near Wismar, on hearing of our brethren and the movement among the people, was induced to seek their acquaintance. Her attention was directed to the ordinances of the New Testament; and after a prayerful examination of the subject, she was convinced that it was her solemn duty to render a cheerful compliance, and about three weeks ago she came to Hamburg and was baptized in the name of the triune Jehovah. Her separation from the State church and union with us have produced a great commotion among the ministers and her former friends, and will be the means of much discussion, which, by God's blessing, commonly tends to root up prejudice and advance the cause of scriptural truth.

Five other individuals at Wismar and in its vicinity having given satisfactory evidence of their conversion to God and expressed their desire to be baptized, I proceeded to that place Oct. 28. On Sabbath morning, 29th of Oct., I preached to about thirty-five attentive hearers,—more the room would not hold;—toward evening I preached again to a much larger assembly. The audience was deeply impressed,—many tears flowed,—and God was among us of a truth. After this second service I examined the candidates, first separately and afterwards before the brethren, and being unanimous in their reception, we proceeded in a fine, large boat, under sail, to some distance from the harbor, to a sand bank in the Baltic, where the boat was run aground and the precious, solemn ordinance administered. On the way to and from the place of baptism, we sang several impressive hymns, in which the little band excelled. After having taken a little refreshment, on our return, the interesting day was closed by suitable addresses to the newly baptized, and by showing forth the Lord's death. One of the brethren baptized had offered himself previously to the North German Missionary Society as a missionary. He and another young brother

have already commenced a Sunday school, and there is among their little band a missionary spirit, which, if well directed and fully carried out, may, by God's blessing, turn to the salvation of hundreds in that moral wilderness.

Wismar being no inconsiderable seaport, there is an inviting field of labor also among seamen, and our brethren have already directed their attention to this interesting class of men. On Monday evening I preached again, when I had double the number of hearers of Sabbath morning. The profoundest awe reigned in our assembly, and I had no doubt in my mind that God would prove too powerful for some present, and that others would soon join the little band of believers. Since then, the brethren write that the town has been thrown into a ferment on account of my having preached there, that three more individuals have decided to give themselves to the Lord and his people, and that the prospects of farther success are gratifying. I shall, therefore, most probably, have soon to revisit Wismar. The brethren at W. are frequently making excursions on the Lord's day into the country, where large numbers of tracts are distributed among the peasants. Those who know any thing of the deplorably irreligious condition of Mecklenburg, will hail every intelligence like the above with gratitude to God.

From Wismar I proceeded to Ludwigslust, where I was kindly received by my old friend and brother, Director L., who sees the forlorn condition of the State church. With him and his dear wife, also a believer, but who clings to the rotten, sinking bark with great tenacity, I sat up the night I stayed at their house, till 3 P. M., discussing the points in which our churches differ from the State churches. Wherever I go, I hear the lamentation of the State church Christians. "Alas! we have no fellowship and communion,"—and yet the unholy connection is not given up.

At Ludwigslust there are also a few baptized brethren, but not connected with us on account of a difference of views on more points than one. I visited these brethren, was kindly received, and found that they were most desirous to form a closer connection with us; and I have reason to believe that my short visit will be blessed to this end. From Ludwigslust I visited an isolated sister, a poor woman, but rich

in faith, at Newstadt, four miles from L.; spent a few happy moments with her, and found that her husband had also obtained mercy of the Lord, and wished to be immersed. He will, probably, soon come to Boitzenburg to be baptized. On my way home, I stayed a night with our little branch church at Boitzenburg, preached in the evening, and baptized afterwards a young man, who was converted some months ago.

Br. Schulz, at Boitzenburg, will occasionally visit Wismar, as the brethren at the latter place are still young, and as no one has as yet been appointed to preside at the Lord's table.

Additions to Hamburg and other churches.

Here we have constant additions, and the cry for laborers is constantly increasing. My dear Braun,—the brother at our tract and bible depot,—goes to-morrow, accompanied by another brother, to Vilsen, twenty-five miles from this, to preach there next Lord's day, at the urgent request of a farmer. At Bremen eight believers have been baptized within the last few days. Br. Gülzau is there only for a few days, having to return to Leer, where the work is daily increasing in interest and importance. I myself have invitations from I do not know how many places; and shall have to visit several places as soon as possible. In Schleswig four or five persons are waiting to be baptized. From br. Hinrichs, who reached Vienna just before the late siege and revolt, we have not heard for some time, which fills us with some alarm as to his safety. I rejoice that before the late outbreak we had despatched 30,000 tracts, and a good number of bibles and testaments. Our tract issues within the last ten months amount already to upwards of 500,000 copies. But, alas! our funds are now exhausted, and I have advanced marks 500.

The cholera is gradually subsiding, but our political horizon is growing darker and darker. In the midst of it all, we can look to Jesus, and rejoice to know that his cause must and will outlive the storm. *His church is immoveable, like himself.*

ARRACAN.—Journal of Mr. Ingalls.

Converts at Akyab—"Then hath God also to the *Burmans* granted repentance unto life."

In my letter of the 23d of June (p. 415, last vol.) I mentioned that one

soul had been brought to a knowledge of the truth in answer to your prayers. I have now the pleasure of informing you of others, who have within a short time come out on the Lord's side. As I have noticed in my journal these interesting events, permit me to make a few extracts.

Akyah, July 12. Souls are pressing into the kingdom of Christ. Glory be to God! The prayers of the dear friends of this mission, but more especially the intercessions of the precious Savior, prevail in the "Holiest of Holies." Last evening we had a special meeting for prayer and for the inquirers. Some ten came forward, mostly females.

13. Have just closed one of the most solemn and interesting meetings I have yet attended in Burmah (among Burmans). God is indeed moving upon the hearts of many. Twelve or more took their places for prayer, and at the close some ten requested baptism. Among this group was the old, gray-headed matron, whose whole life had been spent at Gaudama's shrines, down to the little girl. The last that came was a fine little Kemmee boy, who said with tears falling from his eyes, "Sir, I wish to be baptized too." Among the women is the wife of Moung N-bouk (from Ramree). The reader of the Magazine will remember the violent opposition she offered when br. Comstock baptized her husband. She is now sitting at the feet of Jesus, and in her right mind. (Just as the meeting closed, the overland mail came in, and the first item of news I read was that the *Pope* was a *prisoner*. The sound is distant, but I seem to hear the announcement that "Great Babylon is fallen.")

16. We have just returned from the baptismal waters, where seven new soldiers of the cross have enlisted into Immanuel's army, and publicly vowed allegiance to the King of kings.

If the spirits of the sainted br. and sr. Comstock were permitted to visit the field of their toil, they must have returned to the place of their rest with new and sweeter songs to Him who has now answered their prayers in behalf of Mah-pyoo. She is a woman of powerful mind, and will be a fearless defender of the faith of Jesus. She is the second Mussulman woman baptized here.

20. We had two more applicants for baptism to night, who passed a good examination, and others are on

their way to Zion. Now, brethren, if you wish to hear good news from Aracan, continue to pray and the Lord will continue his work. These converts are the fruits of your prayers; and as they are your spiritual children, they must still receive their nutriment through your instrumentality.

The three witnesses.

The Lord has greatly assisted us in meeting the objections of the heathen, and we have been able to silence some of them. I have long sought for argument to meet the continual challenge, "Show us your God." We have found the desired one at last, but not in human wisdom; and I venture to state it, as it may be of some assistance to others who, like me, toil among an unbelieving people. The founders of empires or victors in mighty battles have not been content to leave it to history to perpetuate the story, but have erected monuments or builded cities, to stand as witnesses to test to other times that they once lived and acted. So did our divine Lord. Three witnesses he appointed; two visible to the eye, testifying to the sublimest events that ever transpired on earth,—Baptism and the Lord's Supper. While other monuments require the chiseled inscription to tell their object and design, these, by their very significance, embody a living voice, proclaiming in every land that Jesus was crucified, the just for the unjust,—was laid in the silent tomb, burst the hands of death, and arose for the justification of lost sinners; while the divine Spirit seals the testimony to the heart and conscience. Long have the Burmans pressed me for some visible sign, some likeness on which to gaze. Long I pointed them to the glorious heavens, the blazing sun, the waxing and waning moon, and all the bright stars of night; also to the firm earth, where ten thousand voices proclaim the power, wisdom and goodness of God. All these they had seen from childhood; they failed to convince. Alas, for my ignorance as a preacher! and thanks be to God for directing me to the inspired word! The day of our last communion was to me and the church and inquirers deeply affecting. A new argument of irresistible power, melting to the Christian and convincing to the sinner, was presented by those simple but striking symbols. "O ye Burmans and infidels, ply us no longer with the question, 'Where is your God?' Look

ye upon these emblems of a Savior's dying love! To you they are witnesses of the Lord's death, and will so remain till the end of the world. Yesterday, prior to administering the ordinance of baptism, I brought forward the other witness, which testifies in language the most impressive, that the crucified one was buried, and arose from the dead. 'You want more evidence? Go with us to the baptismal waters, and behold in the solemn rite the evidence you seek.' The third witness,—the Holy Spirit,—*now* comes to your aid; and while you gaze upon the monuments erected by Christ himself, to perpetuate the wonderful work of man's redemption, he whispers to your trembling, doubting souls, 'all this he suffered for thee.' To these witnesses of God's own appointment I now give the precedence, and throw human wisdom to the winds. I have found an answer to one of the most frequent, vexing questions of the opposing heathen, in 1 John 5:8.

The above will give you a little insight of the services in which we have recently engaged.

24. Yesterday we visited the baptismal waters again, and another Burman put on Christ. In the evening commemorated the dying love of Christ, and some ten, for the first time, joined the feast.

Burmah Proper open.—Missionaries invited to reënter.

Br. Abbott writes me to join in a trip into Burmah, in compliance with a request from the governor of the region west of the Bassein river, where he is building a new city. I propose to join him after the rains. May the Lord direct in this matter!

CHINA.—Notes by Dr. Macgowan, at Ningpo.

Self amputation.

Several weeks ago I was requested to see a man who had amputated his own hand at the wrist. The reason assigned for this strange act was, to avoid being "squeezed" by the mandarins. It is said that every trade and calling in this city has its chief, who, on the recommendation of influential members of the same craft, receives his appointment from the district magistrate, and becomes in a measure responsible for the conduct of all who follow the same business. It is the duty of this petty officer to con-

tract for any work the mandarins may have occasion for, and on the conditions they choose to impose; having the privilege of applying the screws in like manner to the poor of his trade. Some tubs being wanted at the magistracy, orders were given to the head of the cooper guild to have the articles made within a specified time, and for a sum of money wholly inadequate to purchase the materials. Thus armed with sufficient authority, the contractor exacts a sum of money, or a certain amount of labor, from every cooper in the district,—excepting always his friends. My patient, who might sit for a village Hampden, resisted the tax, resolutely refusing his money or his labor. The contagious nature of such conduct is well understood here; and that it should not become general, the poor mechanic was dragged to the city and tortured at a police station. Though unmoved by the pain and threats of further torture, he became mad from their vexatious proceedings; and seizing a hatchet, he struck his left arm with great force. The bones were not severed, but were exposed through a ghastly wound. A second blow effected his purpose; as the weapon fell on the wrist, the small bones were divided, and his hand fell on the floor. His persecutor was now alarmed, as the man's friends would be entitled to a large indemnity, the hatred of his clan had been incurred, and in the event of a fatal issue, which seemed imminent, capital punishment would be the consequence. The head cooper applied to me in great distress of mind, to endeavor to save the poor man's life. I found the patient lying on the ground in an insensible state, covered only with an old piece of matting, in which condition he had passed the night. He had well nigh bled to death; the hæmorrhage had been arrested partly by cobwebs and partly by clots of blood. Several hours elapsed before I was allowed to do any thing for the sufferer. The difficulty was owing, I heard subsequently, to the fears and jealousy of the mayor; for if the man had died at the hospital or at my house, it would have probably called forth something more than a reprimand from the capital. After much tedious chaffering about the rent, a small room was taken near the mayor's office, where I was permitted to take charge of the case. A second amputation was clearly indicated, but it was impossible to obtain permis-

sion; the small bones and parts of bones which remained, were dissected out so as to afford a tolerable flap. The wound healed slowly, and the whole affair has been quietly settled, almost to the ruin of the head cooper; the mandarins, not my patient, getting the lion's share.

The beggar and the ruler.

Whilst passing through a very public street on a hot day in June last, I saw a young man lying in the street perfectly destitute of clothing or covering of any kind; there was neither a rag nor mat over or under him. The bystanders said that he was a dead beggar; but as the body was still warm and a semblance of motion about the heart, I persuaded with great difficulty the bearers of a sedan to carry him to the hospital. By means of stimulants and cordials the poor man began to revive, and subsequently took a little nourishment; but the exposure to the sun in a starving state occasioned so much disease that he gradually sank, and died a few days after. On the evening of the same day, I was called to see Lintágin, (His Excellency Lin,) the táut'ai of Ningpo and adjacent departments. Several hours' exposure to the sun, whilst awaiting the arrival of the viceroy, induced a *coup du soleil*. He fell to the ground, senseless and blind. No impression could be made upon him by the native doctors; at length, when there seemed no hope for his life, application was made for my assistance through the English consul. In company with this gentleman I repaired to the yámun, an extensive range of buildings including public offices, the residence of the táut'ai and of his retinue. A deafening noise of inharmonious music greeted our entrance; and as we were ushered from one hall and building to another, the runners made cries still less agreeable, though designed to honor us. The patient was in a critical state; but as we remained until a very late hour, there was sufficient melioration in his symptoms to pronounce him out of danger. He improved day by day, and was extravagant, even to oriental ears, in heaping hyperbolic honors on the "celestial physician," but nothing more substantial was proffered. Lintágin is a Mantchou Tartar, an amiable and intelligent man; and as he is young and said to be popular at court, he is likely to be advanced to the highest trusts in the empire. He

recollected an interview I had with him about two years before. He was absent from the city when Commodore Biddle, acting ambassador of the United States, visited Ningpo. The Commodore was politely entertained by the subordinate officers, but wished some messages to be delivered to the táut'ai, which he entrusted to me. I embraced the opportunity to present His Excellency with tracts and portions of the bible. These he had evidently read; and though they produced no serious impression on his mind, he was favorably impressed with Christianity. His proposed visit to see my museum, apparatus, &c., was prevented by his sudden removal to the department in which Shanghai is situated whilst I was out of the city. He sent his card, compliments and thanks, on leaving.

Disregard of life.

Though a timid people, particularly in view of death, the Chinese nevertheless evince a disregard for life which is very remarkable. This trait in their character should be remembered by all who may become involved in any controversy with them. During the late war, there were more suicides of officers and women than has been supposed by foreigners generally. It is true, that women were drowned by their husbands and parents, but very many females committed voluntary suicide. To vex an opponent, to elude a debt, or to escape punishment, they will often destroy themselves. One of my neighbors, quite a young man, poisoned himself by taking opium, merely because he lost money in gambling, and to mulct the winner for coffin and funeral expenses, who, being the indirect cause of the deed, was obliged to defray this charge. As soon as he was fairly dead, I was sent for, to use my stomach pump. It is a very common practice, and I have many long, bootless journeys in consequence,—the patients usually being dead before the messenger is despatched for me. On two points I am sure to be deceived, viz.:—the distance to which I shall have to travel, and the state of my patient. It is always said to be near, and the patient to have life in him. Village after village is passed, canals followed till the boats stick in the mud, then come bridges, long, narrow, winding paths through rice fields; until strength and patience are exhausted, long before the house is reached. I

now require them always to provide a sedan, which lessens the fatigue; but my meals and sleep are trespassed upon without mercy. One of the remedies recommended for poisoning with opium, is flagellation; which one is strongly tempted to employ in some cases with no homeopathic scruples. Children sometimes alarm their parents by threatening, attempting, and not unfrequently committing suicide, because something is denied them. Nothing can be more distressing to a Chinaman than the bare possibility of being deprived of his offspring, who are to sacrifice to his manes.

In dealing with Chinese, they are to be treated like children, with unflinching firmness and yet with gentle kindness. A carpenter, who had done a large amount of work for the mission, failed in his contract in several important particulars, and his bill was correspondingly mutilated when put into my hands. For several weeks he besieged my house, clamorous for the whole amount he had claimed. Finding that all his arguments and entreaty produced no impression, he came one day and said that, unless he was paid, and paid at once, he would forthwith drown himself in the river before my door. This threat would, perhaps, have "squeezed" a part of his demands, if he had made it to a native. When he was advised to "hold on a few weeks until warm weather," and admonished that he might "take a cold" in carrying out his threat, he turned away in tolerably good humor, and has given no trouble since.

It is not a year since that a painful circumstance, showing a disregard of life, came under my notice at the village of Mausan in this district,—there was a disturbance on account of a procession in honor of the god of the earth. The leaders of the ceremony refused to parade in front of a certain hamlet, the inhabitants of which had an undoubted claim to all the benefits which the idol might strew in its course. A fight ensued; one man was killed and two dangerously wounded, the idol itself not escaping rude treatment. When the circumstances of the murder came before the mandarins, a man named Tang presented himself as the guilty person. He was a poor field laborer, and knew so little of the murder that it was not easy to teach him to act his part. For the sum of \$210, which the guilty parties had subscribed, this innocent man was ready

to die. Happily for him, the mandarins coveted the money, appropriated it amongst themselves, and refused to receive him as a substitute. The murderers, who had lost their money and were still in danger of losing their heads, were obliged to sell all they had, to ruin themselves and their whole clan, not to satisfy justice, but the cupidity of the officers of justice. It is so common in China for the innocent to suffer for the guilty, that the doctrine of the atonement is readily comprehended when stated to the people. The universal venality of the public officers in this country is owing, in part, to their salaries being wholly inadequate to their proper support; and it is not regarded as heinous by the emperor, nor disgraceful by the people, unless carried to excess.

Cure of opium smokers.

Moved by the frequent appeals made for aid by the victims of this destructive habit, I have been endeavoring for a long time to devise a course of medical treatment for their relief. A remarkable degree of success has attended these efforts, and I am now able to point to more than fifty persons formerly addicted to this form of intoxication, who are now sober, healthy, happy men. The reformation of this unfortunate class is regarded as such a hopeless work, that a missionary of very long experience in China writes me he would never admit to church membership one who had been addicted to opium smoking. Could he see some of my patients, he could not but alter his opinion as to the possibility of the change. Some of these have been reformed for nearly two years. One of them has been an earnest applicant for baptism for nine months past, and is a diligent reader of the sacred volume. Those cured form only about one third of the number treated. Many applicants turn away without undergoing any treatment at all; instead of some charm, they find very hard terms imposed for their cure. One of these is the delivery of the pipe. I have now a box full of these implements of death, which I am anxious to send home as curiosities. For some days the more aggravated cases seemed to be on the threshold of the grave; when stimulants, tonics and words of encouragement need to be administered very freely; the latter may be pushed to any extent, with stronger language and

in a louder tone as the patient's strength fails him. A week or so after the commencement of the treatment, an improvement takes place, which quinine and good food conduct to health. The cases possess interest in a medical point of view, but a general statement will suffice here. In some cases the relatives of the opium smoker keep him as a prisoner whilst under treatment, lest he should resort to the pipe again. The landlord of our chapel was cured whilst under domestic duress. He frequently appealed to his wife and mother "just to let him have a single whiff;" but they well knew that a compliance would certainly procure his discharge from my care, and be called in vain. One case somewhat similar, of which I had strong hopes, had nearly weathered the point, when his children, moved by his entreaties, got up at night and gratified him, by which he was undone. A single trial only is allowed, except in very few cases; and as this is known to the applicants, they nerve themselves to the trial as their only chance of escape. There does not appear to be that hankering after the pipe in the reformed smoker, which is felt by the reformed drunkard after his cups. The resolution and fortitude exhibited by those cured, are extraordinary, putting to the blush (if it be practicable,) the tobacco chewers, some of whom profess anxiety to be rid of the filthy habit. Some of my patients have been from distant provinces. Two brothers, lately cured, have importuned me to visit Hang-chau, the celebrated gay capital of this province. Invitations have been given by others, but this was most pressing. In my absence from town the other day, a man called who lives in Ts'zki, and offered to rent a room on reasonable terms for mission purposes. We have long contemplated adopting that city as an out-station, and the time seems to have arrived to make the attempt. It is remarkable for its wealth and for the literary character of its inhabitants; though beyond the limits assigned to foreigners, we visit it without molestation from officers or people. The Romanists have many adherents there.

My duties being so various and onerous, I have found it necessary to engage, in behalf of the Medical Missionary Society, a native physician to assist me in prescribing. He is constantly at the dispensary, and has had sufficient instruction to attend to a

large number of the daily applicants. Besides this, he is required to teach a school, which now contains a dozen scholars, who spend half their time studying or committing to memory Christian books. Some of the lads are very intelligent, and profess to despise idol worship.

Proper mission work.

So much of this communication has been taken up with remarks of a professional character, that little room is left for a notice of the most, the all-important part of my work, that to which the above is subordinate and subsidiary. Did I not practise my profession, I could not address a quarter of the number I now do. Besides the ordinary services of the Sabbath and the bible class, there is never wanting opportunity to address a crowd of patients and bystanders, on the healing and saving truths of God's word. Some of the applicants for baptism wear well; the conduct of others shows that it is well their requests were deferred. They often inquire how it is that believers were baptized by the apostles so soon after declaring their faith; they *might* be told that the apostles had no Chinamen to deal with. For the fruit of our labors amongst these people we wait in hope, a hope which cannot but be realized if fervent and unceasing prayer be made for that end to the Lord of the harvest.

SIAM.—Letter of Mr. Jones.

Mr. Jones writes from Bangkok, under date of Aug. 3, 1848 :—

Resumption of missionary labor—Dismantled state of the mission—Civil commotions.

It will be no matter of surprise to you that, after an absence of two and a half years from home, and a return under circumstances widely different from those in which I left Bangkok, there would be many arrangements to be made which would require much time. Br. Jencks was gone; br. Goddard and family, enfeebled and worn down, were to be despatched in search of health,—the hot season just commencing, many calls were to be made and received,—the distribution of books and conversation with visitors falling entirely on me,—correspondences renewed, &c., &c. Soon troubles rose in the country, from the rebellion of the Chinese on the west. These were scarce-

ly settled when a more serious disturbance arose at the east, which resulted in the destruction, it is said, of many thousand Chinese, and the plunder and confiscation of their property. As another result, the Chinese who were not concerned in these transactions are compelled to suffer all manner of indignities from evil-disposed Siamese, and an appeal to the officers of government holds out to them only the prospect of further fleecing. Then a rumor spread that an English frigate and war steamer were on their way to visit Siam: this threw the whole city into agitation for a week or ten days; military preparations of every kind were going on; for the Siamese were determined that no English government vessel should come up their river. As the vessels did not come, the people gradually settled into a calm.

Consecration of a wat—Idol offerings not "without cost."

Another affair, which has been considered of great importance, was the consecration of a wat, on which, or rather on the repairs and beautifying of which, the royal treasures have been most lavishly expended for the last fifteen years. However extravagant it may seem, it is, in my opinion, unquestionably true, that more than twice as much wealth has been expended on it as upon Girard's College! The materials have been costly, and from 2,000 to 5,000 men almost constantly employed for fifteen years. But at the consecration extraordinary sums were lavished,—many thousand pieces of silk and crape were given to the priests; fireworks of unspared expense were prepared; all manner of ornaments manufactured from cloth and paper, gilt and painted, were furnished; men collected from all the provinces, and every nobleman, with all his retinue of almost countless servants, were kept in attendance for *seven days*; and it was rumored that the king designed to empty his treasury in largesses on the occasion. This was unquestionably not done; but it is certain that an immense amount of gold and silver coins were disbursed among the people. It was generally inserted in oranges, limes and other fruits, and then tossed, not unfrequently by the king's own hand, about into the crowds of myriads; and it is reported that several lost their lives, being crushed to death in the scramble for the king's gifts,

Printing operations—Tract distribution.

These commotions rendered it impossible to procure men to work with any degree of regularity in our printing and foundry departments. For two or three months, therefore, every thing dragged. Those parts of the New Testament which were printed off, before I left here in 1845, were nearly all distributed. We had no tracts of any consequence. We designed, and the mission voted, to print a new edition of the New Testament at once; but the facts above stated delayed the commencement of the work for several weeks; when, considering that an edition of 3,000 copies of Matthew and Mark, separately, had just been put in circulation, it seemed very desirable to have something of Old Testament history to render those intelligible. We, therefore, concluded to commence a new edition of Old Testament Biography. This was accordingly done; and an extra edition of Joseph and Moses, 2,000 copies, has been struck off, and we are now distributing them. The whole work will be in two parts. The first part, to David, is nearly completed; and then we design to leave the second part till we have printed the third edition of Acts, as we very much need some authentic history of the early propagation of Christianity. The Old Testament Biography completed, we shall have published 23,000 copies of Joseph and Moses. Mr. Chandler has also published three or four numbers of a series of very small tracts under the title of "Moral and Religious Stories." As we have not a sufficient variety of books of our own for judicious distribution, we have borrowed many from our brethren of the other mission, to repay page for page. I have also prepared a new tract on the credibility and claims of Christianity. Of this, more hereafter.

Daily avocations—Candidates for baptism—Helpers fail.

Revising, examining proofs and book distribution, with the frequent conversations and discussions in which I am engaged, occupy most of my time. Daily worship conducted by me is generally attended by about twenty persons, large and small; Sunday worship, by twenty-five to forty. Mr. Chandler also conducts daily Siamese worship in his family. The Chinese church and assistants, in the absence of dear br. Goddard, claim some of

my time and attention. Miss Morse's attention is mostly engrossed in studying the language. Mrs. Jones, with all her native elasticity, is engaged in teaching a school of eight or ten boys, from 9 to 3 o'clock, and two or three young men in the evening. Her health has been excellent. I have had no serious illness, but begin to find my vigor failing. In one or two instances, when I have gone out upon other business, I have taken tracts with me, but have not been out at all for that specific purpose. We can distribute faster than we can print, at our own houses; and here we have better opportunities for conversation.

The general readiness to read and converse on our religion, is greater than I have ever before known. One old man, a Peguan, who has been in the employ of Mr. Chandler a good deal for the last three years, gives us very good reason to hope that the truth has made a permanent lodgment in his heart; and we hope, at no distant day, to add him to the church by baptism. Hongkit, the Chinese assistant, who leads the services in Chinese during Mr. Goddard's absence, conducting daily worship, and preaching regularly on Sunday, and making daily excursions about the city, reports two more Chinese as recipients of the faith, and anxious to join themselves to the people of God. As we hope Mr. G. may return soon, we have thought best to defer receiving them for a time. Chek Suan, who has been employed to give what instruction he could at Bân-châng, reports also two men of whom he has great hope that they have passed from death unto life.

The small company of disciples at Leng-kia-chu, so far as I can learn, remain steadfast; but who shall visit and regulate and thoroughly instruct at Bân-châng, Leng-kia-chu and Mahá-chái? The teacher here does very well; but he feels and we feel that some one should instruct him in the way of God "more perfectly." But who can do it? He knows only enough Siamese for the commonest occasions; and we have no interpreters on whom we can rely; and could we rely on any, where should we find the time and strength for it? We do not feel *discouraged*; but our hearts are *oppressed*. Jencks gone; Goddard gone; our prospects of two or three new missionaries cut down to *one*, and our past experience teaching doubt in regard to even *one*; the door opening

wider every day,—the certainty before us that skepticism in regard to Buddhism is rapidly spreading, and that, if pure Christianity does not succeed, dark and gloomy godlessness and blind reason must, with hopeless and endless ruin in the train, how can we feel otherwise than *heart heavy*? Dear brethren, what shall be done! Ye whose hearts are light with hopes which the gospel inspires, tell us, what shall be done! Place yourselves, as far as you can, in our circumstances, and then ask, What would the Savior have his people do?

Extract from a Letter of Mr. Goddard.

Improved health of Mr. Goddard.—Proposed voyage to Shanghai.

The friends of Mr. Goddard, and of missions, will unite with us in thanks to the Lord of missions for his merciful interposition on behalf of our beloved brother, in restoring him unexpectedly to comparative health. Mr. G. writes from Singapore, Aug. 21.

I thank you for your sympathy in my case; but the prospect is that your fears will not be realized. My health seems to be gradually becoming confirmed, and I think now there is as much prospect of the continuance of my life and health as ever. I have, for a few Sabbaths past, conducted short worship in Chinese, and I think the weakness about my lungs is gradually diminishing. I think the mild, even climate of this place has been better for me thus far than that of China,—the summer heat here is much less than that in China. But I have now come to that state in which a cold, bracing climate will probably be useful and safe to me. Mrs. Goddard continues to suffer very much from disease, which seems to have become much deeper seated and more obstinate than I had supposed. The doctor who *now* attends her, and who is one of the most skilful in the east, is quite confident that he can cure her disease, though it will take some time. He has given her medicine, but he says "cold" is the *specific* in her case, and that she can scarcely expect a permanent cure without bracing cold. We have, therefore, made arrangements, and expect to sail to-morrow *direct* for Shanghai in the Belgian bark "Reubens." The

voyage is expected to occupy three or four weeks.

I hope our stay at Shanghai (the seat of translating Committees,) will not be without its use. There are now there the best Chinese scholars, and the best means for my improvement or preparation, or for going on with the work. I hope to see the Baptist missionaries at Ningpo, both American and English; and perhaps br. Dean will be up there. In these circumstances, I hope something may be done towards settling difficult questions and coming to a united opinion on several important subjects, and thus towards the preparation of a version for the American and Foreign Bible Society. I think the hand of the Lord is plainly leading us in the way in which we are now going. It is not the way we set our hearts upon, which was to return to Siam by or before this time; but that way is *shut up*, clearly, and this way is open. An opportunity for Shanghai at this time was not to be expected; but one has opened, and we have been led and inclined to walk in it. I am getting to be more and more a believer in the special providence of God, and influences of the Holy Spirit, which guide the people of God step by step in the path of duty. And this belief is one of our greatest consolations in our wanderings.

Our present expectation is to return to Siam early next summer. We do not make any arrangements, or form any plans, which involve a continued separation from that mission in its present state. But the Lord will direct.

SHAWANOES.—Letter of Mr. Barker.

Death of Ealamatahkah and Chesickah.

Mr. Barker writes Nov. 13 :—

We have to record judgments as well as mercies at the hand of the Lord. Very varied are the scenes through which we have lately passed. On the first inst. we followed to the grave our venerable br. Ealamatahkah (Blackfeather). He has been justly denominated the successor of the celebrated Tecumseh; and was the first among the Shawanoes I had the privilege of leading into the baptismal waters, about eight years ago. Since that time there has been a marked change in his moral deportment; having been, among other things, thor-

oughly converted from his former habits of intemperance. It is believed that he has not even tasted ardent spirits, since his espousal of the Christian faith. He has struggled manfully against his easily besetting sins. This can be described by reference to his own very expressive and figurative language. Speaking some time ago of the difficulty he had of understanding me in the language I used, he said with a smile, "I have formerly learned the *grocery language only*," wishing, by the reference, to contrast his former life with the purity the gospel requires.

He was triumphant in his death. There seemed to beam upon his brightened vision the glories of the upper world. He spoke, in his last hours, of the great assurance he felt of the truth of the doctrines he had embraced; and continued recommending them, exhorting, entreating and encouraging, to the last. As wearied nature would again revive a little, after a period of exhaustion, again his lips were filled with the praises of God. At the last religious meeting he attended, he spoke with his usual energy until, fainting, he fell upon the floor; and then reviving, he commenced again and finished his discourse. On the morning of his death, he gave to each of his weeping relatives the parting hand. He wished them not to mourn for him, but for themselves; and then, requesting them to sing the hymn in his own language expressive of the feelings of the dying Christian, he closed his eyes, and just as they finished he fell asleep. He has left behind him the pleasing reflection that he has gone to "the promised land." Our church is greatly bereaved. This is the second time her wounds have been made to bleed the present year. On the 18th of March last, we followed to the grave our br. Chesickah. These two were the oldest members in the church, and ranked among the most decided Christians in the nation.

Sickness and death in the mission family—
Increase of the church.

We had scarce recovered from the shock of the last bereavement when the distressing messenger "scarlet fever" silently and unexpectedly entered our dwelling, and in despite of all our remedial efforts, took away one of our mission school. This Indian boy did not appear to be afraid to die; for he hoped he loved the Savior. We had nearly all of the others, including our

own children, sick at once; but they are likely to get well.

Amid our afflictions God has given renewed evidence that he has not withdrawn from us his tender mercies. On last Sabbath, notwithstanding the weather was somewhat cold, we had a joyful season. Five decided converts followed their Savior into the watery grave. Two others were restored, who had once been members, making an addition of seven. One other person submitted himself to the watchcare of the brethren. One member was excluded,

There is need of experimental labor for one to understand the nature of our trials and of our joy. If we can literally see the darkened cloud parting, we can consciously share in the joy which it occasions. Considering the comparatively short period during which the Indians in this northern section of the Indian Territory have had the bible, we can say with some measure of confidence, that a reasonable amount of good has been done.

Miscellany.

GOVERNMENT SUPPORT OF JUGGERNAUT.

The following is a Letter addressed to the Editor of the (Eng.) Baptist Magazine.

MY DEAR SIR,—I had an interview with the chairman of the Court of India Directors, Sir James Law Lushington, a few days before the last Court, in which my valued friend, John Poynder, Esq., brought forward a motion for the separation of the Indian government from the Temple of Juggernaut. I laid before the chairman various documents upon the subject, particularly the copy of an admirable article from the Friend of India (May 11, 1848), obviating the difficulties of this anomalous, gratuitous, and unchristian position of the British government at Juggernaut's temple. I was courteously received and heard upon the subject, but not much encouraged in reference to the removal of this obnoxious grant of 25,000 rupees to the shrine of the modern Moloch of India. The idea of pledge to support the temple on the conquest of Orissa in 1808, is still held by some of the India Directors and Proprietors, though most unequivocally disproved by the secretary of the Sadler Board of Revenue in Calcutta, the Hon. W. W. Bird, &c., &c. The principal objection now entertained is, that this grant is in lieu of certain *sayer* or variable imposts, repealed many years since. It is remarkable that this term *sayer* has never been heard in these discussions for forty years, and is not mentioned by Lord Auckland in his minute abolishing the Pilgrim Tax, in November, 1838,—a proof of its small importance.

Mr. Poynder's motion is to the following effect:—

"That it appearing, that on the repeal of the Pilgrim Tax at Juggernaut, together with the abolition of the '*sayer*,' the annual allowance of 25,000 rupees was awarded, in consequence of which the priests were precluded from collecting their ancient fees; and inasmuch as the separation of the British Court in India from all connection with the affairs of the Temple was the chief object of the dispatch of the Court of Directors, dated Feb. 20, 1833, it be referred to the Hon. Court of Directors, to consider whether it would not be advisable to rescind the present annual allowance, and to permit the attendants at the Temple to collect such fees as were heretofore received under the Mahratta government."

The *Morning Herald* thus reports the address:—"Mr. Poynder rose to bring forward his motion relative to the annual payment to the Temple of Juggernaut. He held in his hand a large number of petitions in support of his motion from Leicester, Nottingham, Newcastle-upon-Tyne, Boston, Leamington, Gainsborough, and other places. He would ask as a favor, that the one from Leicester be read by the secretary; which was accordingly done. He thought it right to say that all the other petitions were from members of the Baptist society. He was not himself a Baptist, but he would remind the court, that to that society they were indebted for most of the translations of the scriptures that had appeared in the oriental languages. He did not intend to do more by this motion than to recommend the matter to the consideration of the Court of Directors. He thought they ought to abolish this payment, and make the priests of Juggernaut dependent on their own votaries. The

hon. gentleman quoted the opinions of several eminent persons connected with India, in favor of the abolition of this payment, stating that all those who were best advised respecting the affairs of India, wished that it was put an end to. The question was one of great importance and solemnity, and was entitled to their most earnest consideration. The motion was negatived by the court. Mr. Poynder said, although defeated, it would not preclude the Directors from looking into the question, and he hoped they would do so."

Mr. Poynder says in a letter to the writer, "Pray get me all the petitions you can, without reference to the court which has passed. I can use them all if I live. I set up the Baptists again as the best friends of India, but am ill reported on

this head." Thus the motto of our friend is, "Faint, yet pursuing." I hope that many memorials to the Courts of India Directors and Proprietors, may be obtained in many parts of the united empire, against this monstrosity of our age and country. They may be addressed to John Poynder, Esq., South Lambeth, London. The next quarterly court will be Dec. 27th. A correspondent in India solemnly declares, "Christian England is the main support of idolatry in this country, and if that support were withdrawn, idolatry would soon fall!" *Pro dolor!* &c.

Your helper in Christ,

JAMES PEGGS.

Burton-on-Trent, Oct. 6, 1848.

[Bap. Mag.]

American Baptist Missionary Union.

NOTICES FROM MISSIONS.

Assam.—Return of Mr. and Mrs. Bronson.

It is stated on another page of this number, that Mr. and Mrs. Bronson are about to return to the United States. At the last dates it was expected they would leave Nowgong soon after the 1st of October for Calcutta; whence they were to take passage for Boston in the ship *Cato*, which sailed from this port last autumn with missionaries for Arracan and Tavoy. Their arrival in this country, if Providence favor, may be looked for about the time of the next annual meeting of the Union. The immediate cause of their return is the failure of Mrs. Bronson's health, although the health of Mr. Bronson has also been greatly prostrated.

The following extract from a letter of Mrs. Bronson will show the necessity of the proposed measure, and also with what feelings this last resort of the disabled missionary is anticipated. Mrs. B. writes,

Your kind and sympathizing letter of Nov., 1847, came to hand early in this year. It found me on a bed of sickness and apparently on the verge of the grave. After months of suffering, I am once more raised up, and

am able to move about and superintend my family affairs a little. But my system is sadly shattered, and, in all human probability, will never recover the shock it has received, in this enervating climate. This leads us to contemplate a change, in hopes of a restoration to health, without which nothing can be done in our high and precious work. Could those who censure the frequent returns of missionaries know the heart-rending trial this is to us, (and it is probably the same to all missionaries,) their censures would be modified by sympathy. Were only my own life and happiness concerned, how cheerfully, how gladly would I linger and suffer on here, if it was my Heavenly Father's will so to appoint. But, on the contrary, my dear husband is hindered in his labors, and we live on, unable to do any thing for the cause. But by a timely change, the probability is that health will be restored, and we be permitted to labor yet for years to come. From my heart I can say, *Here*, on these dark shores, is my *home*. My heart is here, to live and labor and die among this dear people.

Maulmain.—Baptism of Karens.

Mr. Binney writes from Maulmain, June 21, "There is an interesting state of

things in the Karen church at Newton. Twenty were baptized last Sabbath, five of whom are pupils of the Normal School."

Burmans not impervious to the gospel.

Under date of Sept. 22, Mr. Howard says, "The Lord is fast opening the ears of the Burmans to hear the gospel. Let divine truth be poured in, and the prayer of faith be offered, and we shall surely see the work of the Lord."

China.—Health of the missionaries.

Mr. Johnson, under date of Hongkong, Sept. 25, says, "I have just received letters from br. Dean, dated Shanghai, 19th Sept. He writes that he is still improving in health, and hopes that his trip and a short stay at Ningpo may wholly restore him. He was to leave for Ningpo, on the evening of the 19th.

"Letters have just come in, too, from br. Macgowan. Br. Lord and family have been sick, but are now convalescent. Br. Macgowan had been down with fever, but was recovering. Br. Dean had remained at Shanghai on account of the sickness at Ningpo. It has been quite sickly there this summer."

Greece.—Mr. Arnold writes from Corfu, Nov. 8. "Interesting events are transpiring in Zante, and here also I meet with some encouragement. The attendance upon my Greek preaching is improved in numbers, character and interest."

DONATIONS

Received in November, 1848.

Maine.	
East Thomaston, J. Wakefield	25,00
Jonesport, 1st ch.	2,00
Wiscasset, John Sylvester	5,00
	— 32,00
New Hampshire.	
Washington, Benjamin Smith, to cons. Rev. Stephen Combs L. M.,	150,00
Piermont, Mrs. Ruth Spencer	1,00
Portsmouth, Mrs. McDimick	5,00
	— 156,00
Vermont.	
Royalton, M. N.	2,00
Hardwick, Rev. Marvin Grow	25,00
Fairfax, I. D. Farnsworth	10,00
	— 37,00

Massachusetts.

Medford, ch. 5,30; Rev. Geo. F. Danforth	1,00	6,30
Boston, Union ch., mon. con., Geo. W. Chipman tr., 16,11; Infant sch. class 1,50,	17,61	
do., Samuel Hill, to cons. James W. Hill L. M.,	100,00	
do., Bowdoin Square ch., Board of Benev. Operations, W. C. Reed tr.,	26,57	
	— 144,18	
Lowell, 1st ch., mon. con., J. A. Brabrook tr., 29,40; Fem. Miss. Soc., to cons. Mrs. Elizabeth Eddy L. M.,	100,00	129,40
Wendell Asso., Job Frye tr., to cons. Rev. Baxter Newton L. M.,	106,69	
Brookline, ch., mon. con., to cons. Hezekiah Shailer L. M.,	100,00	
Lynn, ch.	55,00	
Taunton Green, ch., H. W. Coggeshall	2,00	
Beverly, "a disciple," to cons. Mrs. Mary L. O. B. Flanders L. M.,	100,00	
	— 642,57	

Rhode Island.

Providence, anonymous friends, for the Karen Miss.,	500,00
do., South ch., Sab. school, I. E. Razez tr.,	50,00
	— 550,00

Connecticut.

Suffield, Fem. Miss. Soc. of Con. Literary Inst., for sup. of two children in the Karen Normal School at Maulmain, to be named Joseph and Lavinia Parker,	10,00
Hartford, Mrs. Elizabeth Roberts	5,00
	— 15,00

New York.

Franklin Asso., W. Stilson tr., 43,08; Chataque Asso., L. Forbes tr., 4,12; Dutchess Asso., I. Germain tr., 80,94; Harmony Asso., I. B. Burrows tr., 20,99,	149,13
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New Jersey.

New Jersey State Convention, P. P. Ruyuan tr., viz.—Bridge-ton, ch. 43,00; Cohansey, ch. 82,00; Canton, ch. 16,47; Trenton and Lambertson, ch. 38,58; do., a member 20,00; Hightstown 46,93; do. Ladies of ch. and cong., to educate a heathen youth to be named George Young, 33,00; Burlington, ch., mon. con., 21,16; Sab. school, for Indian Miss., 33,72; Youths' Benev. Soc. 7,51; Pemberton, ch. 31,22; Upper Freehold 26,10; Mount Holly, ch. 30,00; Moorestown, ch. 8,39; Middletown, 1st ch. 49,00; Nottingham Square, ch. 16,00; Sandy Ridge, ch.	
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8.23; Freehold, ch. 30.31;
Pen's Neck 22.00; Wantage,
1st ch. 6.79; Lambertville, ch.
4.00; Trenton, 2d ch. 10.37;
Haddonfield, ch. 29.58; Cam-
den, mon. con. 17.81; Sab-
school 10.00; Infant school
5.71; Elizabethtown, ch. 7.75;
Middletown, 2d ch. 25.00;
Pittsgrove, ch. 15.87; Mullica
Hill 9.00; Salem, ch. 14.62;
Cedarville, ch. 8.59; Mill-
ville, ch. 5.35; Woodstown,
ch. 6.78; Sussex Co. Asso.
22.45; sundries 8.23; col. at
State Conv. 40.67; per Rev.
G. S. Webb, agent,

806.08

Pennsylvania.

Ridley, ch. 6.33; New Britain,
ch. 25.00; Philadelphia, 3d
ch. 20.00; Clinton, ch. 1.21;
Newtown, ch., Fem. For. Miss.
Soc. 9.25; per Rev. G. S.
Webb, agent
East Smithfield, ch. and soc.,
Samuel Farwell tr.
Bridgewater Asso., M. S. Wil-
son tr.,

61.84

20.00

35.00

—166.84

Ohio.

Wooster Asso., B. Miller tr.,
28.11; col. 7.45; Salem, ch.,
ladies, 10.05; Canaan, ch., la-
dies, 50c.; East Union, ch.,
ladies, 75c.; Wooster, ch.
8.61,
Seneca Asso., viz. — Reed, ch.
4.51; Lodi, ch. 2.00; Attica,
ch. 1.00,
Huron Asso., viz. — J. Ricky 1.00;
Peru, ch. 4.93; Townsend,
ch. 5.74; Berlin, ch. 5.00;
Norwalk, ch. 19.63,
Cash
To cons. Rev. George W. Ful-
ler L. M., per Rev. S. B.
Webster,

55.47

7.51

36.32

.70

—100.00

Indiana.

Sugar Creek, ch., mon. con.,
11.00; Mount Pleasant, 2d
ch., Wm. Law, 1.00; Frank-
lin, Sab. school, for Assam
Orphan School, 8.40; Alex.
McKee Fairbanks 50c.; Cur-
rie's Prairie Asso. 11.87; La-
fayette, Mr. Hubbard 80c.;
James Brown 2.00; per Rev.
S. G. Miner, agent,
Wayne, 1st ch.

35.27

2.00

—57.27

Illinois.

Lowell
Jacksonville 5.82; General Asso.,
col. 16.74; do., per W. W.
Watson tr., (of which \$100 is
to cons. Rev. Norman War-
riner L. M.) 126.35; watch
sold 10.00; per Rev. S. G.
Miner, agent,
Chicago, 1st ch., to cons. Sam-
uel Hoard L. M.,
Washington, ch.
Salem Asso., Oquawka,

8.00

158.91

100.00

3.45

7.30

—277.66

Iowa.

Bloomington, ch.

2.50

\$2972.05

Legacy.

Estate of Joseph Fielding, late
of the African Mission, per S.
Peck executor, in part,

180.00

\$3072.05

Total from April 1 to Nov. 30, \$41,094.79.

[] The Treasurer also acknowledges the
receipt of \$5,000 from anonymous friends in
Rhode Island. "to be expended in addition to
all appropriations that would otherwise be
made," for the purpose of increasing or
giving "greater efficiency to the existing fa-
cilities for preaching the gospel to the Ka-
rens."

BOXES OF CLOTHING, &c.,

From Aug. 29 to Nov. 7, 1948.

Me., South Berwick, per Mrs. L. G.
Clarke, for African Mission, a box of
clothing,

52.07

N. H., New Boston, Fem. Miss. Soc.,
per Mrs. Brown, for Assam Mission,
a box of clothing,

26.00

do., Hampton Falls, Ladies' Miss. Soc.,
per P. D. Valentine sec., for distribu-
tion, a box of clothing,

30.00

Mass., Charlestown, Judson Miss. Soc.
of 1st Bap. ch., for Miss M. Vinton,
a parcel containing children's clo-
thing, &c.,

7.50

do., Boston, Bowdoin Square Miss.
Circle, for Miss M. Vinton and Mrs.
Cutter, two boxes of sundries.

do., do., Dea. Thomas Richardson, for
mission chapel at Sibesar, Assam,
delivered to Mrs. Brown, a pair of
solar lamps, &c.

do., Old Cambridge, Ladies' Fem. Miss.
Soc., per J. G. Coolidge sec., for
Rev. A. Bingham, a box of clothing,
&c.,

35.73

R. I., Newport, 2d Bap. ch. and soc.,
per W. Stevens, for Rev. C. Barker,
a box of clothing,

39.00

Conn., New London, Mrs. H. Thomp-
son, for Tavoy Mission, a box of
medicines,

79.56

Vt., Brattleboro', Ladies of Bap. cong.,
for distribution, a box of clothing,

16.00

N. Y., Livingston Asso., sundries, re-
ported by Mrs. Osgood,
do., Genesee Asso., do. do.,

.88

6.67

do., Steuben Asso., from Mrs. H. M.
Haliday, for Mrs. Judson, a parcel
containing a dress pattern,

2.00

do., New York city, Executive Com-
mittee of Am. Tract Soc., by request
of Mrs. Dibble, for Burman Mission,
twenty Dibble's Thoughts on Mis-
sions, bound.

do., do., per W. S. Packer, Esq., for
Rev. E. B. Cross, a box of clothing,
&c.

do., do., Am. and For. Bible Soc., for
use of missionaries of Tavoy, a bible,
sup. ex. morocco,

7.20

Ill., Belvidere, relations and friends,
for Mrs. Beecher, a box of clothing,
&c.

THE

BAPTIST MISSIONARY MAGAZINE.

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NO. 2.

THE MOTIVES OF THE GOSPEL.

As a necessary requisite to efficiency in promoting the spread of the gospel, we need to bring ourselves completely and exclusively under the motives which it supplies. We must act, and urge others to act, from no motive not found in the gospel itself. It was so with the primitive disciples. In coming under the power of the gospel, they had *died* to the world. Its schemes and pursuits, its hopes, its joys and fears, ceased to influence their thoughts and affections. Having "tasted of the heavenly gift and the powers of the world to come," they had nothing to do with the present world, but from their holy heights to send down upon it a heavenly influence to regenerate and save it. And this surely is the appropriate attitude for those who profess to have *died* unto sin and to be *alive* to God,—and hence to be even *now* living in an heavenly and eternal state of existence. And surely we need no other motives to move men, much less *Christian* men, to their duty, than those furnished by the gospel. Here we may find an appropriate motive for every essential principle in human nature. Let us see if it be not so.

We have an instinctive dread of misery. The gospel reveals a hell of unquenchable fires and of inconceivable horrors. We have a desire of happiness. It discloses a heaven of glorious rest, and of ineffable and immortal joy. We have a love of excellence. The divine character, the sum and substance of all excellence, is exhibited in the gospel in all its ravishing and overpowering charms. We have a natural love of glory, and hence we are told of the crowns of life and the palms of victory, which the spiritual conquerors shall wear and wave before the throne of God and the Lamb. And so of all the natural principles of our being. You may observe here, how the element of immortality enters into every motive. All the power of these motives is drawn from the consideration of the soul's eternal existence; and to a thoughtful mind this invests them with a tremendous energy. We are immortal. The gospel has forever settled this truth. And what an endowment is immortality! Great God, shall we live *forever*, either to utter the eternal wail of the lost, or to sing the everlasting song of the redeemed? Then what is time, what is life, what is earth, to us?

But the great motive furnished by the gospel is, *the love of God in Christ*; and into *this* is poured all the moral influence which even an omnipotent God can put forth. We speak it reverently, but feel warranted in so speaking, that

the moral resources of the universe were exhausted in supplying this motive. And what a conception this gives us of the amazing strength of human depravity, that requires such a power of motive to subdue it, and of the infinite concern for man of a compassionate God who was willing to put it forth. And even this, as a *mere motive*, cannot accomplish the work. The Eternal Spirit must move upon the heart and energize the motive ere the work can be done. But still the motive is wonderfully adapted to affect the heart of man. As depraved and hardened as this heart is, it is still impressible by the approaches of kindness. It has an ear that still listens to the accents of compassionate sympathy, and a chord that vibrates to the tones of affectionate interest, and there will be an instinctive movement of responsive affection towards the source whence the kindness is seen to come. How often the heart which has remained impervious to all appeals to reason, to fear, to self-love, to the desire of happiness and to the dread of misery, has melted, and poured forth the waters of penitence, beneath some subduing exhibition of love. Abundant illustrations of this principle may be gathered from man's temporal history. Have we not seen the victim of justice, under the pressure of its righteous sentence consigning him to an ignominious death, stern and sullen, with hatred in his heart and defiance in his countenance, suddenly break down, and weep like a very child, on assurance of pardon from the reprieving power? He could listen to the stern voice of *justice* in gloomy hardihood; but the moment the sweet accents of *mercy* fell upon his ear, his frozen heart dissolved, and the warm and living waters of grateful emotion gushed forth. And so of the victim of vice, who by his excessive indulgence has become degraded and ruined. You may approach him with stern reproof, with clear and convincing exhibitions of his guilt and degradation; you may appeal to his self-respect, to his sense of shame, to his regard for the good opinion of others and for the feelings of his family and friends, and he will remain unmoved and unaffected. But let him be assured of your affectionate sympathy for him,—that *this* is the impulse which urges you to approach him with a beseeching and expostulating voice, and interests you in reforming his life and ameliorating his condition, and he must have lost the attributes of a man if he be not powerfully and favorably affected,—if there do not spring up in his bosom a grateful affection towards you, and he put forth with good will earnest efforts to second yours in his behalf.

Now it is this very susceptibility in the heart of man, to impressions from the manifestations of compassionate interest and disinterested kindness, which the gospel of the *grace* of God peculiarly and powerfully addresses. Perhaps, indeed, this is the only thing in our fearfully depraved nature that God could take hold of in bringing a restorative scheme to bear upon our ruined condition. The great problem to be solved was, to bring a rational and moral creature, in a state of alienation from his Creator, back to his allegiance and love, without doing any violence to the laws of the creature's moral nature or of God's moral system. And this is effected by the wondrous power of love, as manifested on the part of God in sending His Son to *die* for us that we might *live* through Him. We have considered this immense love and the peculiarly impressive and most affecting manner of its exhibition, and we cannot but profoundly feel that if there be *any* influence which can touch and subdue the heart of man, it must be this. Why, this influence was created *on purpose* to break the human heart. And why, oh my brethren in the ministry, should we not throw ourselves more entirely than we do upon this wondrous energy of the gospel, and make the power of our ministry consist in its constant, clear and impassioned

exhibition. Ah, the difficulty is, we do not feel it ourselves as we ought. If our hearts could be brought completely and thoroughly under this influence, we should be flames of fire instead of the poor, dry, inefficient things that some of us are. We might, too, most confidently rely upon our ministrations being made effectual by the mighty working of the Spirit;—that is a spirit of love, and delights to energize and send home to the heart this congenial motive when presented and urged by the ministry.

With such a moral power in our possession, why should we so habitually resort to subordinate motives to urge men to their duty? These, indeed, have their place and may be legitimately used, but only in subordination to the *great motive*. Sinners must be told of a fearful hell,—of a pit of damnation, dark and deep, where the fire is not quenched “and their worm dieth not,” and where there is ceaseless weeping and wailing and gnashing of teeth of those who die in their sins. They may be pointed to a world of glory, where the redeemed wear glittering crowns and radiant robes above the brightness of the sun, and sweep immortal harps of gold to anthems that thrill with extacy the universal soul of heaven. But we fail in a *capital* point, we preach not the gospel, when we do not tell them in tones of touching tenderness that “God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life,”—and that “He commendeth His love towards us, in that while we were yet sinners, Christ died for us.” I must say that I always distrust a revival of religion, where appeals to sinners are mainly based upon their exposure to hell fire, or upon the attainableness of heavenly glory. Men who are changed by the fear of hell, or the hope of heaven, are not *converted to Christ*. This is never done, until, by faith in Him, His love touches and dissolves the heart into penitence; and so in our appeals to the disciples of the Savior, this is the power on which we must depend. The man moved by it will of himself do every thing which he sees the cause of his Redeemer demands of him. If he can in truthfulness and deep feeling say, “I love God because He first loved me, and sent His Son to be the propitiation for my sins,” I need only make a simple statement to him of what the cause needs. To his power, yea, and beyond his power, he will be willing of himself, praying with much entreaty, if necessary, that his gift might be received. Surely, then, it should be our first and main object in appeals to brethren to do something for the spread of the gospel, to kindle up in their souls the *love of Christ*. We may safely leave all the rest to turn upon a clear and simple statement of the existing condition of the cause. *Love*, it is well observed, never asks *how much* duty requires; it never makes conditions, or sets limitations, or talks of *sacrifice*; it cannot do *too much*, it cannot do *enough*. O, I ask again, why shall we not confide in this great power in the gospel of Christ? Why should we, in accommodation to the reigning spirit of the times, address ourselves to the *love of gain*, and that too in the disciples of the Savior? We have even adopted into our benevolent vocabulary terms current on “change.” We talk of making profitable *investments* by our contributions to the treasury of the Lord,—of having excellent *stock* in the *bank* of Christ. Men are actually told, this giving to the Lord is a grand *speculation*, for He pays higher *interest* than any body else; and this language is not intended as figurative,—it refers to a solid revenue in *dollars and cents*. For these appeals are backed up by illustrative instances of persons giving to the Lord, and then, by some unexpected turn of affairs, receiving a large accession to their *capital*. Such instances are treasured up and carried about with us to give impression and point to our appeals, by proving

that contributors to the Lord's treasury will be gainers, and not losers, in their *secular* interests. Now we may be permitted humbly to ask, if the tendency of all this be not directly to foster and strengthen the covetous principle,—if it be not in fact making *gmin* of the gospel. But it may be said these instances are *real*, and are clearly special providences, and so legitimately used for the purpose in question. We admit the fact, but deny the inference. If a man gives to the Lord's cause under peculiar circumstances, *trusting* in Him for the future, the Lord may be pleased to reward his *faith* by some special turn of providence, convincing him that it is perfectly safe to "trust in Him and do good." But the moment he makes the prospect of *gain* the motive for giving, (and this is the very motive presented,) he *vitiates* the whole transaction. But is it not divinely said, "He that giveth to the poor, lendeth to the Lord, and that He will *repay* him again?" Yes, this is a blessed truth; but *how* does he pay?—in bank stock, in the perishable gold of this world? No, no. He has better funds than these. He has gold, but it is the fine gold of the kingdom. He has stock, but it consists in joys at His right hand and pleasures forevermore. This unworthy motive, and all kindred ones, must be abandoned. They degrade and *secularize* our religious charities, and the direct tendency is to dry up the very sources of these charities. Why should worldly motives at all be presented to the disciples of the Savior? They profess to belong to a kingdom not of this world, even a spiritual, a heavenly kingdom, which shall have no end. Then, surely, they should be urged to duty by motives drawn from the nature, subjects, and eternity, of that kingdom.

I suppose it is a sober truth that Baptists, American Baptists alone, have in possession at this very time resources amply adequate for the achievement of the moral conquest of the world;—and why do we not hasten to apply them? O why, my brethren, do we cast our eyes with so much indifference over the benighted myriads of earth, and behold *twenty millions* of immortal spirits annually passing away from heathen shores, unenlightened and unsaved, to the world of retribution? In truth, we have no just conception of our obligations to Him "who has bought us with His own blood." How little of His boundless compassion and love dwells in our hearts; how puny and contemptible our faith in His word and promises; and how little we realize the blessed privilege of *giving up all* for Christ and his gospel, and looking alone for a reward to that glory and blessedness which we shall enjoy with our Redeemer, when we return from the conquest of the world, made vocal with the songs of universal triumph through our toils and sacrifices. But if it is really so, that God has given His people ample resources for the conversion of the world, and in addition to this has wonderfully removed all obstacles to these resources,—if He has laden them with treasures, and cast up highways to all lands, and thrown open the brazen gates, and given free entrance to the perishing, that these treasures may be conveyed to them ere they die and perish forever, what trembling should seize us in view of the immeasurable and awful responsibility which now rests upon us.

The state of missionary intelligence in this community does not require a review, had we time, of the condition of the world in reference to existing facilities for missionary operations and the universal publication of the gospel. To the Christian, the *whole* world at this time exhibits an aspect intensely interesting. For a number of years past, all the great events which have shaken nations, have left them in a more favorable state for evangelizing operations. An unseen but mighty power has manifestly been directing the movements

and commotions of the kingdoms of the earth to *this issue*. Obstacle after obstacle has been taken out of the way. Existing forces antagonistic to the gospel, such as false systems of religion and philosophy and the customs and prejudices fostered by them, have been strangely losing their vigor and hold upon the mind. A decaying process is rife among the long-venerated institutions of the pagan world, and the pagan and the semi-pagan mind is becoming restless and dissatisfied in its present circumstances, and fast passing into a state of desire and expectation of something new and different from its past possessions. In short, it is assuming a position to listen to and consider propositions for a *change*. The facilities, too, for communicating with all lands have been *contemporaneously multiplying with the progress of these changes*. O, my brethren, what a tremendous and thrilling thought, that the world now stands waiting for the law of God at our hands. And if any thing can add intensity to the thought, it is the consideration that God has given us the means and furnished facilities to convey it to them. If this fail to stir our spirits, surely the love of Christ dwelleth not in us,—we have no love to the souls of men,—we have no enrapturing visions of the coming glory of the Savior's kingdom,—and we have reason to fear we have no part or lot in that kingdom.

G. W. E.

GREECE AS A MISSIONARY FIELD NOT TO BE DESERTED.

The following communication from a personal friend was addressed to the Editor under date of "Piræus (Greece), June 19, 1848." We offer no apology for presenting it to our readers. We only request that they give it a careful perusal, and, with the impressions which it cannot fail to make, settle it in their hearts whether they will "abandon forever the work they have attempted for God in Greece." For ourselves, we have for years had but one thought and purpose and prayer for the Greek Mission. Situated as we have been, we have seen many a token of the divine favor and care towards it, not visible to others, which has confirmed our faith and quickened our zeal. The trials which it has encountered in common with other missions, and those, too, which have been more peculiarly its own, have only served to assure us that the Greek Mission belongs to the same honored fraternity with them;—if called to endure like chastening, it has been because God has regarded this also as one of his offspring, and has purposed to confer on it eventually the same blessing. Already, indeed, are we beginning to see the proof of this. Events are at this moment occurring in Greece, analogous to those which in the Burman Mission, six years from its establishment, preceded the baptism of the first two converts, Moung Na Gau and Moung Thah Lah.

[Ed.]

You ask me to write you my impressions in reference to the expediency of continuing the Greek Mission, derived from a personal visit to this station. On the eve of departure from the storied charms that chain me to this shore, and from a ten days' delightful sojourn in the residence of our too little appreciated missionaries here, it is a pleasure to address one who I know feels a deep interest in the aspect of the Greek Mission, and only doubts whether it be the desire of our denomination to continue their efforts here. And at the very outset I must say, and you must excuse the perhaps too positive assertion, I be-

lieve the Baptist denomination in America will be most recreant to the trust which Jesus Christ in confidence has committed to them, if they abandon the attempt to give Christ's pure gospel to the Greeks. Let me allude to some reasons for this opinion.

Greece is a *classic* land, to which the *world*, and most of all, *America*, owes an incalculable debt. I know that we utilitarian Americans are apt to reckon *debt* as a mere thing of dollars and cents; and especially do we sometimes smile with a sort of proud consciousness of superior manliness of mind, when we behold the overweening and almost sickening sentimentalism of some dreamers in classic lands. But, doubtless, there is an extreme either way here; and American mind honors itself when it comes to a just estimate. Again let it be repeated, the *world*, and *America* especially, owes to Greece a *debt which cannot be estimated*. Our travellers, artists and architects, revel perhaps with undue enthusiasm among the beauties and glories of Grecian statuary and Grecian architecture; and Greece teaches them to rear our noble edifices for scientific and civil purposes and for the worship of God, and more, to *carve our Washingtons*. And every man that *looks* at such a structure as the United States Bank at Philadelphia, or at Greenough's Washington, is in part at least indebted to old Greece for the pleasure he feels and the instruction he gains. Our educated youth are employed a large portion of their time over the writings of the ancient Greeks, and our ablest statesmen carry in ripened age their Demosthenes in their pocket; and if there is any such thing as *debt*, men that have had their minds formed and strengthened by contact with such intellects, owe something to the land that has given them their instructors; and more, every man in our community who has availed himself of the services of a lawyer, a physician, a teacher, not to mention a gospel preacher, *owes* something to Greece. The light of the history of the Grecian republics of old gleams up like a Pharos over the sea, and reaches the storm-tost ship of our republic; and how many rocks, on which others have been dashed, the light of Grecian history has enabled us to avoid, no man can calculate; and no man therefore can tell how much on this score we owe to Greece. Once again, Greece gave to the church of Christ a language to deposit the New Testament of Christ in, and such men as Origen, Eusebius and Chrysostom, and the deliverance from pagan persecutors under Constantine, and who can tell how many other Christian blessings; and every man, therefore, that has the New Testament to read, owes something to Greece. I know that the thoughtless man may not weigh the force of such claims; but no man that *thinks* can help feeling he is a *debtor* to Greece. True, some may suggest, it is to *ancient* Greece,—it is to Homer, to Phidias, to Demosthenes, to men whom we are not able to pay, we are debtors. Yet, comes there not to our minds the natural reply, echoed as it were from the spirits of those venerated men now passed away, "what to ancient Greeks you owe, to their *heirs* repay;" for it was for their posterity they lived, and we have received the heritage designed for them, and *their* debtors therefore we are. And if thus truly debtors, how can we better pay what thus we owe, than by aiding to give Greece not *all*, but the *choicest among* the blessings we have received from her?

Greece has in modern times been a most *unfortunate* and *afflicted* land; and who that has a soul to appreciate the wisdom and goodness of Him who has so made us that it is "more blessed to give than to receive,"—who is there who is not covetous enough of the reward of benevolence, to lead him to feel and act for most unhappy Greece? When the *terrific hordes* of the

East, the followers of Mahomet, taught by their religion to ravage and butcher, broke like the fiery torrent from a volcano over both extremes of the Mediterranean, and a tremor and shudder of foreboding for the future ran through all Europe, the infidel's yoke, for peculiar reasons, sat lightly on the necks of the people of Spain; but how could free-born *Greeks* bear it? And he that has seen eastern despotism may imagine how perfectly demoniacal it would be likely to be, when crushing down on men all the time struggling to throw it off. Probably no page in the history of the world presents a picture of such bloody barbarity as does the record of the Mahometan rule in Greece. Low cunning and petty treachery have been, and perhaps with justice, ascribed to the modern Greeks; but that very cunning and treachery is nothing else than the ancient Greek magnanimity, and the sublime of patriotism, blinded by the ignorance and maddened by the suffering imposed by their oppressors. If Providence seemed to call America to open her heart and hand to Ireland, suffering for bread, a calm, reasoning, feeling soul, aside from very much of the mere fictitious that has been presented for our sympathy, will see *real* claims, on the ground of which the same Providence seems even more loudly to call on us to open our hearts and hands to a land to which we owe so large a debt of justice as well as benevolence.

Greece has now the elements of her ancient greatness in her; and she wants but the renovating influence which a pure gospel can give her national mind, to make her again conspicuous and noble in the eyes of the world. Mark a few items of fact that indicate this.

Even the present *political* aspect of Greece is not so unpromising as it might at first appear. After her successful effort, some twenty or more years ago, to throw off the Turkish yoke and regain her freedom, difficulty arose as to the choice of a king. The old sectional jealousies, as old as the days of ancient Sparta and Thebes and Athens, naturally arose. But it was an exhibition of true moral greatness when all parties, fearful that Greece should be dishonored by their civil dissensions,—all parties came manfully forward and agreed to refer the whole matter to mediating powers. A noble spectacle, however some may think otherwise, has really been exhibited often since, when the people, reëtive under the sway of a foreigner, a German, who was sent to be their king, and *having him completely under their power*, have borne and forborne, stopping short when the power has been in their own hands, in their *submission* (which the hasty observer might call meanness) exhibiting the truest magnanimity; acting indeed with a spirit of calmness and firmness, such as looks becoming even in such a people as they of England, in the work of gradual, *stable*, political reform, even while France and Italy, their next door neighbors, are rushing headlong into revolution. The true friend of liberty, who feels and acts with an enlightened spirit in behalf of Greece, will in days to come see the fruit of his little sacrifice an hundred fold.

The *intellectual* aspect of Greece is most interesting. The peculiar quickness and sprightliness of the Greek mind is famed the world over. It has given her people a commercial bias, and made her seafaring and mercantile community notorious for enterprise and thrift throughout the Levant. It gives to the Greek ladies, especially in conversation, a fascinating charm which even a Byron could not exaggerate. It has prompted the people as a body to undertake to bring back their language to its ancient classic beauty and surpassing elegance; no grammar but that of the *ancient* language being taught in their schools, (our familiar Buttmann being a text-book;) and her authors discarding, more

and more, modern corruptions, and adopting, more and more, ancient grammatical forms. It has brought forward such poets as Rhygas and Soutzou, whose patriotic odes the muse of ancient Helicon would not blush to hold side by side with Pindar, Anacreon, and others the most illustrious of her ancient votaries. It has called into prominence such a philologist as Korai, from whose deserved fame the most shining names of modern Germany are not ashamed to borrow lustre. It has gathered into the University of Otho (rather of Greece) men who for depth of thought and rareness of learning would be worthy of any nation of Europe. And, finally, it has led to an extensive and well-digested system of general education, which is working miracles for Greece; for, as a specimen, the American may now with surprise and delight enter a female school at Athens and find Greek girls, with their added brilliance of intellect, not a whit behind the pupils of even such a seminary as Charlestown, in the solid and ornamental branches of education; excelling in mathematics and ancient and modern languages, as well as in music, drawing, and fine needlework.

And even the religious aspect of Greece is not so hopelessly forbidding as some might suppose. The article of the Greek constitution which allows to all freedom to enjoy their own religious belief, and which at the same time forbids *proselytism*, is not really a strange enactment when we consider the peculiar circumstances under which the Greek people acted, conscious of their own weakness and exposure to other European powers, and proud of their own independence. And though the priesthood of a corrupt church clamor for it, and even enlightened and excellent men of influence among the Greeks still uphold it, hoping for the renovation of their national system and thinking it unpatriotic not to defend and guard it, yet in the advancing enlightenment of the public mind and especially in the improving education of youth, these illiberal features of the Greek constitution must become null. As an interesting proof that this must be the case, though the Greek government require of all teachers of the public schools that they have images in their schools and teach the catechism of the Greek Church, yet the teacher of the female school above alluded to, a most estimable Greek lady, will not and does not comply with either of these requisitions; and yet such is the state of public opinion, that she has the daughters of some of the first families in the kingdom; and no one interferes to compel her compliance with the illiberal statute. And although recently our most inestimable missionary assistant, Mrs. Buel, has been interfered with, and her school broken up, it has been through the influence of a few interested persons; and public sympathy is as manifestly with the *foreign* as with the *native* teacher.

The history of the mission of our Board in Greece has exhibited discouragements. The unhappy excitement against Mr. Buel in Corfu is perhaps one of them. But Christ, we remember, said in reference to such *expected* opposition to his gospel, "When they persecute you in one city flee"—where? Not out of the country and abandon the nation to eternal ruin;—"flee into another city." When Paul was driven from Philippi, the first Grecian town in which he landed, by a mob, did he shake the dust off his shoes against all Greece? No,—no; on he went to Thessalonica, to Berea, to proud Athens itself; and he would not let the enemies of Christ drive him from a field that he knew belonged specially to his Master. It would awaken the fear that our missionaries are not what Paul was, if they met not similar opposition; and they and the church of which they are servants, certainly would not be what Paul was,

if they abandoned the work to which God calls them because of opposition. Another discouraging circumstance has been the apparently unfortunate result in reference to the few individuals who have been supposed to be fruits of our missionaries' labors. But let it be remembered, Paul went to Corinth, the proudest capital, the very "eye," of Greece at his day, speaking the language of the people as his mother tongue, and he remained there "a year and six months," and afterwards "yet a good while;" and years after, in writing to the church there, he says that he had baptized there only "Crispus and Gaius and the household of Stephanas," adding, that even now they knew their calling; that "not many wise men after the flesh, not many mighty, not many noble, were called;" saying, still more, that among the poor and the ignorant few that had been gathered into the church, the grossest errors of doctrine and licentiousness of practice had arisen. And would it not be a strange thing if our missionaries had been more successful than Paul, when no one of them has ever been able to speak to the people, as Paul could, fluently in their native tongue? Ah, tongues have ceased, as Paul foretold they would; but "*charity*," charity, which, if possessed in truth, will make the church sacrifice and the missionary endure, waiting like the patient husbandman for the early and latter rain,—"*charity never*" should fail.

And here let me say, I feel assured, if this mission fails, it will be the church at home, and not the missionary in the field, that will be at fault. You know them well; and I long had thought I knew them; for some of their number had for years been intimate and attached companions. But I did not know them; for what man knows his own heart until the stern realities thicken around that try it. To meet them here, where all the romance of missionary life is vanished, and its real toils and privations crush down upon the spirit; to hear them speak of the difficulties around them, the people set against the truth; to observe the struggling emotion with which *home* was alluded to, and the fact mentioned that some of the warmest early friends of this mission had now abandoned their support of it; to hear the hesitating, tremulous question, coming from woman's lip, "Do you think we ought to yield to what seems to be the wish of so many at home, and leave this field?" and then to mark the instant guarding of the question, lest it should seem to intimate more than was intended; and, more, to listen to the oft repeated and heartfelt declaration of each of the number, "Yes, yes, we are willing to stay and die here, if we can but see our brethren at home less distrustful, and heartily ready to support the gospel in Greece;" to be a personal and confidential sharer of these joys and sorrows and mental struggles of our missionary brethren and sisters;—has given me an impression of the real worth of Christian character such as our less trying walks of Christian effort do not often afford. And, still more, to meet at the missionary's mansion, and to go with them to visit, some of the most intelligent and excellent of the Greek population of Athens, and to mark the esteem in which the missionaries are evidently held, and the interest felt for them as missionaries, and indeed the genuine affection of both young and old to those who have been, and still wish to be, their teachers for this life and for eternity; to witness for days these things,—has given me such a confidence as I had not supposed possible, in the fact that God is preparing thus the way for a great and glorious work of grace yet to be seen in Greece. As always in the history of God's planting of his garden on earth, the seed is now sowing which is in his appointed time to make the spiritual waste of Greece to gather a glad greenness, and, finally, to "bud and blossom like the rose." Why, if our missionaries could do nothing

more than Abraham of old in Canaan, simply to erect their private morning and evening altar and daily to live religion among the people, God is certainly saying to them, "Get thee out from thy country and from thy kindred and from thy father's house unto a land that I shall shew to thee." Yea, if it were only to have some who *pray* for Greece in that intensely interesting land, who would not be recreant to Christ to shrink from the little sacrifice of sustaining such men and such women as are our missionaries there?

I know not where to stop, in writing from such a spot on such a theme. Only one more thought and I must end. If our brethren in America who have undertaken this work are going to shrink from it, who is to follow in it? I feel as sure as if I actually heard his voice, that our blessed Master is with a tone of the intensest emotion addressing American Baptists and saying,— "You whom I have exalted among the nations as champions and friends of civil freedom, and whom I have prepared especially to be apostles to the land of freedom's ancient home, a home about which she still fondly lingers, suspicious of all who even seem to be her opposers,—you, too, whom I have especially honored, to have a view of all my truth, who have marked my footsteps in rising from the baptismal waters, and whom I have especially commissioned to go to a people in whose language my gospel was first penned, and among a degenerate branch of my professed people, who, among all their departures from my primitive statutes, have yet held firmly the truth that my disciples are to be buried with me in baptism,—are you to shrink from the field which I have prepared for you and for none else who love me on the earth? Are you, *American Baptists*, to abandon the land whose soil Paul, my great apostle to you Gentiles, so long wet with the sweat of his toil and struggle, and with the tears of his Christian anxiety and anguish?" Let our men of influence, yea, all our people, ponder these things ere they abandon forever the work they have attempted for God in Greece.

G. W. S.

CONDITION OF MANKIND.

More than *seven parts out of eight* of the whole population of our globe are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls, which the earth is supposed to contain, only about *sixty*, or, at most, *seventy millions*, are nominally Protestants. The great mass of the remaining *seven hundred and forty millions* are either Pagans or Mohammedans, or nearly as destitute as either of saving evangelical light. Of these *sixty* or *seventy millions* of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in any thing like its purity, so much as preached among them. Of those which, in a large sense of the word, we may call *evangelical* congregations, probably not more than one half, or *twelve millions*, are even professors of religion, in any distinct or intelligent import of the terms. That is, of the *eight hundred millions* of the world's population, but little more than an *eightieth part* are even **PROFESSORS OF RELIGION**, in any scriptural form, or claim to know any thing of its sanctifying power. How many of these professors of religion we may calculate upon as probably real Christians,—ah!—that is a question on which the humble, enlightened believer, though he may hesitate and weep, will forbear to attempt an estimate!

Such is, confessedly, at present, the dark and distressing state of the great mass of our world's population. What a little remnant, among all the multiplied millions of mankind, have any adequate or saving knowledge of the re-

ligion of Christ! O what a moral charnel-house does our world appear! What a valley of "dry bones!—exceedingly dry!" "Can these dry bones live?" Yes, they shall live! *The mouth of the Lord hath spoken it.* And even now, amidst the darkness and misery which brood over the greater part of the earth, there are appearances, every where, which promise the approach of better days. A short time since, a large part of the inhabited globe was absolutely closed against the missionaries of the cross. But now it may be said, without exaggeration, that the whole world is opened wide to the bearers of the gospel message.—*Miller.*

THE RIGHT SPIRIT.

Those who best knew the pioneers of modern missions assure us that they had enthusiasm, and in full measure too; else they had never been what they were, nor achieved those things which have endeared their names to us forever. Without this, the shoemaker of Leicester had never been able to give the bible to a score of nations in their own language, and, though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual and physical, for the promotion of one great, though better object. The most sublime spectacle that the sphere of human existence or human action affords, is a noble soul thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose,—the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

The same zeal which fired the hearts of the best missionaries, and the same spirit which has controlled and sustained them in their work, should fill and animate the whole body of the church. There is indeed a zeal kindling, and a better spirit pervading the Christian community. But personal and individual responsibility must be more universally felt. It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive. The Christian at home and the Christian abroad are not only brethren, but fellow-laborers also; engaged in the same great and holy enterprise of the same Master, and under the same high obligations to live and labor for his cause. When one goes out as a foreign missionary, his name should not be heralded through the length and breadth of the land, as a voluntary martyr of benevolence, who has made great sacrifices, done works of supererogation, and almost deserved to be canonized. He has done well, no doubt; but no more than his duty. The Lord reward him for his work. Let Christians love him for it, esteem him very highly for his work's sake, and nobly sustain him in it. But let others feel, that if they are Christ's, they also are his missionaries, or his agents, to be employed in some way for the conversion of the world.

To hasten the tardy progress of better sentiments, a higher stand must be taken by the friends of missions. A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to

all the command is given by the Savior, Go; and to every Christian is addressed the Macedonian cry, Come. A risen, ascending Savior above him, and the perishing millions around him, are commanding and entreating him to do something for the conversion of the world.

God spares the Christian's life after conversion, not merely to fit him for heaven, but to use him in carrying on his designs here below. He can be happy only in doing the Christian's work. If all were more busily employed in their Master's vineyard, there would be less of sorrow, and gloom, and discontent. The Savior's plans for evangelizing the world open greater sources of joy, and supply more abundant means of happiness, than the modern church has yet fully experienced, or even explored. A missionary age must be a happy age. Earth would have new charms for the Christian, if this were more fully realized. Next to being in heaven with Christ, would be the pleasure of laboring to extend his kingdom here on the earth. What a wonderful provision of the gospel economy is this,—to make frail men agents in bringing the nations unto Christ,—the messengers of light and life, of spiritual freedom and eternal joy, to the slaves of superstition, the captives of sin and Satan. Surely it is a pleasant thing to live. It is a goodly thing to live. It is a noble, glorious thing to live, if life be not wasted, but spent in carrying out such designs of Heaven, and scattering such blessings among men. That Christian who is unmoved in a time of missionary awakening, has reason for anxiety and alarm. The world will sooner or later be converted; and can he endure the thought of dying without having himself done any thing towards effecting its conversion?

It ought to be proclaimed from the pulpit, and taught in the Sabbath school, it ought to be written on our phylacteries, and engraven on our door-posts, that every Christian is designed to be, in some sense, a missionary. He should first inquire whether he is called personally to enter the field. If this is not expedient or feasible, let him go by his representative, whom he helps to support. Let him go in prayer, in spirit, and in sympathy, with those who can go to labor and die in heathen lands.

Young converts, when glowing in the first warmth of Christian love, are in a proper frame to receive right impressions of duty, if the influences without correspond to the obedient desires within. If the church stand on as high ground as their religious obligations demand, if missionary intelligence is circulated, correct principles of duty taught and enforced, and a missionary atmosphere created, the new convert will always be converted into the spirit of the older Christians, and at once rise to the high standard which they maintain. While the spiritual conflict between the divine influence and the rebellious and stubborn will is carried on in his struggling and agitated bosom, he will feel, that, if he be converted at all, it must be into a missionary church. In the first gush of his holy love, let it be whispered in his ear, that he is a missionary now, to live, not only to perfect his own faith, but also to strive that others may be saved. Such a sentiment will find a ready response. The pliant desires of his ardent soul will clasp around such a truth, with a firm and sweet embrace. Correct impressions, made on his first entrance into the new world in which he finds himself, will be permanent. The right bias received at such a time, can scarcely fail to be retained through life. His first inquiry will be, "Lord, what wilt thou have me to do?" And in that way in which he can do most to promote the world's conversion, and the extension of Christ's kingdom, he will joyfully labor, whether in this sphere or that, whether at home or abroad.

Is this a visionary idea? Is such a state of things in the Christian community impossible, or improbable? No; it has been already, at least partially, realized. It was realized in the first,—the missionary, age of the church. Its record is incorporated into the volume of sacred writ, and stands there for our instruction. By the present generation it should be renewed, and more fully carried out. There must be a revival of the same consecration of self and substance, and the same appreciation of the paramount importance of Christ's kingdom in comparison with all the petty affairs of life, before we shall witness that general spread and triumph of the church over the whole earth, to which prophecy points us, and for which the faithful earnestly pray and anxiously wait. The first attempt of the church to evangelize the world did indeed but partially succeed. But the causes of their failure of entire success are now manifest. We have the light of their example to guide us on our way. We have all the experience derived from the attempts made since that time. It is no experiment we make.

It is not an unknown and unexplored path in which we are required to tread. We behold not only the success, but also the wrecks, of those who have gone before. We see the rocks on which they have split, and, if we are wise, may avoid them. We have the same principles and doctrines on which to build our hopes, the same written command, and the same promises of divine agency and success which they had, and also the experience of those who have gone before, to assist us in making a more successful trial. There has never been a time, when, to human view, the work could be prosecuted with such reasonable expectations of a full and glorious consummation, as at the present day. The fields seem white for the harvest, and nothing waits but our recreant selves.

There is a vague impression resting on the minds of many, that the great enterprise of the world's evangelization will be accomplished in some unknown, unexpected, and perhaps miraculous manner. What are the secret purposes of Jehovah, what miracles he may perform, or what unforeseen revolutions he may bring to pass, we do not, and we cannot, know. But whatever wonders he may work, he has promised no miraculous agency to effect those things which he has commanded the church to perform. And until we receive a new revelation, or a new commission, we should labor in the same manner as did the inspired disciples to whom the charge was immediately given. Now, as then, the application of divine truth will effect the work. The preaching of the cross will still conquer and subdue the world, and transform every vanquished soul into a friend and an ally. The impetration of the Spirit will give efficacy to means, and insure success. Christ is himself the great leader of the enterprise, and it cannot fail. All power is given unto him, and he must, he will, conquer. And the revelation of his final triumph has been made to us, because we have a part to act in accomplishing the work. Human means and agencies are to be employed, and the whole moral power and resources of the church are to be husbanded, and directed in reference to this grand result. Far-reaching plans are to be laid; an immense amount of labor is to be expended; and great revolutions are to be effected, greater than the world has ever yet witnessed.

There must be a revolution of sentiment, a mighty change of opinion. And this must be wrought by voluntary and special effort, made for this specific purpose. The Christian community must be made to believe that the missionary cause is not only more vast, but nobler far, than any other in which men are, or can be, engaged; that all other enterprises and purposes of life, all hopes raised, and ends realized, sink into insignificance when compared with this. This opinion may already prevail to some extent; but it must be made universal in the church. It must be interwoven with all her sentiments, opinions, and doctrines. Christians must learn to prize worldly wealth, only because it may be used for carrying out God's plans of mercy here on the earth. They should covet learning, and discipline, and eloquence, and the power of moving and governing men, only because they are fit offerings to be laid on the missionary altar. Every thing should be rated by its tendency to promote the great enterprise of a world's salvation. Then would they count themselves valuable in the Christian economy, chiefly as means to greater ends. Then would the salvation of every soul be twice joyous; once, because a soul is saved; again, because another laborer is added to the gospel band, and the moral power of the church increased.

True, other enterprises beside the missionary cause are important. Other objects, public and private, demand attention. The multifarious interests of life, which concern and occupy mankind, are not to be neglected. But the salvation of the human family should be the chief object of human effort, as it was the great purpose of the Savior's life and death. All other purposes and objects are minor, subsidiary, relative to this.

There must, also, be a revolution in the church as to conduct, habits, and objects of pursuit. Christians must be brought to identify themselves generally with the great work of the world's conversion. From principle and from habit, they should make every thing else subservient to this. No strength should be lost; no energies wasted; no power expended; unless it will in some way promote the great design. The moral and physical resources of the church must be called out, and employed. The reflex influence upon the church itself would be immense. Not only would it purify and elevate the Christian stand-

ard, but would develop energies tenfold greater than we have ever known. Neither kings nor empires, philosophers nor schools, have exerted that influence which the church might exert, if the whole Christian community were so interested and directed, so trained and disciplined, that all should harmonize and coöperate for the promotion of this work. It is the unmeasured might of the mass, exerted in the power of the omnipotent Spirit. But the mass must be enlisted, harmonized, and employed. As in the Roman army every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus open a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions, are impregnable to the spiritual hosts of the Redeemer.

In the first age of the church, what wonders were wrought by a little band of Christian soldiers, with only the naked cross, the Holy Spirit, and the spirit of sacrifice. With the same spirit of sacrifice now, and with her present resources, what, under God, could she not accomplish? How long before the idols of the East would be broken, and scattered to the four winds of heaven? Buddhism and Brahminism, fetish-worship, caste, suttee, and all heathen rites and abominations, would be swept from the face of the earth. Before the light of the gospel they would vanish, like darkness at morning's break. They would flee away, and there would be no place found for them any more.—*Prof. J. A. B. Stone.*

American Baptist Missionary Union.

DESIGNATION OF MISSIONARIES.

INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

By the Foreign Secretary.

In the November Magazine, p. 437 of last vol., some account was given of the public religious services held in Boston in view of the near departure of several missionaries under appointment to eastern missions, Messrs. Jewett, Van Meter, Moore and Benjamin, and their wives. We have concluded, after a little delay from causes which need not be stated, to publish some extracts from the "Instructions" then delivered, together with the addresses by Rev. Messrs. Neale and Church. In publishing the extracts we owe perhaps a word of explanation to our home readers. They are designed mainly for the eye of our missionary brethren abroad, all of whom take the Magazine, and read it; and who all, in remembrance of things which they have seen and felt, will comprehend, in a way in which home readers may not, the pertinency and seasonableness of the sentiments therein expressed. At the same time we hope they will not be wholly devoid of interest to those of our readers who are here at home; and perhaps they will suggest some subjects of profitable reflection.

Delay in sending reinforcements.

There is another class of trials to which you will be exposed; such trials, we mean, as may grow out of the employing of fellow-laborers; or, to state it more accurately, the omission or supposed neglect to employ fellow-laborers in such numbers and of such character as may in your judgment be needed. The severest trials to which missionaries have been subjected, at least some of the severest,—and we fear in certain

cases the premature prostration and death of valued missionaries,—are traceable directly or indirectly to this cause: the severity of the trials having been aggravated in the cases alluded to, by influences against which you will do well to guard.

The nature of this class of trials, and the way to meet them, will more fully appear if we state in what circumstances they ordinarily occur.

Our first illustration is in the solitary position of a missionary who, in consequence of the removal of an associate laborer by death or other cause, is left to bear alone the weight of his charge together with the superadded burden devolved upon him from his now absent brother; although before he was barely competent, with the countenance and cooperation of his fellow-laborer, to bear his own burden. Witness the late condition of Hongkong station, of Akyah, of Sandoway, and of Nellore; not to designate others. On your arrival at your respective stations, the other members of our missionary stations remaining as they were at our last advices, it will be our happiness to be able to state that *every* occupied station of our Missionary Union in Asia, with the exception of Amherst in the vicinity of Maulmain, is in charge of *at least* two associate missionaries. And this will be in accordance with our approved and settled policy, as being indispensable not only to the health, comfort and highest usefulness of each individual missionary, but to the right measure of security for the continued occupancy of a station, and for the perpetuity of our missionary work in any place; to say nothing of the preservation of what has been already accomplished and of investments of property, labor and character. But this desirable state of things may not long continue. Even while we are here, causes are in operation, which will soon sever in twain some of our little missionary companies, and one and another and another will suddenly find that helper and friend is gone. And such, at no distant day, may be the order of Providence with some of you; and you will look to your native land and to the Missionary Union with irrepresible yearnings and confident expectations of speedy succor.

Closely analogous to this class of exigencies, and sometimes affecting the same identical stations, are those in which missionaries have labored long and successfully in their allotted spheres, but their strength begins to wane. Toil and exposure, heats and damps and pestilential exhalations, and fever, and unalleviated, unintermitted cares, and sympathies poured out like water, have done their work. The laborer must retire to rest a while,—the weak to recover strength, the dying to live again. But how shall he leave in the wilderness his precious charge? the church he has gathered, his schools, his native assistants, his hopeful inquirers?—Perhaps disease has laid upon him its *deathly* grasp; and in the near and certain prospect of closing his earthly labors, he calls as from the chambers of the grave for helpers,—successors,—men who shall enter into his labors, who shall reap what he has sown and gather where he has sowed. Such was the cry of the lamented Comstock. So Reed and Stafler and Crocker and Clarke have called. So Goddard and Abbott and Bronson may call, and others whom we forgo now to name.

Another class of exigencies demanding earnest regard, are consequent, but not the less urgently, on the superabounding grace of God bestowed on his missionary servants, opening wide doors of usefulness, giving to his word free course, multiplying believers,—churches,—raising up and presenting for culture and employment a native ministry. The missionary abides in strength; his hands are made strong by the mighty God of Jacob. But who are all these? They come as clouds, and as doves to their windows. The fishers of men have cast their net as the Lord had said unto them, but now they are not able to draw it by reason of the multitude. Thus God has added increase to the Karen Mission. He has not only filled their bosom with sheaves, but he has poured them out a blessing till there has not been room to receive it. And so we trust it may one day be with you; when converts, made willing in the day of God's power,

shall be multiplied like the dew of the morning. But the very plenitude of God's bounty may add labor and sorrow. If helpers be withholden, the bending harvest may perish before your eyes in the field, because there are so few to garner it.

These specifications which we have made, comprise the more obvious and ordinary occasions demanding missionary reinforcements ; and assuming that your lives are graciously prolonged for a term of years, they will in one form or another be realized unquestionably in your own missionary experience. You will feel, and deeply feel, the need of additional helpers. You will look to your brethren and fathers and friends, with whose countenance and by whose aid you now go forth to the help of others, to fulfil the like service on your behalf ; and you will urge your arguments and pleadings, such as you will deem unanswerable and sure to avail. And they *will be unanswerable*, and such as might move a heart of adamant. *We*, too, shall feel their power, and shall bow down oppressed and burdened beneath their crushing weight. But will helpers be sure to come? Will they come at the time of your earliest need? And will they come in numbers answering to your demands?

In replying to these inquiries and endeavoring to shield you in some measure against the disheartening influences of bitter disappointment, be it far from our thoughts to provide pretexts and palliations wherewith to relieve ourselves from any particle of the obligations which rest upon us to stand by and strengthen and succor you to the fullest extent of the ability which God may give us. These obligations we cheerfully recognize in all their force ; and it is our hope, God helping us, to fulfil them in letter and spirit, though we thus speak. Nevertheless, there is cause why we so speak ; and the time may come when you will need to review the thoughts we now suggest to you, and to give to them all their weight.

Permit us, then, to exhort you, in the first place, to form a *complete* conception, and to maintain it as a *settled habit of your mind*,—as to what you are, what you are to do, and in whose service preëminently you are engaged, in the enterprise which you are about to undertake. You go out in the employment, it is true, of the American Baptist Missionary Union, and of their brethren associated with them ; and you bind yourselves to be fellow-laborers with them and for them in the stupendous work of evangelizing the nations among whom they send you. You consent to labor, for so Divine Providence directs you, in places where by other hands they have begun the work ; and you bind yourselves to certain principles and forms and spheres of employment, as mutually agreed upon. But this is the earthward view. These are arrangements which come necessarily of human weakness and of mutual dependence. The higher, juster view is that which holds you as missionaries of Jesus Christ, called by *him* to this work, called as *individuals*, to do *his bidding*. And the agency of the Missionary Union is simply that of a co-laborer, placing you where *that work* is to be done and providing the requisite instrumentalities. Now, what is the work which *Jesus Christ* gives you to do? *That work* do. It is work which you, as individuals, *can* do. It is not the work of another. It is not dependent absolutely upon the coöperation of others. You may do it alone, or you may do it in concert with others, as God's providence may appoint to you. You may do it in ten years, or in twenty years, or in one year. And when it is done, though ours may be only begun, your responsibility is ended, your record sealed up, and your reward on high. Such, as we understand, was the conception formed of the missionary work in the beginning. The missionary was a missionary not of man, neither by man ; but of the Lord Jesus ; in whom it had pleased God to reveal his Son, as in the apostle Paul, that he might preach him among the heathen. It was so with Judson and Mills and Hall and Newell. The missionary churches called not *them*, they called the churches. The Holy Spirit called *them*,—the Holy Spirit said unto the church at Antioch, separate me Barnabas

and Saul. When, therefore, helpers fall around you and none come to supply their vacated places, when strength begins to fail and your sun seems nigh to its going down, or when by the rich grace of God the fruits of your labors are spread abroad beyond your power to gather in, *remember*, then, that it is *Christ* for whom you labor, it is *Christ* who assigned and has blessed your service; it is *Christ* who is still with you, who devised all the plan, with whom is all power, who will provide for the exigencies of his own cause; and to whom, toiling or suffering, living or dying, you may confidently commit the whole disposal of yourselves, your labors, your hopes, and prayers, and fears.

A second suggestion closely allied to the preceding, but sufficiently distinct in its bearings to justify specification, is,—Refrain heedfully from *laying out* work for yourselves or others beyond what yourselves can perform, except as you have the express concurrence and authorization of your brethren and of the Missionary Union. If work is laid upon you by the providence of God, He will give you strength to perform it, or at least to glorify Him by a steadfast endurance. What we mean, is a voluntary assumption of new and varied obligations; as in the wide extension of your missionary tours and multiplication of out-stations, or in the assumption of new forms of labor, such as translations, organization of schools, instruction of native teachers and preachers, and the like.

Abstinence like this, we are aware, is to the missionary one of the most painful forms of self-denial which he is called upon to endure. And the temptation to an opposite excess is one of the most plausible and constraining to which he is likely to be exposed. Opportunities to do good are opening on every hand,—*great* good,—*surpassing* good,—good that must be accomplished, and that can be, in its *incipiency*, by him. And it was to do good that he went abroad; for this he was sent by his brethren; and in laboring to effect good the most successfully and abundantly, he may assuredly rely on their approval and coöperation. But let him beware. He may plunge himself unwittingly into inextricable embarrassments, and pierce himself through with many sorrows; or he may sink to a premature grave. Missionary history with us, my brethren, has on record some sad illustrations of this. It has been found that such drafts on the liberality and promptitude of the home laborers are not in all cases duly honored. Appropriations of funds and designations of fellow-laborers have fallen far short of the demand; and well-devised methods of evangelization, yet prematurely begun, have served chiefly, in some instances, to distract the attention and exhaust the resources of the laborers engaged in them, and to raise hopes only to be dashed to the ground. There is yet another aspect to be noted. A question of moral right, of official obligation, of common honesty, is involved. The missionary has *no right* to *pledge* the Association in whose behalf he goes abroad and to whom he looks for support and aid, beyond what they explicitly authorize. He has *no right* to create a *necessity*, we mean by *voluntary* adoption of *unauthorized* measures, that new associates be sent to him or additional appropriations be made, on pain of loss of past investments, and the shame of flagrant failure. This is doing a work not his own. It is virtually assigning work to his brethren; and this, not as the ordinary and necessary consequence of doing his own work, for then it were right and honorable; but in leaving his proper work in order to make work for others. And hence it is not strange if disorder and anxiety and waste and disappointment come of it. Nor is it waste and disappointment in his own immediate sphere simply. Unauthorized extensions of plans of labor in any one department, by its central connexions may throw irregularity and waste into all. They all draw from a common reservoir. The Executive of the Union may be undesignedly circumvented in the prosecution of *their* general plans, and constrained to adopt measures of secondary expediency in themselves regarded, the absolute free-

dom of election being virtually wrested from them ; and thus they may come under a responsibility for acts and results which of right should be charged upon others.

Shall the missionary, then, shut his eyes to the opportunities of increased usefulness opening around him, and shall he withhold his hands from doing good when it is in the power of his hands to do it ? Not at all. Let him do with his might what his hand findeth to do ; but let him see to it that it is work which *his hand can do* ; and that its *growth* upon his hands be *natural*, in the order of God's providence and according to the measure of His grace.

And this leads us to

Our third suggestion ;—Whatever the demands and opportunities and promise of large results to missionary labor, whatever meets your eye or pierces your ear, that moves your heart or nerves your hand to toil, fail not to be heralds and monitors of the same to us at home. Be our eye and ear. Yours is a twofold service, to bear from us to the heathen messages of love and mercy,—redemption, life, salvation ;—and again, to bring back to us, not only the songs and thanks of the ransomed ones, but the cries and prayers of millions yet waiting to be rescued. Be not false to your trust. Nor be discouraged, though you wait long for answering tokens from us. Fulfil at least your part. Free your garments from their blood. And if the heathen perish through our hardheartedness, our love of ease, our love of worldly honors, our love of wealth, our destitution of His spirit who gave himself a sacrifice, even unto death, for the sins of the whole world, then on us be the guilt, and by us be the account rendered at the judgment of the great day.

Fourthly. If disappointed of the success you hoped for, and of which confessedly you stand in need, beware of aggravating the bitterness of the trial, nor cut asunder the sinews of your strength, nor do your brethren what might be grievous wrong, by giving way, even for an hour, to harrowing thoughts of desertion or voluntary neglect, or of disparaging indifference to yours in comparison with others' claims, or of drowsy forgetfulness, on the part of your brethren at home, and specially of those who are put in charge of the missions to see that they be rightly conducted and sustained. There may be hindrances you know not of. The sympathy on your behalf, the solicitude to send you succor, the bitterness of disappointment, may be kindred in their bosoms to your own. "To will is present with them ; but how to perform that which they would, they find not." These hindrances may be twofold. There may be a deficiency of right men. Yourself know what this deficiency is at the present moment. Of the five recently appointed missionaries now ready to embark for eastern shores, no two are destined to the same mission. They are distributed one by one according to the greatest supposed exigency :—and where there is one, there should be five ;—not to speak of other missions, whose claims are for the moment apparently overlooked, though they were carefully poised one with another in the anxious deliberations of the Committee, before the final designation was made.—Or there may be a deficiency of funds,—a deficiency more liable to exist, a deficiency that more uniformly exists, than any other ; a deficiency which at the present hour and for *half the period of our missionary history* has done more to cripple our efforts, to retard the work of the Lord so far as committed to us, and to withhold the gospel of Christ from perishing nations, than all other hindrances combined. There is a deficiency of men ; but the deficiency of funds is greater ; and *this* deficiency it more transcends the power of the Committee to remedy.

There are embarrassments, also, of a secondary kind. In the distribution of the scanty reinforcements at our disposal, considerations must sometimes have weight which necessarily bind the action of the Committee. They act as agent for another ; they act under instructions. Or there may be personal peculiarities, predilections, relations, in candidates for missionary appointment and in those who pledge the means of their

support, which cannot be set aside. And even in cases of independent action in the Committee, there may be grounds of preference of one mission to another, in the assignment of reinforcements, which none but they can fully appreciate. They occupy a central point, a position which takes in at one view all the missions, and from which they can compare the necessities and claims of all. Nor is there any other point, within or along the broad circumference, from which comparative views can be so justly had, by whomsoever made. Least of all can they be justly made by the missionary. His own field for the greater part necessarily fills his horizon. He knows that helpers are needed *there*, and that they are slow and few in coming.

These things, would we judge wisely and righteously, must not be lost sight of. They may at least serve to explain why undiagnosed and impassioned recitals and warm solicitations and urgent expostulations do sometimes fail of their designed results; and may well account for the long withholding of earnestly sought supplies, without the superadded sorrow of surmising neglect or sloth in those who are laboring to send them. * * * * *

FAREWELL ADDRESS TO THE MISSIONARIES.

By Rev. Rollin H. Neale, Pastor of the First Baptist Church, Boston.

After a few words to each of the missionaries, as he gave them the parting hand, Mr. Neale proceeded as follows:—

In taking leave of you, my dear brethren and sisters, the first prompting of my heart is to commend you to God and the word of his grace, who has promised to be with his servants always, even unto the end of the world. On the ocean or amid the solitudes of India you may ask with joyful confidence, whither shall I go from thy Spirit or whither flee from thy presence.

“If you could find some cave unknown,
Where human feet have never trod;
Even there you could not be alone,
On every side there would be God.”

It is your privilege to carry the medicine of life to a dying world.

“Wherever human nature shows itself,
The ineradicable taint of sin appears;
A boundless upas, an all-blasting tree,
Whose root is earth, whose leaves and branches be
The skies, which rain their plagues on man like dew,
Disease, death, bondage, all the woes we see,
And even the woes we see not, which throb through
The immedicable soul with heartaches ever new.”

The gospel, and that alone, can reach and heal these diseases of the soul. It comes to seek and to save the lost. It changes the wilderness to a fruitful field and the desert into the garden of the Lord. Instead of the thorn there comes up the fir-tree, and instead of the brier there comes up the myrtle-tree, and it shall be to the Lord for a name, an everlasting sign that shall not be cut off.

Especially is it a privilege to preach the gospel to a people who, like the Karens and Burmans, are hungry for the bread of life. Scattered and fainting as they are, like sheep without a shepherd, the gospel is to them like the cool spring of the desert.

“’Tis a little thing,
To give a cup of water; yet its draught
Of cool refreshment, drained by fever’d lips,

May give a shock of pleasure to the frame
 More exquisite than when nectarian juice
 Renews the life of joy in happiest hours.
 It is a little thing to speak a phrase
 Of common comfort, which by daily use
 Has almost lost its sense; yet on the ear
 Of him who thought to die unknown, 'twill fall
 Like choicest music; fill the glazing eye
 With gentle tears; relax the knotted hand
 To feel the grasp of fellowship again."

So is the gospel to these poor people of the desert. That precious name which awakens no thrill of joyful emotions in our hearts at home, will be to them as life from the dead. I dare not say with a brother who addressed a company of missionaries on a former occasion, "If we forget you, may God forget us." I am unwilling to have the precious blessing of being myself remembered of God, depend on any thing connected with this wayward heart. But I trust you will be followed with kind remembrances. Certain it is that angels, in whose presence there is joy over every sinner that repenteth, will remember you, and hover about you as ministering spirits, in the far off land. He who poured out his blood on Calvary will remember you. The multitude which no man can number, from all ages and kindred and people and tongues, that shall ultimately stand before the throne of God and of the Lamb, clothed with white robes and palms in their hands, will honor you forever. Though you live in a distant land, and lie down at last to die far from the sepulchres of your fathers, the sympathies of all the good and pure in the universe will cluster around your memory.

The heroic Jerome, who, when the Ocean Monarch was in flames, flew to the rescue of the sufferers who were clinging with terror to different parts of the burning ship, acted a noble part, and "his deeds receive, as they deserve, proud recompense." His name has come to the favorable notice of the nobles of England and elicited praise from royalty itself. On returning to his home, last week, the municipal authorities of New York presented him in a golden box the freedom of the city. But honors infinitely higher than these await the faithful in Christ Jesus, who go upon an ocean of more tremendous danger to rescue souls from a more fearful doom;—the freedom of the heavenly Jerusalem,—the city of the living God is theirs. The voice of approval shall come to them, not from human lips, however exalted, but from the Lord himself, the Prince of the kings of the earth, and a conspicuous station shall be assigned them in that world where the scantiest portion is a far more exceeding and eternal weight of glory.

ADDRESS TO THE CONGREGATION.

By Rev. Pharcellus Church, D. D., pastor of Bowdoin Square Church, Boston.

It is a peculiarity of the law of social progress, that both its labors and its benefits are shared by the many. If some one takes the lead, he finds himself backed up and sustained by an innumerable host, who were ripe for action the moment the way was opened. What could Fulton have done with his steam engine, without the mind and capital of thousands, yea, of whole nations, to conduct his discovery to its legitimate issues? In a nation of savages, this power of resisting wind, tide and current, of moving millions of spindles, of doing the work of innumerable bands, and of whizzing through the mountains and over the plains of a whole continent,

"As the Indian arrow flies,"

would have perished as an abortion in the hands of its discoverer.

So of modern missions ; they would have proved an abortion in the hands of Carey and his associates, had they not been nourished into their present vigorous and growing life by the prayers and contributions of millions of Christians in Europe and America.

In all cases an effort towards progress fails, till it has enlisted the many. In the person of Wickliffe of England, Huss of Bohemia, and Jerome of Prague, the great Reformation, which at length dawned upon the world, was born out of time. These men might have been Luthers, Zuingle, Calvins, Cranmers, and Knoxes, had the people come to their help. But inasmuch as the people were not ripe for action, they perished in the flames. So, these brethren whom we have designated to the heathen to-night, will be consumed by the fiery ordeal through which they will be called to pass, if the churches at home do not come to their help. They will be, in that case, like an advanced guard, from which the main body of the army ingloriously retires, and leaves them to certain death amid an overpowering array of hostile legions.

The question is, *Will you retire ?* Had I the voice of seven thunders, to be reverberated, when I speak, from the Rocky Mountains, I would ask this question of every church and of every member of every church, from Maine to Mexico,—In the name of God, **WILL YOU RETIRE**, and leave these missionaries who have this night received the right hand of fellowship that they may go to the heathen, to pine and die for the lack of your contributions and your prayers ?

It is curious to observe how entirely God carries on the work of social progress, by means of the many. Even the conception in which any new train of facts or impulses takes its rise, is generally dropped into many minds at about the same time. Some of the most important of Newton's discoveries in astronomy are claimed for Leibnitz, his cotemporary. God had trained the human mind up to the crisis of these discoveries, and the new truths were quivering on the string just ready to leap off and touch at a thousand different points at the same time.

So of modern missions. After Christians had slept for ages over the perishing heathen, ingloriously leaving all the work of their evangelization to the Jesuits and to Rome, they of a sudden awoke to their duty, at many distant points nearly at the same time. One Protestant denomination after another rallied to the work, by a simultaneous impulse, pouring phalanx after phalanx upon the battle's point, till the movement has ramified through all the rank and file of the sacramental host, and filled the world with the sublimity of its achievements.

And it is cheering to know, that while we are in this house, before this immense audience, designating ten missionaries this evening, the churches of another great and respectable sister denomination are in another house, before an equal audience no doubt, designating a still greater number, all going to the heathen to plead for their salvation in the name of Christ, and all acting for the same object, under the same leader, only belonging to different divisions of his great army. Now, the success of this enterprise depends, under God, upon this diffusion of influence, and this coöperation of innumerable individuals.

Vox populi, vox Dei, in this application of the maxim, is and has always been true. God never achieves any great social progress without enlisting the masses, and their voice is his voice. The power of the kingdom of heaven in the hands of Jesus of Nazareth, so far as instrumentalities are concerned, consisted in the fact that the common people heard him gladly. He came not to dance attendance at kingly courts, to enlist the few men of royal power in his cause, but he lived and labored in the cottages of the poor. He cared little as to what the aristocracy should think, so long as the hearts and judgments of the masses were enlisted in his person and work.

It is better to divide any given labor of benevolence and reform among thousands than hundreds, among hundreds than tens, and even tens are vastly to be preferred

to a unit. We will suppose that our missionary treasury has an annual income of one hundred thousand dollars. Now suppose it were possible to find an individual to pay this amount, so as to relieve the great body of our denomination of the necessity of giving, what would the effect be? Why, the effect would be to relieve our hearts of the burden of prayer, in the same proportion as it relieved our purses of the burden of paying. And the missionary movement would be compressed into a nutshell, even with four times our present income, if that income came exclusively from a few wealthy individuals. This great movement must act upon the hearts and pockets of the whole Christian church, as the sunbeams act upon every square inch of earth and ocean, exhalant from thence the humidity that forms the clouds and that falls in fertilizing showers upon the vegetable kingdom.

God's chronology of earthly events is marked off by imperceptible movements pervading the masses, more than by those gross developments of them which constitute our histories. The seventy prophetic years of Israel's captivity in Babylon, terminated before scarcely a man of them had returned to the place of their fathers' sepulchres. God's date of their return takes effect at the movement in that direction, which began with Ezra, Nehemiah, Zerubbabel the son of Shealtiel, Joshua the son of Jozadak, together with the great mass of the poor people who had no possessions in the land of their bondage, and who, therefore, sighed for their lost inheritance in Canaan. The rich preferred to stay in the land of their enemies, to enjoy their possessions, and hence they had little to do with the restoration. "Not by might, nor by power, but by my Spirit, saith the Lord;"—my Spirit, stirring up the masses and ensuring their coöperation, shall begin and end the work.

And the fulness of time for God to send forth his Son in the likeness of sinful flesh, takes its date from a simultaneous movement with Zacharias and Elisabeth in the hill country of Judea, with Mary the mother of Jesus in Nazareth, with the magi of Persia and Mesopotamia, and at ten thousand different and distant points. Even Herod on his death-bed of guilt and despair, was not insensible to the dawning epoch of the Prince of peace, and hence his slaughter of the innocents of Bethlehem, to extinguish the rising luminary. Christianity at the very outset, while John the Baptist was in the nursery and Jesus in the cradle, was like the morning spread upon the mountains, if we regard the widely diffused influences by which God had prepared for its advent. If it was a prepared system, it found a prepared people, as the success of its first publication fully proved. It was this law of diffusion that made the gospel such a blessing to mankind. Had it been capable of monopoly, as the Jews expected of their Messiah's kingdom; then there would have been no progress, and the era of its mission would have failed.

So of the Reformation; it was a prepared movement for a prepared generation. In Heaven's chronology, its date was long anterior to Luther's birth. Luther was merely the boy that applied the match to a train, which had been elaborately laid under the mountain fabric of European society by other hands than his own, whose explosion overturned kingdoms, shook thrones, revolutionized the social organization of civilized man, and made the old red dragon tremble from his seat. Do you think that in God's epoch of events Luther occupies the position we assign him, or that, if we could look upon the dial of eternity, we should find its sublime cycles marked off according to our arrangement of earthly revolutions? No; His guardian angels notch their centuries on a scale of secret influences emanating from the throne of God and of the Lamb, to wield and direct our earthly history with reference to the decreed consummation.

Modern missions, also, existed in *fact* nearly a century earlier than they existed in *form*. They were begotten in a movement that touched simultaneously the Moravians in Germany, Whitefield and the Wesleys in England, and Edwards and the

Tenants in this country, all of different communions as they were of remote locations. This was the movement from which our revivals of religion took their rise, contributing more perhaps than any thing else, to the success of the voluntary principle in building churches and supporting the ministry without the aid of the State. It proved, in my view, to be a greater development of the spirituality of religion, and of the nature of Christ's kingdom, than took place in the time of the Reformation two hundred years previous. The *first* was a reformation of dogmas, but *this* is one of spirit and power. No wonder that such an energy from the holy God, acting with unobstructed force upon the mass of Christians, should have concentrated their growing legions upon the conquest of the world to Christ.

In view of God's plan of acting through the masses, therefore, what can we hope to do in the work of missions without the coöperation of the great body of our church members? Life can as well subsist in a vacuum, as our missionary Board here in Boston can sustain itself without a healthful missionary atmosphere in the churches. Can we have rivers without rills, oceans without drops, clouds without exhalations, or the great globe itself without its conglomeration of particles?

We have before us to-night a group of various missionary bands, ready to depart to points remote from each other, among the millions of Asia. One band is armed and equipped for an onset upon ten millions of people in Southern India. One of the number, Rev. Mr. Day, has already tried his hand at this species of warfare among the Teloo-goes, and, thank God, he is not afraid to resume the battle, though it be at the expense of wife and six children, whom he leaves behind, to see them perhaps no more. But he has his coadjutors in these new recruits, who are saying, "Send us, we will go." God speed their work.

Another band goes to occupy the place of the dead in Arracan. A movement already exists in that dark land, and they are calling for help. Have you forgotten the demand of the Arracanese, uttered through the voice of their dead missionary, when he parted forever from two lovely children, "Six men for Arracan!" a demand, as thus expressed, upon which poetry has poured out its sweetest strains, and missionary feeling throughout the thousands of Israel at home has offered up its purest and most exalted libations. Sainted Comstock! we respond to the pleadings of thy living voice, and to the dumb eloquence of thy distant tomb, in these who have consecrated their lives to the work in which thou and loved ones have found their death! Nor shall the rest be wanting. No, the impulse is abroad to ensure them in due time, and we charge you who are here to-night as the first of the six, to tell the heathen that the churches at home *feel* for their souls. Yes, if within one brief year you die in the service, we charge you to tell the poor heathen with your burning breath, as the hand of death is upon you, that God is touching the hearts of others among us to feel for their souls, and in due time to come into the places of the dead. We will care for the heathen; we will pour out treasure and life, if that be necessary, upon the altar of their salvation.

Another band goes to carry on the work in Tavoy, which Boardman having begun, commended to God with his dying prayer.

Another, Mrs. Brown, goes to rejoin her husband in the mission to Assam, upon which she has expended her youthful energies, and to which she now makes the offering of her maternal sympathies, in leaving behind her children, relying upon the promise of Him who said, that if we forsake *children* for his name's sake, we shall have an hundred fold more in this present life, and in the world to come life everlasting.

This is a great movement, which appeals in tones of power to the churches at home for their coöperation and support. Has the Board assumed these new responsibilities without the hope of renewed contributions? Already are the receipts of the treasury behind what they were last year, and, yet, we must resist the indications of Providence in

regard to sending out these new recruits, or we must incur the necessity of still farther draughts upon the friends of missions. Will not the churches of Boston, who have the Board among them, and who constitute, as it were, its body guard, take the lead in meeting this new demand? Hundreds of dollars would flow into the treasury, if what we see to-night could be witnessed in some other cities and locations. And shall not we, toward whom the eyes of the country are directed, take a leading stand in this great work?

INTELLIGENCE FROM THE MISSIONS.

CHINA.—Letter of Mr. Dean.

Writing from Shanghai, Oct. 12, Mr. Dean says:—

You will be interested to learn that the object of my visit to the north,—the improvement of health,—has, by the voyage up the coast and my rambles about the country, to a good degree been attained. I am now expecting soon to proceed to Ningpo, on my way homeward, and hope soon to resume my work at Hongkong.

You have been informed that soon after my arrival here, I had the pleasure of greeting br. Goddard and his family from Bangkok. They come with improved health, and we fondly hope that br. G. will soon be prepared to resume his labors;—*where*, is not yet determined. He will probably remain where he now is, with the family of Mr. Toby, for the winter, and whether he may be located at Ningpo or Hongkong, or return to Bangkok, may be determined by the indications of Providence or the directions of the Board.

Preparation of scriptures—Difficulties.

After some consultation, we have thought that the present wants of the mission require immediate efforts for the preparation of one or two of the Gospels and the Acts, with explanatory notes; and also some portions of the Old Testament, with notes, perhaps Genesis and Deuteronomy. We have endeavored to settle the use of terms for the persons of the Trinity, scripture proper names, and the leading doctrines of Christianity. This is no easy matter, and it may be a long time before these terms are satisfactorily settled. Diversities of opinion very naturally prevail, particularly as terms are to be selected for general use in the

various dialects, and, while the written language is but *one* throughout the empire, each province has its favorite forms of expression; and in proper names, when *sound* alone is concerned, the same written name has a different sound in the mouth of each provincialist.

Tié Chiú population of Shanghai—Its eligibility as a missionary station.

We find that out of the entire population of Shanghai, estimated at one hundred and fifty thousand, there are six or eight thousand who speak the Tié Chiú dialect; and a number of the junk men annually trading here from Siam and the south of China, speak that dialect. If we had men to spare, after supplying the stations already established by the Union, there would here be an encouraging field for a station in the Tié Chiú department; and it would be convenient, in case our missionaries have to resort to the north for health, to find something to do with their own people when they might not be able to labor at the south. But we need another man at Ningpo, and another at Hongkong, and two at Bangkok, before we start a new station. The climate here is agreeable, except for a few weeks in the summer; and the country in this region "is an exceedingly good land"—an extensive plain of rich soil, at one season of the year covered with wheat and barley; but now the same fields are covered with rice and cotton. Both are approaching the time of harvest, and the rice fields promise a rich return to the husbandman's toils; but the cotton fields promise little but disappointment.

Walks about Shanghai—The Grand Canal.

We have visited some of the larger cities as well as the smaller villages, in the neighborhood, and traversed the

Grand Canal for a few miles, thus witnessing the practical workings of this channel, opened by the ancient kings for inland transit between Hang-chau-fu, the ancient residence of the Sung dynasty, and the present capital of the empire. The country through all this region is level and the soil productive, and the people very civil. To avoid notoriety and escape the inconveniences of a constant gaze from the people, I adopted for the time the costume of the Chinese, and thus received the measure of attention and civility which is ordinarily bestowed on a Chinaman.

Need of reinforcing the Chinese Mission.

We were greatly rejoiced by the results of your last year's labors at home in raising funds; and we trust that the tone of pious feeling and sympathy with the interests of the Union, is fairly indicated by the measure of contributions from the churches. An increase of money will doubtless bring us an increase of men; which we very much need. We are very weak, and doing very little for the instruction of the Chinese. The station at Bangkok is left destitute of missionary aid in the Chinese department; the station at Hongkong has been highly favored for the last year, but for the last summer we have been able to do little more than stand still; little has been done, and I fear we are going back. Our good br. Johnson, though of much promise, is now getting the language, and can do little more than superintend. I have done little all summer, (I might have said all my life,) and though now quite comfortable, am unequal to any considerable mental or physical effort,—voice and vigor gone;—and it is difficult to ascertain what I am good for,—surely not for much. Br. Goddard's health is enfeebled, and his lungs forbid any considerable effort in preaching; but we pray and hope that his valuable life may be spared to perform much important service. The brethren at Ningpo are laboring zealously and encouragingly, but they are but *two*; and when we come to add together the various items of available strength for missionary work, the sum total is exceedingly small. We dare not compare it with the work to be done, lest it should be *lost* in the comparison.

Other missions in China—Revision of the Chinese scriptures.

The missionary brethren here, (twenty in number,) are in usual health, and are making a good beginning. The

London Society have a chapel with good congregations of Chinese,—i. e. a good number; but they appear to be *extemporaneous* congregations got together for the time,—few of the hearers return the second time. The Baptist brethren are about to open a chapel,—a Chinese dwelling-house refitted. Other societies are also holding service among the Chinese in like manner. The brethren engaged on the Revision Committee of the New Testament, have advanced to the sixteenth chapter of Luke. They may, perhaps, pass through the New Testament in two years more. How far it may then meet the wants of the various missions, we cannot, of course, now judge. The plan adopted, viz., to render it an *idiomatic* and *faithful* translation—is a good one. They leave the word for *God* and the *Holy Spirit* untranslated as yet, for want of harmony of views as to the best terms to be used.

BURMAH.—Letter of Dr. Judson, dated at Maulmain, Sept. 23, 1848.

Plan of revisiting Ava resumed.

It gives us much pleasure to state, that Dr. Judson, as will be seen in the following letter, has again been led to entertain the project of removing to Ava, the capital of Burmah, for the purpose of bringing to a higher perfection the important work now in hand,—his Burman and English Dictionary. Although indirectly, yet not the less really the proper execution of this work bears on the great object of all our missionary labors in that country,—the evangelizing of the Burman Empire;—and if worthy to be attempted at all, it claims to be done well. At the same time it is reasonable to hope, that the ulterior and higher result of making known the gospel to the Burman race,—prince and people,—may be directly subserved by Dr. Judson's residence for a time in the royal city. Probably no man living could have better facilities than he to make his way into the presence of the "golden face," and none, probably, more skill to use them. We remember, it is true, the manner of his reception in his earliest presentation to the then "emperor;" and are perfectly aware that the reigning dynasty answers to the

old both in its state policy and its idolatrous or ecclesiastical intolerance. Yet it may be, that thirty years have cast some rays of light within that dark realm ; that "the bible translated,"—at least some single copy of it,—has made its way and gained some notice within the royal precincts ;—that some humble believer in "the Eternal God" has confessed a good confession there before king and ruler ;—that the little church once constituted in that city, has not been suffered to become extinct until it bore some ineffaceable testimony to the truth "in Jesus." We know, at least, that God liveth, that the hearts of kings are in his hand, and He turneth them as the rivers of water, and that we have access to Him by prayer through the great Intercessor. Shall we not then turn to Him, in earnest and united supplication that His set time to visit Burmah may now come ; that He will so prepare the way of His servant before him, that he shall go forth in peace and return with thanksgivings ; and that the gospel may thereby, or by whatever means of divine appointment, have free course throughout the empire, and be glorified ?

We hardly need to add, the Executive Committee have cordially acceded to Dr. Judson's suggestion, and the requisite appropriation is placed at his disposal.

The preparation of the English and Burmese part of my dictionary is so far advanced, that I hope to commence printing a small edition next month, preparatory to a larger and uniform edition of both parts, when the Burmese and English part is completed. But as I advance in the latter part, I feel more deeply the desirableness and importance of making a visit to Ava, and availing myself of the learned men and the literary works, that are to be found at the capital alone. The government interpreter of Rangoon, who greatly befriended me during my visit to that place last year, lately wrote me, that he hoped I would bear in mind the necessity of going to Ava before I printed the work, and that if I did not, it would be impossible for me to make it what it ought to be. I presume that no person, acquainted with the circumstances of the case, would dissent from that opinion. But the

difficulty of penetrating into the country, and staying long enough to improve the dictionary, is very great ; while the importance of the undertaking will appear still greater, if some view be had to the welfare of the scattered church, and the necessity of conciliating the government and obtaining, if possible, some religious toleration.

When last in Rangoon, I lost a favorable opportunity, such as may not occur once in an hundred years. The governor of Rangoon was the very last of all my old court acquaintances ; and he was ready to clear my way to Ava, and by a letter of introduction, into the very presence of the king. But I had no money to buy a boat, pay the boatmen, and defray the other inevitable expenses of the undertaking, nor even to pay my house rent in Rangoon ; so I was obliged to return to this place. The Committee have since kindly defrayed the debt contracted on the latter account ; but that is all. I suppose they thought with me, that such a good opportunity would never occur again, and that no benefit would result from lamenting over the past, or providing for the future, a future so utterly improbable. There is, however, at the present moment, a small prospect in the horizon, which may, in a few months, disclose an open path to Ava. If such should be the case, the Committee, as well as myself, would regret that my hands were still left tied, and another opportunity be irretrievably lost. I request, therefore, that they will take into immediate consideration the question of appropriating a sum,—say 1,000 rupees,—to defray the expenses of such an undertaking as I speak of ; and they may depend, that I shall render, as in former times, a minute and I hope satisfactory account of the way in which the money shall be expended.

I should endeavor to make it a point, before leaving this, not only to see one part of the dictionary out of the press, but the other part brought to such a state, that it may be transcribed and a copy left with the mission, in case of ulterior accident.

GREECE.—Letter of Mr. Buel.

Preaching of the gospel unmolested—Greece in sympathy with central and western Europe.

The following letter, under date of Piræus, Oct. 20-3, 1848, contains our last

advice from Greece, with the exception of a brief paragraph in the January number. A previous letter announces the restoration of Mrs. Buel's health. It appears from this, that Mr. Buel is prosecuting his missionary calling at Piræus without hindrance; "receiving all that come in unto him, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Your very kind and welcome letter of Aug. 8, was received the 10th inst. Thanks for its words of encouragement. "The word of promise" is an unfailing spring of hope and comfort, when there is little around us and less within us to keep alive our hopes.

My time, of late, has been wholly devoted to preaching. My Greek audience has never exceeded a dozen, of both sexes; these persons are of various ages, from youth to extreme old age. Respecting them I can say only, that they have given a respectful hearing to the word preached. English preaching also has been kept up, whenever the number of our friends among English naval officers in port has been sufficient to form an audience.

No opposition is manifested from any quarter, unless it be by silent and intriguing endeavors to dissuade people from attending the Sabbath service. A year ago our cause was persecuted before the civil tribunals. The demarch who distinguished himself in that disreputable business, was told that "the government will not last long which persecutes the religion of Jesus Christ." That person in less than six months was dismissed from the office of chief magistrate of Piræus, by an order from the king, on the charge of embezzling the public funds to a large amount. The people, on meeting us in the streets, would say, (alluding to his persecutions,) "*God is just.*" The monarch of Attica and the prime minister of the kingdom, who had instigated and abetted those proceedings against us, both went out of office the last winter, in a manner little flattering to their reputation. This is every where the year of the right hand of the Most High; when in a special manner He is taking the part of the "persecuted for righteousness' sake."

You remark in your letter of June 8, that "such revolutions as are going on in Europe elsewhere, must be felt

in Greece." To this I respond;—they are felt in Greece; not in the overthrow of political institutions, but in the check which is given to the exercise of arbitrary power, and in the diffusion of more liberal views respecting political and religious rights. The political press here has often noticed with exultation, that religious equality and freedom of conscience have almost invariably followed in the train of revolution on the Continent. Whenever ghostly intolerance would lift his mace to smite a man for his religious opinions, he stands in awe of the public indignation; he fears the frown of the enlightened and the good. The discussions in the French Chambers are published regularly in some of the Athenian newspapers; and ministerial changes here are known to be affected very materially by political events in central and western Europe.

GERMANY.—Letter of Mr. Lehmann.

The following letter was dated at Berlin, Nov. 30. The first paragraph indicates very distinctly, though summarily, what at the time was the

Political and civil state of Prussia.

Our political convulsions you have doubtless read in the newspapers. My last letter also gave you some account of them (p. 48, last vol.). Our fond hopes as to the glorious results, with regard to religious liberty, have not been as yet disappointed; and though some fear might have been entertained that the spirit of revolution would go further and erase religion altogether, yet, so long as this was only the sentiment of some *Exaltados*, we joined in our sympathy the present movement in politics. But we are now again in a very important crisis. A counter-revolution has taken place, and we in Berlin are at the present time declared in a state of siege; a condition in which, probably, the whole country will gradually share, inasmuch as absolutism has again got the ascendancy. We now fear lest all the liberties we had obtained will vanish; notwithstanding the splendid declarations of men in power, that only anarchy shall be subdued. We have indeed had a good deal of riots and tumults, but none at all of anarchy. And these outbreaks of riots, &c., took place only when the National Assembly betrayed

the liberties of the people and disappointed our expectations, and enacted laws, in concert with the ruling power, which have so lamentably assisted to bring us again under the yoke.

Berlin church,—its trials and enlargement.

But amidst all these convulsions we have been eminently blessed by our gracious Lord, so that, as yet, we have enjoyed almost all the good we could possibly hope for. No disturbing or preventing circumstance has happened with regard to the great work allotted to us; only we have had to lament the unfaithfulness of many, and have suffered very much from an unruly spirit, which, as it were, associated itself with the general tendency of the time. Things not before experienced, were seen in our church; and I myself was for a long time in a very difficult situation, finding an inimical party against me. It was then I was permitted to rejoice in the presence of our beloved br. Oncken, and with his important aid we were enabled in a considerable degree to overcome these difficulties. But later, also, I had to wrestle very much with the same deluded brethren. At present, I rejoice to say, all which disturbed us is entirely done away, and peace and concord again prevail amongst us. There has been, indeed, scarcely a time when we were more cordially united, and I am receiving the most unquestionable testimonies that they all deeply regret to have occasioned such struggles. Our meetings are again crowded, and great blessings are bestowed upon us. Within the last two weeks I have baptized thirteen dear converts, and the year will prove, after all, to be a year of the greatest blessings. However, in no previous year have we had to lament so many exclusions. At the close of it I shall give you a full report of all.

Churches around Berlin—Baptist Association of Prussia.

I have made several journeys during this year, and can hope that they have been attended with much good. In May I made a wider tour for a distance of 100 and more miles around Berlin. In Templin I found things very prosperous; baptized six believers and spent a blessed Sabbath there. Our dear br. Kemnitz, who has the oversight of the little flock there, labors with much acceptance, and the Lord blesses his work eminently. As there are already about thirty-six members and our br. K. deserves full con-

fidence, we have resolved to dismiss this station from our church in Berlin, and recognize it as an independent church. From Templin I proceeded on my journey and passed over the Elbe into the Altmark; where also I found the work of the Lord prospering and new channels opening. Spent a blessed Sabbath in the lonely establishment of the royal forester, whose two daughters I had formerly baptized; found also in Tangermünde our dear br. Ule, the lawyer, and baptized a Christian friend in the Elbe; breaking bread with them, and at other places, where lonely brethren live. Before this I baptized a dear sister near Rappin, who also lives, with her family, in the midst of a thick forest. Very much blessed I returned from this tour, and continued my labors among my flock in Berlin.

In the month of June I had the joy of seeing br. Oncken under my roof along with his beloved partner in life; the latter spending several weeks with us, which tended much to our benefit. It was then that the dear brother solemnized my marriage with Miss Pauline Handwerk, for several years a faithful member of our church; by which I see my house again much blessed and domestic comfort increased; above all, time to labor for the Lord in our church saved, and another very faithful fellow-laborer introduced; so that I very much thank God and take courage. My dear children feel also very much blessed by this change, and we trust that it will tend to the building up of the Lord's house.

In August I made another missionary tour into Saxony; visiting the church in Bitterfeldt, which, I regret to say, I found in a lingering state. Along with br. Werner, the pastor of that church, I made a tour into the environs, where, near Leipsic, we had great joy; in Lützen, a small town, and in Kötschan, an interesting work of grace has commenced. I spent a very happy Sabbath there, baptized, solemnized the marriage of a dear couple, and preached several times to crowded assemblies under the signal blessing of our gracious God. The happy days I lived amidst the people of the Lord there, I shall long remember.

We had in the month of July a conference of delegates of Baptist churches in Prussia. Seven were represented, viz.:—those in Berlin, Bitterfeldt, Templin, Zaeckerick, Stettin, Elbing and

Allenstein. Others had sent letters. It was a very refreshing time indeed to see so many dear brethren, partly fellow-laborers of old time, and to act with them in the building up of the Lord's temple. It gave occasion to the most affecting meetings; and we formed an Association with regard especially to our transactions with our government. We shall meet now every year, and the next time in Stettin.

At a later time I made a journey to Frankfort on the Oder, and its environs. Our dear br. Metzkau labors there, and I rejoice to say that the Lord eminently blesses him. He has already baptized several converts, and the little flock consists of fifteen now, after some exclusions. In Guben our dear friends also rejoiced greatly to see me.

Our dear br. Hinrichs, who left Stettin to commence a new work in Vienna, has experienced all the dreadful events of which you will have read. But he has stayed there, and hopes to gather the elect of God. Our warmest sympathies and prayers follow him. Br. Köbner, from Hamburg, has meantime entered into his place in Stettin.

In our Association of Prussia, we have also resolved to appoint a missionary, and to support him by our contributions. We have elected our dear br. Weist, of Landeshut, for this post, who has already entered into his labors, at present in Silesia. In the character and employment of a bible colporteur, he travels from place to place and preaches the gospel where he can. Some believers will in these days be baptized by him, and we hope a rich harvest.

FRANCE.—*Extract of a Letter from Mr. Willard.*

The following paragraphs were written under date of Oct. 18. In the sentences immediately preceding, Mr. W., with his accustomed foresight, had indicated what two months afterwards came to pass; although he makes "no great account of the state of politics in France."

My impression is that the Almighty has decreed a permanent change in this land. I do not mean a permanency of any one thing, good or bad, but that a progress has commenced which will not be arrested till the predictions of the bible are fulfilled. I have no

anxiety on this account,—I am perfectly tranquil. Speculations and prophecies are utterly vain,—we must wait and see what God will do.

Indications are not so hazy in Italy. The great blow is struck there,—the "man of sin" is journeying,—the pope is a refugee. Blessed be our God, who hath remembered his own righteous cause! As far as I can judge, there is a better spirit in Italy than in France. But you must make no account of my opinion on this point. Poor old "seven heads and ten horns" will have something to do to reseat himself even at Rome,—as monarch I do not mean, but as head of the Apostacy. I repeat, blessed be our God who hath assigned vagabondage to the pope!

Worldly-wise men are groaning and lamenting and bewailing all these changes; but, my dear brother, I do lift up my head and rejoice; for "the salvation of our God cometh." The genius of the tempest which has burst forth upon old Europe, stereotyped in despotism and infamy, can never be confined, no, never. Whatsoever may be its devastating effects in some respects, the great, the glorious object is clearly seen, and, amid the wreck of things that were, cheers us with the assurance of a better day to come. That day may be distant. There is much to be done, there may be many and terrible convulsions, frightful upheavings before the foundations of the ancient abominations are cleared away; but the event is sure. I may not see it. The present generation may fail of the sight, but this event must come,—it is even coming. To help it on, we are doing more than all the statesmen and armies of France,—we, a feeble band, but strong in the Lord. Pray for us, that nothing may hinder us in our toils.

CHEROKEES.—*Letter of Mr. Jones.*

We have just received from Mr. Jones, under date of Dec. 8, an animated narrative of the "work of God" among the Cherokees the past year, beginning in April. A brief statement of the results was published in the November Magazine.

Religious awakening at Cherokee—Baptisms.

April 14, 1848. Indications of the movements of that blessed Spirit whose office it is to convince the world of

sin, are becoming more and more evident. The love that prompted an offended God to give his Son to die;—the satisfaction rendered to the violated law by his sufferings;—the infinite mercy of Jehovah flowing through the gospel;—are topics that now engage the attention of many persons, who a short time ago were utterly unconcerned. And the number of such is increasing.

Monday, April 17. Our monthly two days' meeting closed last evening, quite late on account of the intense anxiety manifested by several of the inquirers. On Friday night, the 14th, our meeting preparatory to the monthly meeting was quite interesting. About twenty came forward for prayer. A gentleman from the State of Arkansas preached a good sermon.

Saturday, at 12 o'clock, a small company met. Meditation on the death of our blessed Savior occupied the attention of the meeting. In the evening a much larger attendance. A number of those under serious concern were present. There was much earnestness manifested. Br. Downing, who arrived in the afternoon, preached a lively, useful discourse. The number who manifested concern for their souls was about twenty-three. Before preaching, on Sabbath morning, we had a meeting for prayer, to seek the presence of God, and to ask the aid of his Holy Spirit in the unfolding of the truth and rightly applying it to the consciences and hearts of the congregation. The attention during this and the following exercises, was general and earnest. After the services of the morning, the congregation repaired to the water,—a stream about a mile distant,—and in the presence of a large company, br. Downing with deep solemnity baptized, on a profession of their faith in a dying Savior, two Cherokee and three black men.

At early candlelight, assembled again at the school-house. An unusual solemnity pervaded the meeting. The word spoken seemed to penetrate the souls of the hearers. At the close, br. Downing invited the inquirers to come forward for prayer and conversation. About thirty-five came up and occupied seats assigned to them. In the course of the exercises, the concern of most of them appeared to be deepened:—some were in great distress on account of their sins, and, we hoped, cast themselves at the Savior's feet in contrition and brokenness of heart. Many prayers were offered up, and a

great mourning pervaded the greater part of the assembly. The distress and anxiety of many appeared so intense that we could not think of breaking up abruptly and leaving them; so that conversation, exhortation and earnest wrestling in prayer occupied two or three hours of solemn and delightful labor with these precious souls.

A brother from Taquohsee arrived this evening. He reports an interesting meeting, and three Cherokees baptized by br. Tanenole.

Church organized at Verdigris—Administration of ordinances.

Verdigris, April 21. This is the extreme western edge of the settled part of the nation,—thirty miles out in the Grand Prairie, which extends to the Rocky Mountains. The meeting commenced here last night. There was good attention; the people more than commonly serious. The truths set before them seemed to have a melting influence on the minds of the church members. On Saturday br. Downing preached with much fervor and affection, and the audience manifested much feeling. Sabbath morning, early prayer meeting. At 9 o'clock, with the aid of brn. Oganaya and Downing, organized a church with fourteen male and twenty-one female members. Three more females were added by baptism. At 12 o'clock br. Oganaya preached. At the first prayer the whole congregation were dissolved in tears. Br. Downing concluded with a powerful exhortation. Every heart seemed to be moved with love or fear. At 5 o'clock the Lord's Supper was administered. Br. Downing spoke in a very tender and affecting strain, on the sufferings and preciousness of a dying Savior. At 8 o'clock addressed the church from Matt. 5:14-16,—“Ye are the light of the world,” &c. At the conclusion, about sixteen came forward for prayer; some of them deeply distressed. Had much conversation and prayer with them.

On Monday morning, April 24, at early prayer meeting addressed the anxious, eight of whom were present. They appeared quite serious and earnest. Committed them to God and to the sympathy and care of the church.

Adsinohoe—Baptisms at Grand River.

Wednesday, April 26, reached Adsinohoe, on the east bank of Grand River, fifty or sixty miles west of Cherokee. Here br. Tanenole met us by

appointment, to assist in conducting meetings for two days. We parted with br. Oganaya at Verdigris. Had much conversation with the church members who form a branch at this place. Conversed also with some anxious inquirers. Our meetings were well attended, and much seriousness was apparent. The prospect is interesting and encouraging. The more advanced Christians give evidence of expanding views and increased earnestness.

Saturday, April 30. On Grand River, eight miles above Fort Gibson. Religious exercises commenced this evening. On Sabbath morning had conversation with the church members. After preaching, two Cherokee men related the exercises of their minds and were received as candidates for baptism. One of them and four women were baptized by br. Downing, in the presence of a large and serious congregation. The most solemn and earnest attention was given to a statement of the nature of the ordinance, and the authority by which it is enforced on the observance of believers. At night, many persons gave serious attention to the word spoken. Seven or eight inquirers appeared quite serious.

The resolution of the Executive Committee in regard to concert in prayer was received with great affection. Meetings were appointed at as many places as they could be efficiently conducted.

At this place (Cherokee,) our series of meetings commenced on Tuesday afternoon, May 16. There appeared an encouraging degree of attention and seriousness in the devotional exercises. Our br. Downing was a most efficient helper at the meetings. Saturday and Sabbath being our monthly appointment, our meetings were continued till Sunday night.

(To be continued.)

DONATIONS

Received in December, 1848.

Maine.

Sedgwick Bay, Fem. Miss. Soc.,
Mrs. Eliza H. Watson tr., for
Bar. Miss., 19.00
Eastport, Washington St. ch., to
cons. Daniel S. Hayden, L. M., 100.00
Wiscasset, John Sylvester
Lincoln Asso., A. Perkins
tr., viz.—Thomaston,
1st ch. and cong. 12.50;
P. Butler 1.00; G. But-

ler, 3d 1.00; do., 3d ch.,
Fem. Miss. Soc., 20.00;
D. Brown 2.00; West
Thomaston, 1st ch.
10.70; Union ch., L.
Lermon 1.00; S. Lermon
50c.; St. George,
2d ch., Rev. D. Small,
5.00; J. Alexander 2.00;
others 24.33; Warren,
ch. 69.62; Hope, ch.
27.00; col. at Asso. 7.57, 184.22

Kennebec Asso., G. Pullen tr., viz.—Water-
ville, Prof. Keely 5.00;
New Sharon, ch. 3.00;
Cornville, friends 3.25;
Skowhegan 1.00; Belgrade 1.50; Bloomfield,
ch. 18.50; Fem. Miss.
Soc. 24.00; Augusta,
1st ch. 16.70, 72.95

Damariscotta Asso., B. W. Plummer tr., viz.—Col.
9.00; Nobleboro', 1st
ch. 25.50; Alna and
Newcastle, ch., Tobey
& Avery, 1.50; Jefferson,
2d ch. 5.75; Whitefield,
2d ch. 5.27; Waldo-
boro', ch. 4.47; Wool-
wich, ch. 10.70; Damariscotta, ch. 41.64, 103.83

Cumberland Asso., J. Chandler tr., viz.—North
Yarmouth, ch. and cong.
13.00; concert box 5.00;
Fem. Miss. Soc. 20.00;
cash 1.00, 39.00

To constitute Rev. Enos
Trask, Rev. Daniel
Small and Gilbert Pullen
L. M., and one to be
named, per Rev.
J. Wilson, agent, — 400.00
529.00

New Hampshire.

Portsmouth Asso., Mr. Brown
tr., Portsmouth, ch., Fem.
Miss. Soc. 12.00
Meredith Asso., J. Spaulding tr.,
viz.—Rumney, ch. 9.00; Mer-
edith, 2d ch. 21.30, 30.30
Dublin Asso., Washington, ch.
14.00
Newport Asso., T. J. Harris tr.,
viz.—Hanover, ch. 11.50; Cornish,
ch. 26.27; New London,
Mr. Greely 5.00, 42.77
J. Wilson, 33

To cons. Rev. Phineas Bond
L. M., per Rev. J. Wilson,
agent, — 108.00

Vermont.

Baptist State Convention, Rev.
W. Kimball tr., viz.—Cavendish,
Rev. Ariel and Emma P.
Kendrick 5.00; Ludlow, ch.,
for sup. of Rev. Mr. Brown,
18.01; Rutland, Wm. Green,
for Assam Miss. 3.00; per
Rev. Oren Tracy, agent, 26.01

Massachusetts.

Berkshire Asso., George
Millard tr., 204.13; Wil-

liamstown, ch. 12,97; South Adams, ch. 16,22; (of which 232,01 is for the sup. of Rev. N. Har- ris, and 1,31, from Beck- et Sab. sch., for sup. of Mr. Harrie's sch.); to cons. Rev. J. V. Am- bler and Joseph Wards- worth L. M.,	233,32
Worcester Asso. per Rev. Oren Tracy, agent,	47,17
Boston, 1st ch., (of which \$162 is for the sup. of Rev. Mr. Mason, \$20 for German Miss., and \$18, from Mrs. James Loring, for sup. of a scholar in Mrs. Mason's school named R. H. Neale,)	200,00
do., Bowdoin Sq're Board of Benev. Operations, Wm. C. Reed tr.,	50,75
do., Charles St. ch., mon. con.,	10,35
do., Rowe St. ch., C. D. Gould tr., 93,47; do., Infant Sab. sch. 6,53,	100,00
do., "a layman," for the Karen Miss.,	100,00
do., "a friend," of which \$2 is for German Miss.,	5,00
Mansfield, ch.	1,00
Fitchburg, ch., to cons. Miss Miranda Sherwin L. M.,	100,00
West Cambridge, ch.	59,43
Medford, James Nutall, towards sup. of Dr. Judson,	15,00
West Wrentham, ch.	5,00
Roxbury, Tremont ch., R. W. Ames tr.,	54,08
Worcester, 1st ch., A. D. Whit- temore tr., to cons. L. M. to be named,	122,36
North Reading, Miss Sally Jones Charlestown, members of High St. ch., to cons. William Butts L. M.,	2,00
	100,00
	—1205,46

Rhode Island.

Baptist State Convention, V. J. Bates tr., viz.—Providence, 1st ch. and soc., mon. con., to cons. two L. M. to be named, 200,00; do., 8th ch. 10,00; Fruit Hill, ch., Sab. sch., H. B. Drown tr., 13,06; Warren, ch., John Hail tr.,	24,64
	247,69

Connecticut.

New London, Huldah E. Thomp- son, for her L. M.,	100,00
Baptist State Convention, Ware- ham Griswold tr., (of which \$121 is from Thomson, Cen- tral ch., to cons. Rev. Charles Willet L. M.; \$111 from Vo- luntown ch., to cons. John L. Smith L. M.; and \$200 by sundry churches and individ- uals, to cons. Rev. Solomon Gale and Rev. William C.	

Walker L. M. "Of the above, the following sums have also been designated by their re- spective donors, as follows:— Rev. Levi Meech 25,00, for sup. of Rev. Mr. Binney's school; Rev. C. Weaver 20,00; Rev. Erastus Denison 20,00; Rev. W. C. Walker 10,00; Wilkinsonville, ch. 34,25; Codrington Colver 20,00; Daniel Lamb 10,00; for sup. of Karen preachers, and 3,50 from Daniel Lamb, for circulation of the Karen scrip- tures;" per Rev. Oren Tracy, agent,	612,70
Essex, ch., S. C. Redfield tr., to cons. Richard P. Williams L. M.,	100,00
	—812,70

New York.

Champlain Convention, J. W. Cutting tr., to cons. Rev. L. Smith and Rev. Charles Berry L. M.,	256,88
Palmyra, Mr. Cooper	5,00
New York city, Miss Elizabeth Cauldwell, "for Rev. Mr. Bronson for sup. of a school at Assam,"	24,00
Big Flat, Sab. Sch. Miss. Soc., for the Karen Miss.,	3,00
Akron, Rev. Augustus Warren	8,00
	—296,88

Pennsylvania.

Bethany, Mrs. Eunice Torrey	2,00
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Canada.

Lobe	2,65
	—322,39

Legacies.

Portland, Me., Mrs. Hannah Carleton, per Rev. George J. Carleton administrator, to cons. Amos Sawyer, Mrs. Hannah Sawyer, Miss Mary Sawyer, Mrs. Sarah A. Saw- yer, Mrs. Elizabeth Cummings, Mrs. Abigail Fernald, Mrs. Fanny Shelton, Miss Mary C. Beecher, Charles G. Carleton, and Miss Mary Radford L. M.,	1000,00
Providence, R. I., Nicholas Brown, per W. D. Ticknor, Treas. of Mass. Bap. Conven- tion,	200,00
	—1200,00
	\$4422,39

Total from April 1 to Dec. 31, 1848,
\$45,517,18.

The Treasurer also acknow-
ledges the receipt of the
following sums from the
American and Foreign Bible
Society, viz.—

For the French Mission,	500,00
" " German Mission,	1000,00
	—1500,00

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

MARCH, 1849.

NO. 3.

ARE THE UNEVANGELIZED HEATHEN IN DANGER OF PERISHING?

Truth has a power fitted to move the heart to feeling and the hands to action. There is no topic of truth, from the discussion of which the Christian philanthropist ought to shrink. Severe and painful as the truth sometimes may be, it has its use. And if the knowledge of it gives pain, still it is better that it should be known than that it should be concealed. He who knows of the existence of dreadful evils may be aroused to remove them. If those evils were unknown, they might remain unalleviated and unpitied.

It is easy to see the relation of these remarks to the topic proposed. Difficulties hang around the subject. It is not a theme in respect to which we can anticipate universal harmony. It is one of those points in which the influence of feeling prevails over an exact judgment; in which, in the case at least of many persons, no arguments addressed to the reason outweigh an instinctive feeling, swaying the understanding and controlling the heart. But human feeling is not God's rule of action. And feeling is incompetent to settle a point of doctrine, or to interpret the methods of the divine administration. We design, in this article, to present a dispassionate view of the topic proposed, with as much brevity as the nature of the case will admit. Whatever conclusions are sanctioned by the word of God, we ought to exhibit fearlessly. If we properly feel their weight, they may stimulate us to more fervent prayer and more zealous activity.

We maintain that the unevangelized heathen are in danger of perishing. By the term "perish," in this connection, we mean, to be shut out of the favor of God in the world to come; to be excluded from the divine smile, and to lie down under his frown; to be deprived of the blessedness of heaven, in the future life; and, to be subjected to all that is to be dreaded in the second death. This is the fate which, we believe, hangs over the whole heathen world. We speak in general. We do not affirm that there may not possibly be individuals who live righteously according to their light, and who will be saved. But we maintain that, in general, the whole heathen world are exposed to the condemnation of God's holy law; and, that there is no hope of their escape, except by the diffusion among them of the gospel of Christ, and their acceptance of its provisions by faith.

For, in the first place, the heathen are sinners. In common with all our race, they have the infection of original depravity. Their inclinations are not

holy inclinations. Their tastes are not holy tastes. They are not constitutionally propense to love, serve and enjoy God. He is not the supreme object of their hearts. He does not attract towards himself their fervent affection, their ardent desire, their true worship, and their unfeigned trust. The effect of the taint of original depravity is universal. This will be instantly admitted by any one who has ever seen the heathen, or who has learned from the journals of travellers what they are.

The heathen are sinners in practice. They not only have depraved inclinations, but they act out those inclinations. They not only have not a taste for holiness and God, but they have a taste for that which is inferior to God, for that which is opposed to God, and which God abhors. And that unholy taste and those depraved inclinations are constantly leading them to actual infractions of the divine law.

For the heathen are under law. There are those who maintain that the heathen are not under law, that they are not accountable for sin, and that they will not be judged and condemned on account of it, because they have not been illuminated by a written revelation. But "sin is the transgression of the law;" and, "where there is no law, there is no transgression." And the heathen are transgressors; for the scripture says, "We have proved both Jews and Gentiles, that they are all under sin." If the heathen had no law, we admit they would not be accountable. If there is no known plan of moral government which they have transgressed, then they are not guilty; they are not proper subjects of condemnation; and they will not be condemned with the ungodly. But we think it can be shown that the heathen have a law which they are bound to obey, and the violation of which will bring upon them the award of the transgressor.

Men cannot violate a law so as to be justly accused of sin, except it be a law whose precepts they know. Hence, if any man is accused of sin, we infer that he is acquainted with a law, of which that sin is a violation. But the idolatrous nations of antiquity were charged with being sinners before God. Thus it was understood that the original inhabitants of the promised land were given up to the sword of the Israelites, on account of their crying sins. The Amorites, on one occasion, were spared for a season, "because," said God, "the iniquity of the Amorites is not yet full,"—implying that they were a wicked tribe, and that when the cup of their sins should be full, God's displeasure would be poured out upon them. The Old Testament throughout affirms the corruption and guilt of the Gentile, that is, the heathen nations. How far is the inspired record from saying any thing which would imply that they were innocent in God's sight, or that their crimes were not inexcusable!

In the Epistle to the Romans, the sacred writer affirms that the Gentiles, that is, the heathen, who had no written law, were as truly guilty as the Jews, who had heard Jehovah speaking to them from heaven. They had, therefore, a law, whose requisitions were righteous, and its precepts discernible. Hear the reasoning of the apostle—The heathen, he says, are without excuse for their wickedness; first, because the power and divinity of God have been clearly manifested, ever since the creation of the world, by the things that are made; secondly, because the heathen show the work of the law, that is, the works which the law requires, written on their hearts; and their own consciences alternately condemn or acquit them, according as they obey or violate this law (Rom. 1: 19, 20, 2: 15). In Rom. 1: 19—23, the apostle affirms that God has communicated to men a knowledge of himself through the works of creation;

that his perfections are clearly revealed in his works, and that they are without excuse who, after the manner of the heathen, became ungrateful persons, not recognizing their obligations to God, the Creator; who changed the glory of the incorruptible God (the glorious, eternal God) into images, and the truth of God into a lie (the true God into a false one). They are without excuse for this impiety and idolatry; and, therefore, in the way of penalty, as a consequence visited upon them for their sins, God gave them over to uncleanness and vile affections, and left them a prey to all evil passions (vs. 24, 28—31).

In chapter 2:14, 15, he says, the heathen, which have not the law . . . having not the law, show the work of the law written in their hearts, their conscience also bearing them witness, and, as above, alternately condemning or acquitting them, as they keep or violate this law. Yet in verse 12 of the same chapter he says, "they that have sinned without law shall also perish without law." This is said of the same persons who are afterwards described as having the work of the law written on their hearts, and as endowed with a justifying and condemning conscience.

Hence we may deduce two conclusions: first, the heathen have an intelligible law,—a law whose requirements bind them, as truly as the precepts of the written law bind those to whom the written law has come: secondly, if they violate that law they are without excuse. It is on the ground of these deductions that the apostle says (v. 12), "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law:" that is, they who have sinned without a written law shall be judged on the principles of the law revealed to them, and which they have broken; and they who have sinned with a written law shall be judged on the principles of that written law. This is not a denial that the heathen are under law; it is not an assurance that they do not know the difference between right and wrong; it is not an affirmation that, in consideration of their ignorance of the written law, they are not accountable for their sins, and in no danger of the penalty of transgression; but the very opposite. If the apostle had designed expressly to rebut the false notion of the safety of the heathen in the future life, he could scarcely have chosen a more pointed and logical method of doing it.

The law which the heathen have violated is the law of God, written in the nature of things, and on human hearts. In the works of nature, there are instructions concerning the being of God, and a portion of his attributes. In the human constitution, there are faculties adapted to the discovery of those teachings. If there is a God, infinite, eternal, almighty, omniscient, omnipresent and good,—if he is alone, admitting none equal to him, none like him,—it is due to him that we should worship him only, and no created object,—above all, not the works of our own hands,—instead of him. If there is such a God, we should love him supremely; we should dread to offend him; we should maintain constantly the sense of his presence. Endowed as we are with an instinctive love of life and good, and living under relations involving dependence on one another, God has written on our constitution the laws for the proper government of life. Though sin has defiled and dimmed the original impression of duty, still a moment's calm consideration is sufficient to teach the sin of selfishness, and the rightfulness of universal benevolence. Here, therefore, we have the elements of human duty. Apart from a divine revelation, we have a law. The conscience of the heathen owes that law. There are no nations, however degraded and corrupt, which have not the moral sense. They may have varying and defective standards. But they all recognize the distinction of

right and wrong, and feel, more or less strongly, the obligation to pursue the one and avoid the other. The system of rites and sacrifices and penances, found in every heathen nation, is a testimony to their sense of guilt. And, if their own consciences condemn them, in view of their imperfect standards, how much more sinful must they be in the sight of God! They themselves admit that they do not properly obey the laws which they know,—the unwritten laws, in the works of creation, in the nature of things, and in their own constitution. How solemn and decisive, in view of such a fact, is the inspired declaration, coming from the lips of Him who cannot lie, “As many as have sinned without law shall also perish without law.” If it had been the design of the sacred writer to affirm that the unevangelized heathen are in danger of perishing, how could the sentiment have been more strongly or more decisively expressed?

Some one may suggest that we know of no instances in the heathen world, in which men have come to a knowledge of the course of duty and uprightness, without the aid of revelation; who among them has reasoned concerning the book of nature, till he has discovered the being and attributes of God, and the system of human obligation? To this we reply, first, we are not acquainted with the mental exercises of one out of many thousands of the unevangelized heathen; and those persons with whose mental exercises we are not acquainted may be the persons who have conducted successfully such a process. The correct moral and theological discoveries of Cicero, Socrates and Seneca, to mention no others, show how intelligible is the book of nature to him who has an attentive and thoughtful mind. And, secondly, although no heathen may have attained to this knowledge, it is not because the means have been wanting. The book is open before them. Why do they shut their eyes against its instructions, changing the glorious, incorruptible God into images, and worshipping and serving the creature more than the Creator? And, thirdly, the defect is not so much in the means of knowledge as in the corrupt hearts of the heathen. When they knew God, the apostle says, they glorified him not as God, neither were thankful. And, again, they did not like to retain God in their knowledge. It is for this reason that God gave them over to a reprobate mind, to do those things which are not convenient. If an obdurate child, whom no authority can control and no love can win, is at last sent away by his desponding parent, with the words, “Well, do as you please, I despair of your reformation,” does the child cease to be criminal? Is he not, on the contrary, the more blameworthy for his extreme wickedness? So it is with the heathen, whom God has given up to their own blindness. If they are without the knowledge of God, it is because they do “not like to retain him in their knowledge.” And when they sin wilfully and willingly against the law of nature, against their own conscience and judgment and sense of right, God holds them guilty, and inspiration pronounces them without excuse.

In view of these things, we now affirm that the heathen are sinners in the sight of God. Every day their crimes wreak with guilt, and call for his displeasure. A few examples will suffice. Read first the account of the heathen given in the first chapter of the Epistle to the Romans. They “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; they changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever: being filled with all unrighteousness, fornication,

wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful. Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In addressing the Christian Corinthians, the apostle, alluding to their unevangelized state says, (1 Cor. 6: 9, 10,) "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." This corrupt state of the heathen was not confined to the days of the apostles. Again and again have we been told by modern missionaries, that if Paul the apostle had visited the heathen of modern days and witnessed their hideous corruption, he could not have penned a more accurate description of them, than in the words just cited from Romans 1. It is well known that travellers in the East find the sins of lying and cheating among the heathen universal. We think it is President Durbin, who makes the remark that the Arabs are so given to falsehood, that they will sometimes lie when it is against their own interest to do so, and even the dictates of selfishness would engage them to speak the truth. When the missionaries first visited the Sandwich Islands, the population was fast wasting away, through the indulgence of the natives in unnatural crime. So corrupt are many of the unevangelized nations, that uncleanness and prostitution are mingled with their sacred rites. So it was also in the Saturnalia of the ancient Romans. In ancient Babylon, there was a time when prostitution was not only permitted without reproach, but required, in certain cases, by law. The Spartans taught their young men that to steal was a virtue, if they could do it without being detected. Deception, murder and lust roll like a polluted tide through the life of the heathen nations. The people sit down to eat and to drink, and rise up to play; but God is not in all their thoughts. Some of them, like the ancient Greeks and Romans, make their very divinities patterns of pollution; and others, like the Mohammedans, carry their taste for licentious concubinage into the peerless presence of God, anticipating the gratification of lust as one of the pleasures of the heavenly world. (See also Bib. Repos. Vol. II.)

It is on account of these things that we have said, the heathen are sinners in the sight of God. The scripture asserts, that "they are without excuse;" that "as many as have sinned without law shall also perish without law;" that neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God (1 Cor. 6: 9, 10); that all liars shall have their part in the lake that burneth with fire and brimstone (Rev. 21: 8); and that, without, that is, excluded from heaven, are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie (Rev. 22: 15). These characters find their prototypes all over the heathen world. In view of such things, when the question is proposed, Are the unevangelized heathen in danger of perishing?—can we give any other than an affirmative reply? If we take the word of God and the character of the heathen as the basis of our reasoning, is there any logic by which we can escape this result?

Other methods of argumentation bring us to the same conclusion. The heathen are human beings; they have souls which are immortal. Their future and eternal state must be happy or otherwise, according as their charac-

ters shall be. If they have the qualifications for heaven, they will be received into its mansions. If they have not, they must be excluded. If they have followed the dim light which they possessed, obeying the law written upon their hearts, they will be saved. If not, as the law which they have violated has its penalty attached to it, they must fall under that penalty.

It is lawful to speak of a twofold method of salvation, by works, and by grace. Under the first, in order that salvation may be possible, the obedience of the person proposing to avail himself of it must be universal and entire. A single failure, from the cradle to the grave, would break the condition and cover the hope of the sinner in eternal night. Not one of the unevangelized heathen, we are confident, could claim or expect heaven, on the ground of perfect obedience.

Under the second,—salvation by grace,—it is necessary that he who would be saved should embrace the atonement as his hope, with repentance and faith. Now, alas, the unevangelized heathen have no knowledge of salvation by grace, or of an atonement for sin, or of faith in Jesus Christ. They do not repent of sin. On the contrary, they cleave to it most tenaciously, holding their caste, their idolatry, their sensuality, and their selfishness, with a grasp that refuses to be loosened. They love their sins, and glory in them. If now, in order to be saved, a man must repent of his sins and forsake them, what hope has the heathen world?

Faith is an indispensable requisite in him who would be saved. "He that believeth and is baptized," said the ascending Jesus, "shall be saved: he that believeth not shall be damned." But how shall they believe in him of whom they have not heard? Besides, the whole heathen world spend their lives in trying to work out a righteousness of their own. They trust in their sacrifices, their pilgrimages, their self-denials, their self-tortures, but not in Christ. And if faith in him, actually or substantially, really or constructively, is necessary to salvation, and they are totally destitute of that faith, how can they be saved?

Regeneration is a necessary qualification for heaven. "Except a man,"—any man,—every man,—"be born again, he cannot see the kingdom of God." The natural, depraved heart must be changed. Old things must pass away, and all things become new. For, if any man be in Christ, he is a new creature. It is not, on some accounts, difficult to conceive that a sinner might be carried to heaven; but heaven could give him no happiness, if his taste were not in harmony with it. The necessity of regeneration consists in this,—that a heavenly taste must be implanted in the soul, adapting a man to the employments, the enjoyments and the society of that happy place. But, the heathen are not regenerated; they have never exercised that holy, heavenly taste. How then can they be fit inhabitants of heaven?

It is affirmed in the scriptures that "without holiness no man shall see the Lord." The statement is made without exception. Let any man examine the foregoing remarks in reference to heathen wickedness and pollution, or inquire into the present actual condition of the unevangelized nations, and he will quickly see to what result this divine principle will bring him.

The religion of the heathen is notoriously a system of external observances. But our Lord said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." We fear that, tried by this test, they must be deemed as much in danger as when tried by any of the preceding.

In the word of God several descriptions of persons are mentioned who have no part in heaven. Many of those descriptions apply precisely to the great mass of men in the heathen world.

But three objections may be suggested. 1. It would be unjust in God to punish the heathen; for they have no knowledge of the way of salvation. We reply, it is not unjust in God to punish sin. He has affirmed that he will do so. How could he receive the heathen into heaven, corrupt as they have made themselves, unrepenting and unbelieving,—without violating his principles of government, his promises, his threatenings, and his purposes? Their punishment will not be the consequence of their ignorance of revelation, but the consequence of their violation of known laws. “As many as have sinned without law shall also perish without law.”

2. On account of their moral darkness, the heathen cannot merit so severe a doom. We acknowledge that he that knew not his lord's will and did it not, will be beaten with few stripes. And if the heathen shall perish, sinners in Zion may well be afraid. If these things be done in the green tree, what shall be done in the dry? But it has before been shown that the heathen have a law. Now they either keep that law, or they violate it. If they keep it, they can claim heaven as a debt; if they violate it, they must bear the penalty of its violation, and God will be just in inflicting that penalty. They have sinned or they have not sinned. If they have not sinned, they have nothing to fear. Eternal joy is their portion. If they have sinned, it cannot be said that they have not merited the punishment of sin.

3. If it should be said that on account of the death of Christ mercy will be extended to the heathen, irrespective of the proclamation of the gospel among them,—we ask, by what authority is this said? Where, and in what language does the scripture affirm it? And even if they were saved from destruction, how could they be fitted for the enjoyment of a holy heaven, into which there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life? Without repentance, without regeneration, without faith in Christ, without a single holy taste, or affection, or emotion, or a single point of adaptation to heaven, how can they be welcomed into it, with the sentence, Well done, good and faithful servants?

We shrink from the awful result to which these arguments have brought us. We tremble at the conclusion, and yet we cannot resist the evidence. We will not hide the truth. We dwell in a world where there is such misery. Five hundred millions of our fellow men belong to the class which we have denominated the unevangelized heathen; and with every beating pulse, they are passing to their immortal destiny. There is only one alleviation of their doleful condition. That alleviation is found in the gospel of Christ. Who will not give of his money, that the pearl of great price may be transmitted to them? Who will not be fervent in prayer that the perishing nations may be delivered?

HUMAN LIFE IN RELATION TO THE DEMANDS OF THE MISSIONARY CAUSE.

No human possession is so valuable as life; and few questions are so hard to be settled as those in which the possible sacrifice of life is involved. How difficult it is to give even the claims of duty full weight, when placed in the balance against so valued an endowment. Persons of adult years feel a hesitation in settling such questions in respect to themselves. Parents feel the same hesitation in respect to their children. Shall they give up their beloved offspring, when the probability of an early curtailment of their usefulness, and the prospect of an untimely death, stares them in the face? Shall they not only consent to the arrangement, but even advise it, in view of the chances of such a catastrophe?

This is, moreover, a moral question. The preservation of life is a sacred duty. We have no right to trifle with it. We owe it to the world and to the cause of religion to protract the period of our usefulness to the utmost possible limit. In like manner we should use our influence with others to prevent them from the needless waste of so precious a boon.

But religion demands sacrifices. The cause of missions requires sacrifices. The discharge of duty is sometimes connected with sacrifices,—sacrifices that stagger our faith and overwhelm our hearts. It is a serious question whether the sacrifice of life, or of the fair prospect of its continuance, may not be one of the sacrifices to which we are called. God may require it of us for the purpose of trying our faith, as he required of Abraham the sacrifice of his son Isaac. Many are the great causes which have been consecrated in the beginning by the sacrifice of life; perhaps it may be requisite that the missionary cause should be consecrated in the same manner.

An examination of the statistics of missionary history indicates to us that a few thoughts on this topic may not be out of place. It is a topic which we do well to approach with a perception of its difficulty, its importance, and the tender and the great interests involved in it.

In the outset, we doubt if the number of deaths which occur among missionaries is greater, in proportion, than the number which occurs among persons in other spheres of employment. The station of the persons concerned, the interest generally felt in them, and the shock which their removal, especially their sudden removal by acute diseases, causes us, gives to their death a prominence in our minds. But men and women die, in all countries and in all departments of labor. In statistical tables published a few years since, it is stated that in Boston, one in forty-two dies annually; in Philadelphia, one in forty-six; in New York, one in thirty-seven; in London, one in forty; and in Vienna, one in twenty-three. Now when we compare the number of missionaries in heathen countries and the number of those who die, with the results contained in these tables, the average of deaths does not appear unusual. During the thirty-five years since the American Baptist Mission was commenced in Burmah, a little more than thirty of its missionaries have died, including male and female. If, of the number in the field at the present time, four should die every year,—which would be less than the average of deaths in Boston, who would not deem it an enormous mortality? Or if, in consequence of several of the deaths occurring among children, the number of deaths of adult missionaries were reduced to two a year, we should think even this an alarming average. But it would by no means equal the ordinary mortality in Vienna.

The mortality among missionaries is probably no greater than that which occurs among persons residing abroad for commercial purposes, as merchants, government-agents, etc. Yet the fact that deaths occur among the latter does not interfere with the custom of foreign residence. In 1837, there were two hundred and forty-three foreign residents, European and American, living in China, including five missionaries;—of these residents, twenty-six had families with them. The last year there were sixty-seven Christian missionaries there. These facts show that for commercial purposes men will cheerfully submit themselves to an exposure, which many Christians seem to dread. Men of the world, whose only object is perishable treasure, willingly hazard the sacrifice of life; but from the same sacrifice they shrink, who are to win crowns for Jesus Christ.

It should be remembered that the persons who die in the missionary service would not be immortal, if they had remained at home. The proverb, "Man is immortal till his time comes," is doubtless in place here. We believe that the bounds of men's habitation are fixed by a God of infinite wisdom; and that, wherever they may be, they will wait all the days of their appointed time. Hence the very persons who die on missionary ground, might have died at the same juncture, had they never left their native land. In examining the statistics of the diseases by which thirty missionaries of the Union have been taken away, we find but two instances of diseases purely indigenous to the country where they died. Three died of cholera and one of small pox. Men die of the same diseases in this country. Four died of pulmonary consumption. Seven died of dysenteric complaints, four of fever, and four females after confinement. These diseases cannot be averted at home. Multitudes are carried off by them every year. Persons in the vigor of life and hope, and in the bloom of beauty, become victims to them. And it is a vain effort, by keeping our friends at home, to endeavor to hide them from God. We cannot conceal ourselves, in America or in Europe, where disease and death will not find us.

In November, 1847, a table was published in this Magazine, giving information respecting the deaths of all the deceased missionaries of the American Baptist Missionary Union. In that table are recorded the names of nine males and twenty-one females. It is remarkable that of the persons who have died in the service of the Union, the average term of missionary service of the females has been in every case longer than of the males. In Burmah, of seven males who have died, the average term of service was four years and five months nearly; of fourteen females, seven years and six months. In Siam, of two males, the average term of service was one year and ten months; of two females, three years and seven months. In China and Assam, all who have died, four in number, are females. The general average is, for nine males, three years and ten months nearly; for twenty females, six years and five months nearly. These facts, it is true, do not prove the greater liability of males than of females to perish by an early death. Indeed, God has graciously preserved the lives of the male members of the missions, through many and great perils. The average term of service of all the males who have been sent abroad, far exceeds the average term of service of all the females. But, if there were in the outset a more vigorous constitution, (and this should be regarded in the female candidates for missionary service,) and were more care exercised to prevent excessive care and labor, and an undue burden of responsibility, we could not but hope for still better results in the case of the female sex.

Doubtless there are various ways in which, humanly speaking, sickness and death may be averted, the term of life lengthened, and the period of usefulness protracted. On this subject we refer the reader to an article in this Magazine, for November, 1847, Vol. xxvii, p. 385.

But even if life in the East in the missionary field be somewhat shortened beyond the average in other countries, and beyond what might be expected, apart from the exhausting toils of that employment, we beg leave to suggest that we owe it to God and to the Lord Jesus Christ to be willing to expose ourselves and our children as sacrifices on the altar of Christian missions. The Lord Jesus gave his own life in a kindred cause; are we better than he? God has demanded a few sacrifices, which were apparently needless, in this enterprise; perhaps, to teach us to trust in his Spirit more than in human instruments; perhaps, to show how boundless are his resources, and that he can do without some of those whom we had deemed essential to the advancement of his kingdom. So Dr. and Mrs. James were drowned at the outset in their work; so Rev. J. Thomas was killed by the fall of a tree, as he was ascending the river to go to Assam; so Munson and Lyman were murdered by the cannibals of Sumatra; so John Williams in the South Sea Islands, and De Bruyn in Chittagong, and another Mr. Williams, with his family, in South Africa, and others, have been put to death by those to whom they went to carry the word of life. And so, by acute or chronic diseases, have some of our female missionaries been taken away after a term of service by no means protracted. Are these things God's frown upon our efforts? Are they not rather the setting of a few of our choice gems in his coronet, as shining points to fix our eyes on heaven and on God in the outset of our efforts? Are they not methods of his mysterious and wonder-working Providence, to teach us the importance of faith, and of singleness of purpose, and of an *absolute* sacrifice, in this cause, of that which we give to God? The glory of our gifts of self-denial in this enterprise is that they be entire gifts, never to be demanded back again. Ought we not to offer such gifts, for such a cause, and in obedience to such a Redeemer? The glory of faith is to trust God in the dark. Abraham never was more pleasing to God, than when he gave up to him his only son Isaac, anticipating that he should see his early death, and ready to inflict it, at God's command, by his own hand. So let us give ourselves to God in the missionary enterprise; so let us give to him our children and our dearest friends; "for with such sacrifices God is well pleased." "And the Lord will reward him."

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APPEAL IN BEHALF OF THE HEATHEN.

I shall not suppose, in addressing you, that you are altogether indifferent to the great work of evangelizing the world. Such a supposition would amount to a contradiction in terms. A *Christian* who takes no interest in the establishment and extension of Christ's kingdom, implies no less of incongruity than does the idea of an obedient child who disregards his father's will,—of a faithful servant who wastes his master's property,—of a loyal subject who is leagued in treason against his rightful sovereign.

But, while the duty of lending your aid to this great cause may not be overlooked, much less gainsaid or disavowed, it may not hitherto have received that place in your regards which it is entitled to occupy. Allow me, therefore, for the purpose of elevating it to its right position,—allow me to bring within a

harrower compass, and to present to your closer scrutiny, some of these points which have already been more generally and largely brought under your review.

Reflect, then, UPON THE MAGNIFICENCE OF THE ENTERPRISE IN WHICH YOU ARE CALLED TO ENGAGE. It has for its object the renovation of the soul,—it embraces the circumference of the globe,—it is commensurate with the duration of eternity. Its design is to sweep away every remnant of pollution and misery that has marred the face of God's fair creation,—to transform the world into a terrestrial paradise,—to make earth a nursery for heaven. Its aim is the accomplishment of the same high purpose for which the eternal Son of God left his Father's bosom, and lived and died in our sinful world; for which he administers the affairs of the universe; and for which the Holy Ghost is sent down from heaven. No more convincing evidence of its greatness can exist than the means provided for carrying it forward. The power of the cross of Christ, his kingly authority, and the energy of his Spirit, all concur in its accomplishment. It is a work, the progress of which awakens the interest of angels, and whose completion will exert an influence on the highest orders of intelligent existence. We cannot calculate the extent and variety of its relations, nor grasp in our minds the immensity of its results. Imagination itself becomes bewildered by the amplitude of the field it opens to our view. We are not so well qualified besides as we hope yet to be, to perceive its grandeur, or to estimate its bearing on the purposes and plans of the Almighty. It is only in the course of being unfolded. Like the condition of things in the earlier stages of the creation, the elements are only beginning to arrange and adjust themselves, and have not yet assumed the form and order by which they are fully to reflect the wisdom and beneficence of the Creator. We are a part, too, rather than spectators of the scene. And, like a few individuals in a long procession, which has only begun to issue from the vaulted recesses of some venerable pile, we are neither at the time, nor in the place, in which we can take an enlarged and comprehensive survey of the whole. But is it not enough to satisfy your mind as to the magnificence of the undertaking, that it is the same which occupied the counsels of Eternal Wisdom, and the accomplishment of which became the work of the incarnate God?

Consider, also, THE DISTINCT AND SOLEMN OBLIGATION UNDER WHICH YOU LIE TO LEND YOUR SUPPORT TO THIS ENTERPRISE OF LOVE. It is not a matter of taste or of opinion, but a positive duty enjoined upon you by supreme authority. It is well indeed that your tastes and opinions have been made to accord in some measure with the Divine will. But the reason of your compliance in this case, is not merely or principally, because you are disposed to assist in the work,—but because God has commanded it. That command is to regulate your inclinations, and to raise them to its own high standard. The wavering mind, or the fainting spirit, which may cause you to hesitate or to languish in the enterprise, subjects you to the charge and to the guilt of disobedience. By devout reflection you may perhaps discover that you owe to the cause your personal consecration: at all events, you owe to it your best efforts and highest influence in your particular sphere of life. You owe it your pecuniary contributions and your prayers, and that too in the very spirit of the Christian missionary himself, who leaves his country and his home. You fail in this important department of duty, if you fail in maintaining a fellowship of spirit and of aim with him who from love to Christ has gone forth to preach his gospel to heathen lands, and if you do not therefore perform your part of the service, willingly, amply, heartily, and to the end. Your compliance in this case, is one of the most decided tests of your personal religion. If you fail here, it will be impossible for you to avoid the suspicion, that you have forfeited your entire claim to the character of a believer.

Think, too, ON THE HIGH HONOR WHICH A PARTICIPATION IN THIS WORK CONFERS. It has been transmitted to you from the hands of the most illustrious men who ever adorned our nature, or blessed our world. They pursued it with indefatigable zeal, up to the last hour of their continuance on earth, and with their dying breath commended it to the care of posterity. They have placed it in your hands, entrusted it to your care. And is it a small privilege to enter into the labors of the hoary and venerated sires of past generations? to tread in the path of patriarchs, apostles, confessors and martyrs? Above all, is it an inconsiderable distinction to be fellow-workers with God? In what other enterprise, in which your time, talents or personal influence can be employed,

will you act in concert with such coadjutors as prosecute along with you this godlike scheme? How humble soever the place you occupy, and how little conspicuous soever the department of service assigned you in the work, your condition is exalted, and every effort you make is dignified by the fact, that you are prosecuting, in your appointed place, a design which awakens the sympathies and engages the coöperation of all that is great and good in the universe of God.

Call to your remembrance, also, **THE FORCE AND TENDERNESS OF THE MOTIVES** by which you are invited to engage in this service. It is Christ that asks you, and that, too, from the regard and love you owe to **HIMSELF**, to take pity upon them that are perishing for lack of knowledge. It is himself that knocks at the door, and seeks admission to the sympathies of your hearts. And will you allow him to knock in vain? He comes to you in the persons of the numerous and destitute tribes that know him not, but that need his salvation. He puts it in your power to express the love you bear him, by acts of purest and highest kindness to those whom he commends to your compassion. You cannot bring to himself your offerings of gold and frankincense and myrrh; you cannot express your penitence by washing his feet with your tears. You cannot evince your respect and veneration by opening your alabaster box of very precious ointment and pouring it upon his head;—but you can still give those expressions of an ingenuous and grateful spirit which he has enjoined. The desolate and destitute heathen are Christ's own demand upon you for relief. By the descent he made from heaven to earth, to seek and to save you,—by the agonies of the garden, by the suffering of the cross; by the benignant look which beamed upon you from on high, when first you were melted into contrition, attracted by his love, and united to him by a bond which shall never be dissolved, he says to you,—“Inasmuch as ye do it unto these,—ye do it unto ME.”

Behold, too, **THE OBJECTS OF PITY THEMSELVES, THAT DIVINE TENDERNESS COMMENDS TO YOUR REGARD.** The view is sufficient to awaken your deepest commiseration. Their numbers are so vast, and their misery so intense and complicated, that the mind is overwhelmed by the contemplation, and seeks relief by turning away from the dark and mysterious scene. But the horrors of that scene have been made to pass under your eye, that you may seek to mitigate and relieve it. The victims of a cruel superstition, whose minds are darkened and enthralled, whose affections are quenched or vitiated, whose comfort is abridged or embittered, and upon whose land the shadows of spiritual night have rested for many generations, are capable of all the feelings of humanity, and all the elevation of a Christian state. So vividly alive to the sentiment of devotion many of them are, that they cannot live without a god;—will not you furnish them with knowledge of the true object of supreme veneration and love? So heavily does the burden of guilt press upon their consciences, that they subject themselves to the most cruel tortures, that it may be expiated and forgiven; will you not make known to them the true source of pardoning mercy, and bring them to the only fountain whose waters can heal and purify the soul? Liable as they are to bereavement, suffering and sorrow, without a comforter, and to death without the hope of immortality,—will you not provide for them the only true solace of all their woes, and send to them the light that can alone relieve the darkness and solitude of the grave?

Finally, Christian reader, **THE TIME IS SHORT.** Souls are fast peopling eternity. Your day of opportunity is passing away. It may be in your case its morning has only dawned, but at best it is an uncertain day; you know not how soon its sun may set. Or, peradventure, the shadows of the evening may have begun to lengthen, and the night may be certainly at hand, when no man can work. Seize, then, the passing hour. Promote, by your activity and zeal in this undertaking, one of the great ends of your existence. The season is incalculably precious. There are services you can render to Christ on earth, which you will not be able to render him in heaven. As the exercise of the passive graces of patience, meekness and forbearance, implies a condition of suffering and of exposure to injury and reproach which exists not in the celestial country, so the conflict with the powers of darkness, that retain the heathen under their cruel tyranny, implies a condition of things which will no longer continue when you have entered the land of purity and peace. This is probably the only season in the whole range of your existence, in which you may

have it in your power to glorify Christ by striving for the establishment and extension of his kingdom. And this, too, is the season, when according to that which a man soweth, so shall he also reap. As the triumph shall correspond with the vigor of the conflict, this is the time when you may add some new and verdant branches to your palm of victory,—some radiant gems to the immortal crown, which you shall delight to cast at the feet of him by whose grace you have maintained the warfare, and by whose strength you have prevailed.

Whatever is sublime in purpose; whatever is authoritative in express command; whatever is ennobling in coöperation with uncreated as well as created beneficence; whatever is pure and tender in love to Christ, and in compassion to the helpless and the perishing; whatever is cheering in present success, animating in hope, and urgent in the precious and precarious season of our opportunity,—all unite with an earnest and admonitory voice, calling upon us to prosecute to the utmost this heavenly undertaking, and to commend it to the care of the coming generation. Would that we might be disposed to listen with an obedient ear, that it may be carried forward until the time when the way of Jehovah shall be known upon earth, and his saving health among all nations, till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captive, shall have ushered in the jubilee of the world.—*Cox's Missionary*.

American Baptist Missionary Union.

CHINA.—Journal of Mr. Lord.

In May of last year Mr. Lord, feeling the need of some change and recreation for himself and family, made a short excursion up the Tsze-k'he branch of Ningpo river, accompanied by the Rev. Mr. Culbertson and family, of the Presbyterian Mission. The following notes of occurrences, &c., are under date of May 20.

Excursion into the interior—Ch'hangting.

We set out about midnight on the 9th instant. We had chartered each of us a boat manned by two men, and propelled either by sail or scull, as we might or might not have wind. Having got underweigh we retired to rest, and slept tolerably quiet until morning. When we arose, we found ourselves among the hills some seventy or eighty *le* (a *le* is about one third of an English mile,) from Ningpo. The tide now changing, we were obliged to stop and wait for its return. The place where we stopped was just above a large village called Ch'hangting, and near a number of brick-yards. After breakfast, Mr. C. and myself went ashore for a walk. Taking a circuit of some two or three miles through paddy fields and over hills, we returned through a couple of villages, one of them the one mentioned above, distributing a few

tracts, and Mr. C. occasionally addressing the people that gathered around us. They had heard of the gospel before, and said it was good. But they seemed far more interested with our clothes, umbrellas, books, &c., than with the messages of salvation. They were all eager for books; they who could not read, probably more eager than they who could.

During our excursion we ascended one of the highest and most rugged looking hills in the neighborhood, called by the people Wang-wang, the name of one of the ancient rulers of China. From the summit of this hill, which might have been 800 or 1000 feet above the surrounding plain, we had a very fine view, counting, within the circle of a few miles some eighteen or twenty villages. The hills in this vicinity are either bare or covered only with a thin and stunted shrubbery. They seem to be a mass of rock composed chiefly of red sandstone.

Brick-yards—Implements of labor—Poverty of invention.

Having returned to our boats, we were joined by the ladies in a visit to the brick-yards. The Chinese mode of making bricks is not very different from that in the United States, except that it is on a much shorter and smaller scale. Their kilns contain only a few thousand bricks, and are burned

in about twenty-four hours. The bricks, however, which they manufacture, are of a very inferior quality. Their mode of moulding tiles is very novel, yet simple and effective. The Chinese are remarkable in nothing more than in the fineness and simplicity of their implements of workmanship. An entire set of carpenter's tools could be strung together and carried without inconvenience in his hand or on his shoulder, and might cost, perhaps, from two to five dollars. The same simplicity and cheapness are observed in every branch of mechanical labor. And yet, strange as it may seem, some of the most beautiful manufactures of which the world can boast are found among the Chinese. This, however, is by no means generally true. For by much the greater part of their manufactures are rude and inferior. I have never yet seen any thing among the Chinese, which in the West would be dignified with the name of *machinery*.

Entrance of a canal—Ascent of locks—Pih-kwan.

The tide favoring us again, about the middle of the afternoon we resumed our course up the river. About dark we reached the city of Yu-yaou. Passing it a little way, we hauled up on the opposite side of the river, and made our boats fast for the night. Early again next morning we resumed our course. The river had now become very narrow. About noon we came to its termination. The river ends in a canal, which is entered by a kind of lock, or inclined plane of mud, over which boats are drawn by means of rude capstans fixed on either side. Here lay a large number of boats both in the river and in the canal, with their men smoking and eating and scolding and quarrelling, until their turn should come or they could manage to pass the barrier. The news of our approach had outstripped us, so that we found a large number of men, women and children running together to see the "*red-haired men*," the common and almost exclusive appellation which the Chinese in this vicinity give to foreigners. Owing to the heat and the crowd, which was noisy and rude, it seemed impossible to wait here until it should come our turn to pass. Our boatmen, on the contrary, were of a different opinion,—they were very much inclined to stay, as the longer they stopped the less would be their labor and the

greater their wages. We must therefore wait, or turn back, which we were also unwilling to do, or go ourselves and request, purchase, or demand permission to pass. This last we did, and soon succeeded in our undertaking. We were now in the canal, which was considerably wider and much more pleasant than the river which we had left. In a few hours we came to another lock, where the same scenes and difficulties were presented, which we met in a similar way. Having passed this barrier we proceeded till near sunset, when we reached Pih-kwan, the place we set out for on leaving home. This was as far as our boats could go. It being late when we arrived, and as we did not deem it prudent to stop over night, we had, of course, to make a very short stay. The ladies could not go ashore. Mr. C. and myself, however, managed to make a short excursion through the village, one going at a time, while the other stood to guard the boats. The people were exceedingly curious, having never seen a foreigner there before. They were, however, inoffensive and even friendly. This place is small, and seems important only as being the head of navigation,—the place where most of the cargoes taken up this branch of the river are discharged, and whence they are transferred by other means of conveyance to Hang-chow, the capital of this province, and to other cities and villages inland.

Homeward passage.—Tract distribution.

About dark we turned our faces homeward, our boatmen saying, what they either supposed or hoped would be the case, that we would return the next morning. But as we did not choose to return next morning, we urged our way homeward until about 10 o'clock, when we had passed the first lock or barrier on our return. Then finding a quiet place, we rested for the night. Next morning, on reaching the second lock, we found that we had to wait a few hours for the tide to rise in the river before we could pass. This, however, would not occasion us much inconvenience, as the canal here contained a fine basin where our boats could lie undisturbed, while we ourselves could go ashore and take a pleasant ramble over the hills. Having spent an hour or two in this way, and in distributing tracts and instruction among the people, we returned to our boats and made an attempt to pass the

barrier. By dint of effort we succeeded, and in about an hour we found ourselves safe and comfortable in the river. Dropping down a few miles, we came to a large village situated on the left bank of the river. Here a large number of people had collected on the banks and bridges, in order to get a sight of us and to solicit our books, which they understood we gave away. In their excessive eagerness to get hold of the books, which we reached or tossed to them from our boats, those next to the river were often so hardly pressed by those behind as to be precipitated into the water. Had this eagerness been prompted by a desire for religious instruction, it would have been to us a more pleasing spectacle. But, alas! we knew too well its origin and character, to be allowed to indulge much hope. However, we know that God is able to bless such efforts, and that he does sometimes make them the means of good.

Stone quarry—Yu-yau city.

We now continued our course homeward, stopping only for the tide, and occasionally going ashore when any thing of special interest attracted our notice. At one place where we stopped, they were quarrying stones, or rather cutting them from the seamless rock, some two or three hundred feet below its surface. We went to the mouth of the cavern and descended a little way; but the workmen entreated us to stop, fearing, I suppose, lest some accident should befall us, for which they would be responsible. At our request they brought us up some pieces of rock, which we received and came away, feeling perhaps as little inclination to descend as they to have us.

The city of Yu-yau, which I mentioned as having passed in the evening in going up, we passed by day on our return. This is a walled town, situated principally on the left bank of the river. The walls enclose a large hill, upon which we did not see any houses or buildings of any kind, even tombs; although, according to our western notions, it seemed admirably adapted for building sites. The town itself was entirely concealed from our view by the wall, which next to the river was some fifteen feet high, and seemed in good repair. The dwellings on the opposite side of the river had also been surrounded by a wall, but it was now in ruins. We did not stop at this city. We stopped, however, a

mile or two below, and from a high hill which we ascended we had a tolerable view of it and its neighborhood. The country around seemed fertile, and, under the hands of Europeans or Americans, would be beautiful.

We had left home on Monday evening. On Saturday morning we had returned, safe and well, with abundant cause for gratitude to our heavenly Father, who had guided and protected us all our way.

Travelling charges.

I will just add, as an item that may be of some interest to those who would like to know something of the expense of this mode of travelling, that each of our boats was chartered for about forty-two cents a day, and this was, doubtless, rather high! The cost of having our boats drawn over the barriers ought to have been about three cents each for each time, but we paid some eight or nine, for the privilege of passing first.

Letter of Mr. Lord, dated at Ningpo, June 8, 1848.

Mission boarding schools.

In the following letter Mr. Lord presents various facts and considerations bearing on the expediency of opening a boarding school in connection with the mission at Ningpo. They are deserving of an attentive perusal. The importance of laboring to disseminate the gospel in foreign lands by training the young to the knowledge and practice of its principles, apart from untoward influences, no intelligent person will question. The difficulty is, to determine justly how far this mode of evangelization ought to be followed when it involves a correspondent reduction in the direct preaching of the gospel, the resources of a missionary organization being inadequate to the vigorous prosecution of both.

I have for some time past had it in mind to lay before you more fully the subject to which I have alluded on several occasions,—that of establishing a boarding school in connection with this mission. But I have delayed the introduction of the subject till now, that I might have opportunity to acquaint myself more fully in regard to

the practicability and desirableness of such a measure.

The simple fact that almost all missions in China, both Protestant and Catholic, have such schools in operation, can leave no doubt of their entire practicability. And the corresponding fact, that their universal testimony is in favor of these schools, would seem also sufficient proof of their importance. But as there have been objections raised against sustaining such schools in China, it is important that they be properly understood. How much force these objections may have had on the minds of our missionaries here, or on the Committee at home; or whether they have had any at all in lessening the conviction of their importance; I am not able to say. I only know that, while most of our missions elsewhere have large and flourishing schools, in China we have none, unless I except a small day school or two.

Objections to schools in China considered—
Their expensiveness.

One of the objections that have been urged, is, that *schools in China are very expensive*. That their expense here may be greater than in some other, or in all other missionary fields, I am not prepared to deny. But if they are, they are only greater in proportion as the expense of all missionary labor is greater. But it will be important to know what their actual expense is. There are at present three boarding schools at Ningpo, all of which have been in operation sufficiently long to enable those who have charge of them to state definitely and accurately what is their expense. The following is a copy of two communications which I received a few months since, in reply to some inquiries which I had made. The first is from Miss Aldersey, an English lady, who is conducting a large and flourishing school for girls.

"My dear Sir,

"In answer to your inquiries; I have thirty-nine girls in my school. Twenty-four are studying English. One Chinese teacher is engaged, and one lady to teach English, who can govern and in part superintend the Chinese department. The annual expense for wood, oil, food and cook, is \$497; for one teacher, one coolie and two women servants, \$156; about \$150 is sufficient for clothing, beds and bedding, and furniture for dining and bed rooms.

"In the above estimate, it will be seen that neither house-rent nor school-room furniture is included. Having much pleasure in promoting your wishes in any way, I subscribe myself," &c.

From the above statement it will be seen, that a school of about forty girls is sustained at an annual expense of about \$200. Adding to this \$100 for house-rent and school-room furniture, which would probably be sufficient under ordinary circumstances, the average expense for each pupil would not exceed \$23. This, certainly, does not prove that schools in China are "very" expensive.

The second communication is from Rev. Mr. Way, of the Presbyterian Board, who has charge of a similar school for boys. I give it entire, as it all has an important bearing upon the subject of schools.

"Feb. 9, 1848.

"Dear br. Lord,

"Your note of yesterday came to hand in good time. It affords me pleasure to give you any information in my power on the subject of schools. I will now endeavor to answer your inquiries. And first, as to the size of our school;—it was our intention, when our school was formed, to limit the number to thirty. We thought that one Chinese teacher could not properly attend to more than that number, and that the missionary who undertook the superintendence of the school had not time, apart from the study of the language, to instruct more than thirty. Circumstances apparently providential have, however, induced us to take another pupil into the number, so that at present we have thirty-one. Again, as to one or more Chinese teachers,—my experience thus far has been that one Chinese teacher cannot do justice to more than our present number. In the morning and evening recitations of the pupils he is now assisted by my own teacher, though I think he might get along without this assistance. Should, however, the number be increased, I doubt whether he could do justice to all. As to the amount of my time required, duties will devolve upon the superintendent, and, of course, an increase of his time will be required for their performance. This I think will continue to be the case until native youths, educated in our schools, are able to assist us. I am assisted in

the school by Mr. Quarterman; and at present it requires about four hours of our united time each day to discharge the duties of the school; each of us, therefore, now spends about two hours daily in the school.

Again, as to the study of English;—we formed our school upon the principle of not teaching English to any but those who, after a long trial and close scrutinizing of their characters and dispositions, gave evidence of future usefulness, and prospect of being associated with us as assistants; consequently, we have recently formed a class of four of the most promising boys, who are now studying English; and the number will not probably be increased for a considerable time.

"On the subject of expenses, we have the experience of two years to guide us in forming an estimate. The annual expenses of our school, including rent, teacher's salary, clothing and food for all the pupils, has been somewhat more than \$700 (Mexican), though not as high as \$750. It may, however, be proper to remark that a smaller school than ours could not be conducted proportionally as cheap; and, on the other hand, that the expenses of a larger school would not be increased in proportion to the increase of the size.

"These, I believe, are the subjects mentioned in your note; but as you have given me the liberty of making any suggestions, I will venture to make *two*. And, first, if you decide upon opening a school, make it a boarding school by all means. The additional expense above that of a day school is much more than compensated by the satisfaction afforded in teaching, and the greater prospects of future usefulness. Secondly, do not be in haste to fill up the number you design to make up your school to, but *pick* your boys as they come, and do not hesitate to turn away any who, upon trial, do not give satisfaction. You can get as many boys as you please without difficulty, and, therefore, there is no use in taking every boy, whatever may be his character or abilities.

"Hoping that your efforts in this most important department of missionary labor may be crowned with great success, I remain," &c.

In this school also, it will be seen that the average expense of each pupil is less than \$24 (Mexican). Mexican dollars pass at Ningpo at a dis-

count of about 7 per cent. Whether schools at the other ports are more or less expensive than at Ningpo, I am not able to say; but I presume they may be somewhat more expensive, at least at Canton and Shanghai. But even there they are not found to be too expensive to be profitable by those who have tried them, and who are, therefore, best prepared to judge.

Their alleged needlessness.

Another objection that has been urged against sustaining mission schools in China, is, that they are not necessary. But what is here meant by the word "necessary?" If by it is meant that without mission schools nothing can be done for the spiritual good of the people, then we grant that they are *not* necessary. But in this sense they are necessary *no where*. But if it is only meant that they are not very important,—that their place is tolerably well supplied by native schools,—then we cannot admit that they are not necessary. What is our object in establishing mission schools? Is it merely to open channels for our charitable contributions, by picking up in the streets the dirty, the ragged, the diseased, and the helpless poor, ministering to their bodily necessities, and rending away the veil of ignorance that shuts out from immortal minds the light of truth? If this were our only object, even then, tell us not that mission schools in China are not necessary. But this is not our only object. We look higher and far beyond this. Had we come to China with the enthusiastic hope of effecting with a few struggles the overthrow of this mighty empire of idolatry, then we could be willing to dispense with such tardy measures. We would endeavor to seize with our own hands the torch of divine truth, and hurl it blazing through all this wide and dark land. But we have no faith to believe that we have been called to such brilliant achievements. It has pleased God to give us a slower and more difficult work. This mighty citadel of idolatry can never be taken by scaling or battering its walls. They must be sapped. To this work, therefore, we should not be slow in addressing ourselves. Knowing that we have a great and difficult work before us, let us, like wise men, lay it out upon a broad and permanent scale. Let us lay the foundations of our building, not upon the crumbling ruins of idolatry, but deeper in the soul of society. Let

us train the young. At this national fountain let us plant the tree of life, that its healing leaves may be wafted downward upon its ebbing tide.

Their powerlessness to save.

But it is asked, Suppose we establish and sustain schools among the Chinese, and succeed in educating many of their youth, and thus effectually and forever wean them from their idolatry, what, after all, have we gained? We have not yet converted their souls.

To this it may be replied, in the first place, that the conversion of the soul forms no part of the missionary's work, or, at least, whatever part he bears in this work is performed in preaching the gospel. And this, in its proper sense, consists in getting before the minds of individuals, of communities, and of nations, the clearest possible conception of the Divine character; of themselves as sinners; and of Christ as the only way of salvation. The religious education of heathen youth, therefore, is not aside from the appropriate work of the missionary.

In the second place it may be replied, that we have been preparing the only class of persons from whom we have any reason to believe that God will raise up an effective native ministry. And it may be added, that without a *native* ministry, and a native *educated* ministry, but little comparatively can be done for any pagan land, much less for China; whose language but few, if any, except themselves, can perfectly acquire. The church may educate and send hither a few tens or scores of missionaries to toil and die, and when they are gone others may come and take their places, but they, too, must soon pass away. And thus after the succession of years and ages, we may inquire what has been accomplished? A few, it is to be hoped, will have been converted and gathered home. The scriptures, though perhaps imperfectly, will have been translated, and something accomplished towards the creation of a Christian literature. This, it is true, in itself considered is a great work, a work worth far more than the money and life it will have cost; but considered in reference to the evangelization of this whole empire, it is small indeed. China still remains a pagan land, with her institutions of idolatry firm and unshaken as her own everlasting hills. To overturn these, and build upon a

better foundation those of the gospel, *she must have a native, educated ministry.* This ministry must be raised up in our mission schools. To look for it from any other source, as it is now unreasonable, so in the end it will disappoint us. Where do we look for our ministry at home? Is it not principally,—I might say *entirely*,—from our Christian schools?

Sufficiency of native schools.

What is said about native schools being adequate to this work, seems to me to be entirely a mistake. We need only acquaint ourselves with their character,—indeed this is not necessary,—we need only mingle with the literary men, in order to be forced to this conclusion. I would by no means underrate the Chinese system of education. It may answer very well their purposes; but for the purposes of the Christian ministry it is necessarily inadequate. To learn the form and meaning of the characters of their own language; to acquaint themselves with the doctrines of Confucius; to be able to recite memoriter their ancient classics; and write with a free and beautiful hand; these constitute the perfection of Chinese scholarship. Now who needs to be told that men thus educated are yet but poorly prepared,—supposing them converted,—for the work of the Christian ministry? They could not with safety be entrusted with such an office, without *much* previous Christian instruction,—instruction the most of which they ought to have received in childhood. Indeed, a man who grows up a heathen in China and is converted in middle or advanced life, can seldom be so instructed as to make an intelligent and safe minister of the gospel. This must be the work of Christian schools, commencing early in life.

Tendencies of mission schools to denationalize their pupils.

It has also been objected, that schools conducted by foreigners are calculated to unnationalize the pupils and thus alienate them from their countrymen. But this cannot be so; since they are always required to study their own language and literature, under their own teachers, and after their own manner, so far as that is found to have an advantage. In many cases they are allowed to study no other language. If, then, it be asked what advantage our schools can have over

those conducted by natives, we answer, that while we, as they, teach our pupils a pagan language and a pagan literature, we do not require them to embrace and practise a pagan philosophy. We endeavor to point them to a more excellent way. We have one to tell them of, who is wiser than their sages, one who has taught a profounder yet simpler philosophy, and one in whom if we believe, we shall never die. We endeavor, also, to teach them several of the sciences, by which their knowledge is increased and their intellects strengthened. And thus they will not only be less susceptible to the idolatrous influences around them, but also more likely to be convinced by the truths of the gospel.

Educated talent often misapplied.

But there is one more objection to which I wish to allude. It is that many of our pupils have been, and are still likely to be, employed in foreign trading establishments; where they are usually under such influences as are calculated to divert their minds from the subject of religion. This is, doubtless, a serious objection; but it is far from being peculiar to China, or to any pagan land. This evil, however, as it here exists, if it cannot be entirely prevented, can be greatly lessened, by adopting the plan of our Presbyterian brethren at Ningpo, of not teaching English to any of their pupils except to a few, who after a long acquaintance and trial should give peculiar promise of usefulness. There is another method, I think usually adopted by the Catholics, which I am inclined to think would be better still,—that of teaching our pupils the Latin instead of the English, and making this the medium of our scientific and theological instructions. This method might, perhaps, be more wieldy in the hands of the Catholics than in ours, as they are usually more familiar than we with that language. But I do not think that even we should find it unmanageable.

I have now briefly referred to the more prominent objections usually urged against the establishment of mission schools among the Chinese. Whether I shall have effected any thing in their favor, I do not know. But I have at least performed what I felt to be a duty. Should the wisdom of the Committee approve of the measure, and should their means allow them to authorize us to establish a boarding school at Ningpo, I should

receive its intelligence with great delight. And until they approve or disapprove, I shall wait in hope. The commencement of a school would not necessarily require any other help than we now have, although, of course, we need help very much, not only for schools but for other labor. I think that a single lady of the right character could conduct either a school for boys or for girls, with what assistance could easily be rendered her from the family with which she would be connected. I have at present a small day school under my care, numbering some twelve or fourteen. If this could be changed into a boarding school, I think its usefulness would be increased far more than enough to pay the expense.

FRANCE.—*Letters, &c., of Native Assistants.*

The following communications from some of our fellow-laborers in France are published for the twofold purpose of introducing them to the fraternal regards of our readers, and of exhibiting in some measure the character and conditions of the work which is now going forward in that country for its evangelization. The letters were addressed to Mr. Willard, by whom they were translated and forwarded.

Letter of Mr. Lefèvre.

Mr. L. writes in October,—

In the painful task of preaching the gospel, the Lord from time to time gives his servants cause for encouragement; he has just done this for me at Barenton-sur-Serre, where I have recently established religious meetings. I repaired to the house of the mayor of that village the 10th of last month, with a letter informing him of what I intended to do in his village. But, as I expected, that mayor, (who gives and accepts dinners reciprocally with the curé,) forgetting in what time we are, opposed me, objecting that the house chosen by us did not present the qualities required by the police regulations, because, 1. It was not large enough; (there were at that time but three persons in the village recognized as Protestants). 2. It was not substantial enough; and 3. It was not salubrious, on account of the quantity of stagnant

water always standing in the road before the door of that house;—that for these three reasons he thought he was right in refusing an authorization. I thanked the mayor for the interest he took in our life and health, and told him that, though we were altogether as much interested in them as he was, I nevertheless did not see that his objections were sufficiently well founded for him to prevent our meeting for the exercise of our worship; as there could not have taken place so great a change in that house since one year ago, at which time they still held wakes there; and that moreover I did not come for an authorization, of which I had no need, but to leave with him my declaration, and to receive from him an acknowledgment of the document deposited. Thereupon he requested a few moments, and he soon came back with the village schoolmaster. After having conversed with him of our business, and having replied to all his questions concerning religion, he took my part and persuaded the mayor to give me the receipt which I demanded; and he told me, before the persons present, that if it were not the hour of vespers he would attend my meeting; but that he would send his two children. They came in effect, and more than three-fourths of the people of that little village. The Lord blessed me abundantly,—all was well.

As I am going to hold a meeting there the third Sunday of each month, I repaired thither, of course, the 15th inst.; but later than 2 o'clock, as was stated, because it was at that hour that the review of the battalion of the National Guard, to which I belong, was to take place; and as I had requested leave of absence, the officers were divided upon the question; nevertheless, after a long debate, it was decided that they could not refuse me; this, I say, was the reason why I could not be punctual at 2 o'clock, as I had promised at my preceding meeting. Consequently I had not so many people as at that meeting. The schoolmaster had his vespers an hour earlier in order to be present. Still there were twenty-five persons, who had not only persevered in waiting for me, but also accompanied me a league of my way after the meeting. The schoolmaster, whom I have since seen and with whom I had a good conversation, also manifested much friendship for me. I have a good prospect in that little village.

Letter of Mr. Foulon.

Lafère, Nov. 29. I see with much pleasure that my sojourn in this region will not be without result. The Lord will awaken some of the dead; already he seems to say,—“Where have ye laid him?” Mayot and Rouy are the object of my cares, but also of my hope. I preached there first without making any declaration to the mayors; but the hearers becoming more numerous, I thought I ought to prevent all vexation. I, therefore, made the following declaration:—“To the mayor of Mayot,—Sir, I have the honor to inform you that there will be henceforth, every Sunday at about 10 A. M. and 2 P. M., religious assemblies at the house of Mr. Joseph Béguin. I beg of you, very respectfully, to grant us protection according to the tenor of our constitution.” I carried this billet to its address. The mayor was not at home. Not finding the adjoint, and wishing not to make two journeys for one, I went to the house of a member of the municipal council. He would not acknowledge the reception of my declaration. It was in vain I observed to him that I asked no authorization, that I came only to make known to him that I was going to avail myself of a right; he would hear nothing, so great was his fear of the curé.

The next day, 11th of Nov., I received a letter, and went immediately to the house of the *Juge de Paix* of the town. He received me very civilly, and when he knew who I was, “Sir,” said he to me, “some of the inhabitants of Servais have sent a petition against you to the *ex-préfet de l’Aisne*, and I have been charged to make inquiry into this subject. The depositions counterbalance each other;—before doing any thing I wished to see you.” He read me the petition. It gave, or rather pretended to give the history of our beginnings in that place; it related our prosecutions, and finally asked if it was permitted a few Protestants to have a temple at Servais, to have part in the cemetery, to enter it by the same gate, and especially to insult the Catholics, to call them, when they passed near them, children of darkness. The petition being read, I said, “As to the first questions, it is for the authorities, the laws of the country, to judge of them; but the last accusation is a lie; besides, I do not see how the insult which a single individual of our number might

have offered to a Catholic, could draw after it our banishment from Servais,—the guilty one alone should be punished.” “One of your enemies,” said he, “for I recognize them very quick, told me just now that they are not those already of your religion, who offer insults, but those who incline to your side.” “We have, then, nothing to do in this affair; you understand, sir, that we cannot command those who listen to us to insult others; that would be overthrowing what we wish to establish; besides that, our conscience, our doctrines are opposed to such things. Above all, we preach regeneration, the conversion of the heart; and we find the model of our preaching in the Gospel by John, chap. 3; where the Lord Jesus says, ‘Except a man be born again, he cannot see the kingdom of heaven.’ And our preaching is confirmed by what the Apostle Paul says to the Corinthians:—‘If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new.’” “But it is not so easy,” said his lady, “for villagers to change themselves.” “That is true, madam, it is even impossible, impossible for villagers and townsmen. Nor do we tell them that they can, of themselves, change themselves. We direct them to the Holy Spirit,” &c., &c. “There was a man here just now,” said she, “who affirmed that two women of Servais said, when they were beaten by their husbands for becoming Protestants,—‘Strike, strike, the more you strike, the more you will efface our sins, the wider will you open heaven to us!’” “Madam, it is not true, at least of Servais, that two women have embraced the gospel without the consent of their husbands; but had you known our principles you might have said to that man that he did not tell the truth; for we do not believe that we can efface our sins by our sufferings or by our works. The blood of Jesus Christ is what effaces them, that is the only thing (*saxon*) by which we pretend to be cleansed from our faults,” &c., &c. It gave me pleasure to announce to her Christ, Christ crucified. Her husband then said to me,—“I had said that I would go to hear you; but it is always on Sunday that I am most occupied.” “Sir, whenever it shall please you to honor us with your presence, it will give us pleasure.” I informed him of the declaration I had made to the authorities of Mayot, in order that if any

thing happened the next day (Sunday) he might understand it; and I withdrew, thanking him for the kindness he had manifested to us.

On Thursday, 23d inst., I went to make to the mayor of Rouy the same declaration which I made at Mayot. After the usual civilities, I gave him the little letter. When he had read it, I requested him to give a receipt. “I will refer it to the Préfet.” “As you choose, sir; but you will, I hope, be so good as to give me a receipt.” “You are English emissaries; the English meddle too much with our affairs.” “Sir, our meetings are purely religious, there is nothing political connected with them.” “You are English emissaries,—you would better look out,—you come to trouble every family. The religion of Christ, all religions are but lies.” “Sir, I did not come here to invite you to abuse my religion; I have not insulted you,—do not insult me;—I come to tell you that I am going to use my right, and nothing more. And as for you, your duty is to prevent any one from troubling us. You know that in our republican constitution there are penalties provided against those who disturb religious assemblies;” (his son, who was there, had attempted to trouble us the preceding Thursday). I told him that the two witnesses whom I had with me, were a substitute for the recognition which he refused me; and after having saluted him very respectfully, I went away to hold a meeting of some hundreds of persons. May my adorable Savior hear my sighs, and bless my effort; may his word be received.

We append a few extracts from journals of colporteurs employed at Paris under the supervision of Dr. Devan.

Journal of Mr. Herbet.

Aug. 7. Visited a woman who, when she heard that I spoke from the word of God, came near to examine my books. She said she had a bible, and prized it very highly. Conversing with her upon the subject of religion, and she asked why Protestants do not use images in their churches. I replied, “because they are forbidden in the word of God.” “Then,” said she, “what do you have to make you think of God?” I replied, “God in his word has taught us how to think of him, and how to worship him acceptably.” I tried to speak of salvation by grace,

and she replied that she believed salvation must be by grace alone, for all the works in the world will never wash away one sin. In parting she thanked me, and said "Go on in your work ; sell as many bibles as you can, that poor sinners may be saved."

8. Looked out for a convenient baptizing place, and sold two testaments.

19. Called on Mr. L. He seems very anxious to spread abroad the truth of the bible, but rather with a view to better the moral condition of the people than to secure their salvation. We tried to impress upon him the truth that salvation is a personal affair, and that, while it is good to try and improve the moral condition of others, our first inquiry should be, "Are our own souls safe?" We each of us need the influence of the Holy Spirit to change our heart, for He alone can do it.

20. Called on Mad. F. She seems to love the bible, but is not clear on the doctrine of salvation by grace. She is anxious to be instructed, and we prayed together that the Holy Spirit may enlighten her.

21. Visited Mr. La J. He is strong in the faith, although too weak in body to meet with us for worship.

23. Called upon a woman who, although not a Christian, earnestly desires to be one. We directed her to the Lamb of God as the only one who could pardon her sin, and engaged in prayer with her that He would reveal himself to her as the way, the truth, and the life.

Sept. 1. At 6 o'clock this evening called upon a family and remained until 10, conversing upon religion and answering their numerous questions. They are not Christians, but seem willing to hear and converse. The wife was very much opposed to Protestants, which is not surprising, as she has been educated in a convent. Her husband, however, invited us to call again.

7. Visited Mad. F. This woman seems greatly to desire instruction in religion, and every time I have called upon her, has invited me to read and engage in prayer with her. Her views are not clear upon the doctrine of salvation by grace, yet I think her a believer in Christ.

13. Visited Mr. P., and after engaging in religious conversation for a short time, I read a part of the Gospel by John ; and he desired an explanation of the words, "If ye eat not of the flesh of the Son of Man and drink

his blood ye have no life in you." This passage, he thought, referred to the Lord's Supper. We tried to disabuse his mind on this point, and spoke of the way of salvation. The subject of *free grace* he did not comprehend. He thought, if true, it would take away all restraint from evil ; but we told him that the faith of God in the heart is a holy principle, and must produce holy fruits.

19. Called upon a man who says he knows how to read, but is obliged to work so hard that he has no time to read the bible. I told him this objection, so often urged, is valueless in the sight of God. Offered to sell him a New Testament, but he declined purchasing.

22. Called on Mr. T. Our conversation was principally on the subject of baptism. He inquired particularly about our sentiments, and seemed to acquiesce in all I told him. Afterward called on a workman who, although a Catholic, expresses himself more edified by the Protestant than the Catholic mode of worship. Upon leaving he invited me to call again.

Oct. 3. Visited Mad. S. I think her a Christian, and she expresses herself willing to be baptized.

Nov. 1. Visited and conversed with a man who says he cannot see much difference between the Catholic and the Protestant church. I explained to him many points of difference, and he appeared to accept the explanation.

11. Called on Mad. Le C., and tried to interest her in the subject of religion. To my question, what would become of her if she died to-day ? she replied, if she had done good works enough, she would go to heaven. I told her good works would never work out our salvation, and tried by a simple comparison to show her that we owe God a debt which we cannot pay. Christ must do it for us.

23. Visited and conversed with a man who is, I believe, a Christian, but who does not agree with us in the fundamental principles of the gospel. He thinks one may be a Christian to-day and not be one to-morrow,—the matter depended upon our fidelity. I told him if it depended on us, I thought we should all come very far short of the kingdom of heaven. Afterwards talked with a man who professes to be friendly to the gospel, but says he cannot meet with us on Sunday because his wife, being at service, only returns home on that day and he must prome-

nade with her. He promised, however, to come if he could. Another one, to whom we spoke of the bible, said it was an excellent book; but he applied it rather to the present life than to the life to come. He promised, however, to attend our meetings.

25. Held conversation to-day with a man upon the subject of baptism. He does not believe that the mode of baptism is prescribed in scripture, because, he says, we are not told what is the quality of the wine we must drink, nor what the quantity of bread we must eat. I told him the case was not an analogous one. One ordinance did not refer to the other. We could not, for example, be buried with Christ by baptism in a cup of water. That, he replied, was the baptism of the Holy Spirit.

28. Visited Mr. R. He and his family are in a very trying condition as it respects this life. They are very poor; and he says it is absolutely necessary to sell on Sunday as well as through the week, to gain a bare livelihood. I told him that God's promises to his children were first spiritual and then temporal. We were to seek first the kingdom of God and his righteousness, and all things else are promised afterward.

29. Called on Mad. S. This woman seems always strongly attached to the word of God and firm in the faith. Called on a man who, although he has little or no time at his own disposal, makes up his deficiency by reading the bible while eating his meals.

Journal of Mr. Devain.

Nov. 19. While travelling to-day I met several persons, to whom I offered testaments and spoke of the importance of the word of God. Some purchased the book, not so much for themselves, they said, as for their children. The idea of instructing their children in the truths of the bible seems to be a very common one.

20. Went to Puteaux and spoke freely of the value of the word of God to many of the workmen of that place. I sold six copies of the New Testament; some purchasing from curiosity and some for their children. May God bless the truth in their hands to the hearts of both parents and children.

22. Sold a number of testaments to-day principally to females. I took occasion to show them from the scriptures, that the religion they were trust-

ing in is a false one. They received my explanations gratefully, and manifested a strong desire to commence reading for themselves.

23. Visited Sevre, and sold a number of Testaments; one to a young man, who commenced reading it as he would an ordinary book; but I told him that it is the word of God, and, as such, demands strict attention and obedience. Had an interesting conversation, too, with a young man who assured me that he had never heard a sermon nor an explanation of the scriptures. He promised, upon my invitation, to meet with us next Sunday. A wine merchant in this village bought a testament from curiosity, as he had never seen one before.

27. Sold a testament to a man who soon will leave for Algiers.

28. The father of a family bought one of my books to-day at the request of his daughter. May it be the word of life to them both. Sold another to a woman who said her son-in-law had burned the only one she possessed, because it was a Protestant book. Called also upon a woman who, although a Catholic, heard gladly the truths of the bible, and requested me to call again.

29. Called upon a woman who seemed very willing to purchase, and promised to read. After I had gone out, she opened her testament at the 12th chapter and 9th verse of the Revelation of John, which reads somewhat as follows:—"And the great dragon was cast out, that old serpent, called the devil and satan, which deceiveth the whole earth, and his angels were cast out with him." Frightened by what she could not understand, she ran into the street after me, saying that I had sold her the word of the devil and not of God, and praying me to take it back. I told her to keep her book and read it; and when I called again, if she could prove to me that the book was a bad one, I would certainly accede to her request.

Oh may God add his blessing to the seed thus sown, and awaken and regenerate many who are now dead in trespasses and sins.

BASSA MISSION.—Letter of Mr. Vonbrunn.

On leaving the mission in April last, our lamented missionary, Mr. Clarke, comm-

ted the immediate charge of the school at Bexley to Mr. Vonbrunn, a native assistant, whose letters have repeatedly been spread before our readers. In the following communication, after an appropriate allusion to the death of Mr. Clarke, and an expression of confidence towards Him "who graciously hears our prayers," Mr. V. writes under date of Nov. 21.

General state of the mission—School—Baptisms.

With regard to the state of our mission since our dear brother, Mr. Clarke, left us, at which time I took the school under my superintendence, I will state a few particulars. I have been employed here, under the patronage of the Board, about four years; and think I can observe a decided improvement in my country people. Attendance at church on the Lord's days, and our preaching to them on those days, are regular. Comparing the state of things in the mission at the present time with the time past, it must be observed and acknowledged that the Lord is blessing and prospering the means which are employed for the spiritual welfare of the people of this country. Though Satan is trying to counteract the attempts which are made for abolishing the kingdom of the devil and darkness, yet, as the natural night gives way to the day, so we trust the darkness of ignorance, superstition and heathenism is gradually giving way to the cause of our blessed Lord, who must reign till he hath put all enemies under his feet.

The number of scholars in this school is forty-six; fifty-eight scholars in all, including the twelve which the little school at Benjamin Harris's town contains.

I am happy to state, nine individuals of this country, that is, two young women and seven young men, all under this mission, have been added to the church by baptism since Mr. Clarke left this country. Thus it may be plainly seen, the seed which was sown in weakness, has begun to rise in power in the hearts of some. We are now seventeen in number, the Bassa communicants amongst the rest, in this mission.

It is with pleasure we see that some of our Bassa women have begun to appreciate the advantages which are derived from the cultivation of the mind, and civilization. It is a common thing

now for many of them to attend divine service; when they are neatly dressed, after the manner of civilized women.

Now, Christians, though our mission is deeply afflicted through the death of the Rev. Ivory Clarke, yet we hope our benevolent friends in America will not be discouraged, but endeavor to realize the truth of the apostle's word, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." Our compassionate Redeemer will not despise the day of small things. A bruised reed shall he not break, neither will he quench the smoking flax; but we will pray he will raise it to a flame.

Letter of Thomas G. Clarke, or Gaiwini Zeediu.

The letter from which we make the following extracts, was written by one of the assistant native teachers in the Bexley school. It contains some interesting particulars not communicated in the preceding letter; and more especially announces the sad intelligence of the death of Kmanyo, or John Wesley, who left this country for Liberia in June. (See Mag., p. 269, last vol.) He died at Cape Coast, Aug. 31.

The writer of the letter joined the mission school when located at Edina, and is now about twenty years of age.

I doubt not you will like to hear from us, and how things are going on here since the departure of the late Rev. Ivory Clarke. Before he went away from us, he appointed br. William Crocker and me teachers in the school here. Since it became our lot to have charge of the school, under the superintendence of Mr. Jacob Vonbrunn, it has been regularly attended, as usual. All the scholars are improving well; the greater part of them study arithmetic, grammar, geography, and other different books both in English and in Bassa. Almost the whole number of the scholars can read in the scriptures, with the exception of some of the little boys and girls, and those that were recently admitted into the school.

Br. John Jones is stationed at br. Benjamin Harris's, and is teaching the school of that place; the number

of his scholars is twelve; ours forty-six, including both sexes. Since the departure of our teachers, the Lord has blessed us in converting some of us. He has converted nine of us, who, at different times, have been received by baptism into Christ's church. I hope the Lord will enable us to praise Him while we live in this world of sorrows. On every Monday night we have a prayer meeting in our own house; also on every Tuesday night we have a prayer meeting at Benjamin Harris's, and on every Wednesday night we have a prayer meeting in the mission church. So we have three meetings of prayer every week. I hope the Lord will enable us to press forward in well doing, knowing that our labor is not in vain in the Lord. We hope, also, that He will add to His church daily such as should be saved.

Mr. Jacob Vonbrunn preaches to us every Sunday morning and sometimes in the evening. We like his preaching very much, because he preaches in our own language; so that every person

of the Bassa people that comes to the church can understand him well.

Dear brother, I am very sorry to tell you that our br. John K. Wesley is dead. We heard this heavy and sad news from Mr. Bushnell, at Gaboon, this same week. Oh how grieved and disappointed we were, when we heard this intelligence! The reason we had not heard that he had left America, is, the captain did not stop here. John died at Cape Coast, as we are told. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." "Blessed are the dead which die in the Lord." Though we have not seen his face in this world, yet we hope we shall see each other in heaven, where we shall dwell and part no more forever. Pray for me, that I may be able to teach my fellow countrymen the fear of the Lord Jesus Christ. This is the prayer of your African brother in Christ. Please write to me by the first opportunity. My love to all your friends.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Converts from Romanism.

The statements which follow, will gratify the desire of many in this country, who wish to be more fully informed in respect to the converted Italian priests, heretofore assembled at Malta, and their contemplated plans and movements. The extract is from a letter of Rev. Mr. Dwight, of Constantinople, dated Oct. 27, 1848.

I must mention also, among the pleasing changes that I notice on revisiting Malta, that now the word is regularly proclaimed in Italian by a converted priest from Rome. I have attended the service uniformly since our arrival; and rarely have I heard the gospel preached more discriminately or more eloquently. Would that more who understand this language, were inclined to come and hear the joyful sound! The largest number I have seen present, on any occasion, is seventeen or eighteen, all of whom were Protestants, though eight or more of them are converts from the papal ranks.

So much has been said of the converted Italian priests in Malta, that I shall not probably communicate any thing new to you on this subject. By way of refreshing your memory, however, I will just say that there have been congregated together here, within the last two years, six or seven Roman Catholic priests and monks, who have forsaken the Roman Church and embraced the Protestant faith. Two or three of them are from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the bible, and by reading other books and tracts, to a knowledge of the errors of the papal church and of the truth of Protestantism, while actually performing the functions of the priestly office in their respective locations; and they found their way to Malta, one by one, partly on account of the difficulty, amounting in some cases to an impossibility, of professing Protestantism where they were, and partly because of the inducements held forth to such persons by the Protestant College established in this island. Two of them were preachers of a high order and in great reputation, in the very centre of papery itself.

They were all, until recently, connected with the Protestant College here. Some of them were employed as teachers in part; but all of them were under a course of training, with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against two or three of them, which led to an entire change in the relations of all to the college, and in the plans of the Committee in England in regard to them. I believe that only three are now connected with the college in any way. Two have left Malta; one of whom is Dr. Achilli, who is at present in England, endeavoring to excite an interest in behalf of Italy; and it is said that he is going to America with the same object in view.

Whether the charges against the individuals, alluded to above, were satisfactorily proved or not, it is not for me to say. Even on the supposition that they were true, a good cause ought not to suffer injury therefrom. If some of these conversions are spurious, we may charitably hope that all are not. Let us never forget the case of Judas among the chosen twelve.

So far as man can judge, the character of at least some of these priests is unsullied. Of Dr. Desantis (the preacher) in particular, I hear but one opinion expressed; and that is most favorable to his piety and general worth.—*Miss Herald.*

SOUTH AFRICAN FRENCH MISSION.

The Society of Evangelical Missions, founded in 1822, opened the following year a Mission House at Paris, for the training of young men desiring to devote themselves to the missionary work.

The first missionaries brought up there departed for South Africa about the middle of the year 1828, and their sphere of labor has been confined to the various tribes of Bechuanas, which under the respective denominations of Battapis, Bapostoa, &c., have become familiar to the English ear, through the travels of Campbell, and the Christian chivalry of the well-known Moffat. Twenty-three missionaries have been sent out since the commencement of the Institution. That number was reduced in 1848 to eighteen; all but two are married; and the mission, including women and children, amounts to seventy persons. The wives of the missionaries render valuable service, by instructing the ignorant of their own sex, inculcating habits of order, economy, and propriety, and coöperating with

their husbands in implanting the first seeds of instruction amongst their children.

The habits of this people are chiefly nomadic, and although their subsistence might be easily made to depend upon their flocks, and upon the abundance of game afforded by the country, yet a kind of hereditary love of strife keeps each tribe in continual enmity with its neighbor, and their relative prowess is tested by the success which crowns their incessant encroachments upon the property and cattle of the adjoining settlements.

No fewer than fourteen stations have been established among these people, by the zeal of the French missionaries, thus bringing within a certain degree of their control a population of about 40,000 souls; but the influence of the mission does not end here. Churches and schools have been founded in many parts of the adjacent country; and, while engaged in carrying the message of salvation, the missionaries have not neglected opportunities of improving the social condition of the natives, but have assiduously applied themselves to their elevation in the scale of civilized life, by inculcating various branches of the useful arts, and diffusing among them a taste for the necessities and conveniences of a new and improved gradation of being.

The missionaries have zealously applied themselves to the study of the language, into which they have translated many portions of the Word of God, besides valuable elementary works and tracts. Annual reports of the Society's proceedings are regularly published, from which the following facts may be gathered. During the eighteen years in which the work has been carried on, several hundred natives have been baptized, and subsequently admitted to partake of the Lord's Supper. Numbers present themselves every year for admission into the church.

The number of communicants in the different stations may be estimated at about 1,000, and that of the natives frequenting public worship, at from 5,000 to 6,000. Last year, 1,200 Basutos attended at the baptismal ceremony of fifty of their adult countrywomen; and in one year only, 500 Bechuanaas have demanded admission into the church.

The converts give evidence of their sincerity by a consistent walk. Many among them have died in the faith, and manifested in their last hours feelings of established peace and Christian hope.

The schools are attended by adults as well as children, the number of scholars now amounting to 8,000. The desire for reading and instruction is spreading throughout the country, so that the mission press,

cannot overtake the urgent wants awakened by evangelical preaching. The natives who have embraced Christianity are beginning to build clean and comfortable houses, in place of their smoky and unwholesome huts. Instead of dirty and loathsome skins of animals, with which they were formerly clothed, they wear a jacket and drawers.

The women, who have learned to sew in the mission schools, make clothing for themselves and their daughters. Many chiefs, and sons of chiefs, have already been baptized, and the king of the Bassontas, a powerful and influential prince, convinced of the truth of Christianity, and the excellence of European civilization, encourages his subjects to embrace the gospel.

Among the Bassontas, polygamy and circumcision are gradually disappearing; cruel rites are abolished; aggressive expeditions becoming more and more rare, and peace begins to reign amongst nations whose chief practice was but lately war and bloodshed. Finally, agriculture is progressing, and there is reason to hope that at a future, and not far distant time, the nation of the

Bechuanas will take rank among Christian people.

To carry out these animating prospects, and at the same time to supply the insufficiency of laborers sent from Europe, the missionaries have lately founded an establishment, under suitable direction, destined to prepare pious natives for carrying on the work of evangelization.

In the accomplishment of their excellent and arduous undertaking, the missionaries have had to struggle with difficulties which those who are conversant with the adventures of Moffat can alone adequately estimate; but their labors have been crowned with success, to which Sir Harry Smith, in his late expedition against the Boers, bears willing and unimpeachable testimony.

In the opinion of all missionaries and travellers, to whatever nation or religious communities belonging, the French missionaries of South Africa are among the most efficient and devoted, while their establishments are among the most prosperous.—*Evangelical Christendom.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

China.—Missionary meeting at Ningpo—Ultior plans and measures.

The following letter is under date of Ningpo, Nov. 8, and is subscribed by Messrs. Dean, Goddard, Lord and Macgowan. Of the course of events antecedent to the interview spoken of, the reader will find some account at pp. 27 and 56, of the last two numbers.

It may be matter of interest to learn that so many of your missionaries have met at this place for fraternal conference and Christian communion. It has been good for us to be here. We have experienced in each other's society and counsels a pleasure, and, we trust, have derived from it a profit, which can be fully learned only by a residence in a heathen land. The pleasure and benefits of Christian sympathy are here more fully appreciated and more gratefully enjoyed, than while surrounded by the wise and good of a Christian country. After a long course of habitual contact with uncultivated, unchristianized mind, we enjoy, with a

peculiar relish, the sanctified society of Christian friends, who know how to sympathize in our sorrows, and identify their joys with ours. In coming together at this place, we cannot fail to recognize very distinctly the hand of God in directing our way. We have met, and consulted, and prayed, and wept together; and now we part refreshed by the interview, bearing on our hearts a still more lively interest in each other's happiness and success in the service of our common Lord, and with renewed proofs of the power and blessed effects of our holy religion in cementing more closely our hearts, and making us still more happy as they are called forth in desire for the good of souls and the glory of the Savior.

Br. Dean is about to return to Hong-kong and br. Goddard to Shanghai, both with health greatly improved by a short residence in these northern latitudes during this cool and delightful season of the year. From present appearances it seems to us desirable that br. Goddard remove his family here in the spring, should no counter indication of Providence appear before that time. For the winter, it is

thought that Mrs. Goddard's health would not warrant another removal. Should they be located here, br. G. will be able to assist the brethren already residing at this station, and at the same time coöperate with br. Dean, at Hong-kong, in the work of translation and preparing books for the use of our missions. Should the Committee think proper to make this arrangement, it is sincerely to be desired that they may be able soon to send a reinforcement to the stations of Bangkok and Hong-kong. The indications of good to the people of this place demand our gratitude to God, and we trust that the members of the Board will not cease to pray for all, that the divine blessing may attend us and the mission.

At Ningpo the former teacher of Dr. Macgowan, baptized last year by Mr. Lord, is now acting as an assistant to the mission, and aids in the services at the chapel in the city. They have there an encouraging congregation on the Sabbath, both morning and afternoon; one conducted by Dr. Macgowan and the other by Mr. Lord, each assisted by the native helper. They have also a bible class, composed of six or eight Chinese, who meet each of the missionaries once a week, and manifest an interest in the study of the Christian faith. Some of these have requested baptism, one or two of whom afford encouraging evidence of their sincerity. The people of the city and neighborhood appear very civil and teachable, and we hope great good will result from your mission at this station.

Mr. Goddard returned to Shanghai on the 14th of November, from which place he writes on the 18th.

My health is becoming quite good; the cold agrees with me, does not cause a cough nor any unpleasant feeling at the lungs. Shall be able to preach again soon. I feel like a *young man* again. Br. Tobey leaves to-morrow for America on account of Mrs. Tobey's health. They have been very kind to us since we have been here. Their mission have rented a house for Mr. Percy, who has just arrived, and they kindly furnish me with two rooms, where we hope to pass the winter comfortably. I have also just fitted up a small out-room for a study.

Siam.—Letter of Miss H. H. Morse.

Our last advices from Siam are to Nov. 28; at which time Miss M., after alluding to her own employment during the summer, says:—

Mrs. Jones still remains well; with the same degree of cheerfulness, energy and vigor which characterized her at New Hampton. She has at present seven boys under her instruction, four of the number boarding scholars. Mr. Jones has accomplished much since his return to Siam, although much of the time he has been feeble. At present he appears better than usual, but I doubt if he ever again enjoy *firm* health.

Br. Chandler is full of business,—feels the need of rest, and is hoping in January to take a tour into the country with Mrs. C., who is still teaching her interesting group of little girls. Her health has been better the past season than during any summer since she came to Bangkok. Her Sabbath school,—composed of her own pupils and Mrs. Jones's,—she still continues also; upon that especially her heart seems to centre.

Br. Goddard's little church is doing better than we could expect in the absence of their pastor. We hope the teacher's wife, (who is a *very interesting Siamese* woman,) is a Christian; also another female, widow of the Chinese brother who died the week after our arrival. Have we not great cause for encouragement and gratitude to God? Oh may we all be humbled under a sense of his great goodness.

At the date of the above, Miss M. was temporarily residing at the "Upper Mission," or station of the American Board of Commissioners for Foreign Missions; having removed at the request of Mrs. Caswell, whose husband had died on the 25th of Sept. Of the decease of that esteemed missionary Miss M. writes:—

His end was peace. On the day of his departure he said to a Christian friend, "If this be death, it is by no means dreadful," and a short time before speech failed him, "I die, but live." And he *does live*, not only in heaven, but in the hearts of all his missionary associates.

She adds,—

I have referred to br. C.'s removal as

a reason for my being at this station. To relieve in some degree the loneliness of his dear wife, I remained with her a few days after his burial, and when the time of my expected return home arrived, she begged me with tears to remain with her until Providence should open the way for her return to America; assuring me, at the same time, that she had already consulted br. and sr. Jones concerning it, and obtained their consent. So here I am, and shall probably stay through the present year, perhaps longer. As I have here every facility for acquiring the language which I could enjoy at my own home, and as Mrs. C. speaks the Siamese better by far than any other lady, it may, in that respect, be for my advantage.

Speaking subsequently of the lamented death of Mrs. Johnson, late of Hongkong Mission, in company with whom she had sailed for China, she gives the following expression to her memory of her worth.

Our intercourse during the long voyage and while we were detained at Hongkong, was such as greatly to endear her to my heart, and impressed me most deeply with a sense of her ardent piety. Her thoughts and conversation were much on heaven and divine things, and her apprehension of an *early departure* were often referred to by herself while we were together, and always, I think, with pleasure rather than pain. She gave me, as a parting gift, "The Life of Faith," (a book we had read much together,) and said, as she handed it to me, "Oh! let us live by faith *daily*, till we meet where faith is changed to sight." I trust *she did thus live*.

Maulmain.—Additions to the English and Burmese churches.

Mr. Howard writes under date of Nov. 24 :—

The Lord has blessed us with some additions lately to the English church in this place. On the 8th of October we had the pleasure to baptize one young woman, and on the 22d eight young persons were baptized. Of these nine persons, one was br. Stevens's oldest son, two were formerly connected with br. Simons's school, and the remaining six belonged to the

boarding school and premises, including my two oldest daughters. Br. Haswell has recently baptized three persons in connection with the Burmese church. It is hoped that these two churches will soon receive other accessions, for it is evident that the Holy Spirit is still working with us.

Expected return of Mr. and Mrs. Haswell.

In another letter of the same date, Mr. H. announces the intended return of Mr. Haswell and family to this country by the earliest opportunity, in accordance with the recommendation of the Maulmain Mission and with the approval of the Executive Committee. Provision had been conditionally made for his homeward passage in the ship Coquimbo, in which Mr. and Mrs. Bronson are to return; but owing to the transfer of the Calcutta and Maulmain mail steamer to another service, information of the arrangement was received too late to allow Mr. Haswell to avail himself of it; and a passage was engaged by him *via* England. Both Mr. and Mrs. Haswell have been for a considerable time suffering from ill health, rendering their return to America imperative; while, also, the labors of Mr. H. had become greatly impeded by the partial, but we trust temporary, loss of sight.

"It is well."

We subjoin the following paragraph from the close of Mr. Howard's letter.

Day before yesterday we could say that our lives had been spared nearly fourteen years in Burnah, and that with seven children given to us our family had remained unbroken. But yesterday we laid the lifeless body of our third little son in the grave. At about 3 o'clock yesterday morning he breathed his last breath, and at evening we committed his body to the dust. The effect of the event on the physical strength of his mother, in her feeble state of health, has not been small. It has confined her to her bed for the present; but, I trust, with a spirit submissive to the will of God. In this spirit I trust we are united, and could heartily reply to the interrogation, "Is it well with thee? Is it well with the child?" "IT IS WELL."

Arracan.—Letter of Mr. Ingalls.

Improved condition of the Kemmees.

Akyab, Nov. 27. A new Commissioner has taken charge of Arracan, who manifests the deepest interest in the Kemmees (not that others did not;) I have by his request called them to town, and expect that to-morrow a Kemmee will be appointed a head man over a large district, and that man a Christian. The Kemmees have been long oppressed by a Burman officer placed over them, and all my plans thwarted. God has interposed, and a day of deliverance has come. I am rejoiced at the brightening prospect opening before us. "The Lord reigneth, let the earth rejoice." These changes have given me additional work. We have two applicants for baptism. One is a Mussulman from Ramree, who is daily preaching, and gives good evidence of a change; he is the fourth from that city, and I hope not the last. The other is the Kemmee mentioned in my last. I cannot put him off. He comes out before a large assembly, and with tears pleads with me to baptize him. "Sir, I am afraid to die before I am baptized. I love God and pray daily to him, and believe in the Lord Jesus Christ, and I wish to be baptized." We shall have to baptize him, and the work must go on among the Kemmees. If you have not appointed a man for them, will you not appoint one?

28. The Kemmees have had their choicest hopes realized to-day. The Commissioner, Mr. Crawford, has appointed Tet Kwau head man, and turned out of office a man who for years has oppressed them. We meet with more real opposition from little head men than can be expressed; they, in fact, employ all the power of government in hindering the gospel. The Kemmee wilds are now free, and the work advances.

OBITUARY.

Death of Mr. Davenport.

Died at Alexandria, La., on the 24th of November last, the Rev. ROBERT DUNLEVY DAVENPORT, formerly member of the American Baptist Mission at Bangkok, Siam. From a letter received from Mrs. Davenport we learn that "his disease was chronic diarrhoea, with which

he had been afflicted two months, though most of the time able to be in school. He was not considered in danger till a day or two before his death, but then sank very rapidly, and his physician had no hope of him for the last thirty-six hours.

"The effect of the opiates which it was necessary to administer, prevented him from conversing much at the last; but when he was asked by a minister present, whether he was willing to depart, and whether he could place all his trust in the Savior in his last extremity, he replied, 'Yes.' His end, though unexpected, was calm and resigned; and we doubt not, he rests in peace."

Mr. Davenport was connected with the Siamese department of the Siam Mission, and labored in it in the twofold capacity of preacher and printer, though with some interruptions and embarrassments, from the time of his arrival at Bangkok in 1836 till 1845, the year of his return to this country. He was a kind and faithful coadjutor, estimable in his social relations, and evidently actuated with a sincere regard to the honor of Christ and a desire to advance the interests of his kingdom in the salvation of the heathen. For the uprightness of his intentions and disinterestedness he retained to the last the confidence of his missionary brethren and of the Acting Board. At the time of his death he was in the fortieth year of his age; his birth place Williamsburg, Va.

DONATIONS

Received in January, 1849.

Maine.

Kennebunk Port, Village ch. and soc.	19,80
Waldo Asso.; Robie Frye tr., viz.—Montville, ch. 20,00;	
Liberty, ch. 10,00; Knox, Fem. Miss. Soc. 2,25; Rev. T. B. Robinson, towards sup.	42,25
of Rev. E. N. Jencks, 10,00; Wiscasset, John Sylvester	10,00
	72,05

New Hampshire.

Winchester, Phineas Howe	7,00
Concord, ch., to cons. Benjamin Damon L. M.,	100,00
	107,00

Vermont.

West Topsham, ch.	10,00
Hardwick, a few friends	11,00
	— 21,00

Massachusetts.

A friend, for the African Miss.	30,00
Newton, Upper Falls, Miss	
Eliza Jameson, for Telooogo	
Miss., 15,00; Fem. For. Miss.	
Soc., Miss E. Jameson tr.,	
for Telooogo Miss., 14,00,	29,00
Jamaica Plain, ch., to cons.	
Nathaniel Weld, L. M.,	100,00
Framingham, ch. 50,00; Abner	
Haven 5,00,	55,00
Boston, united mon. con.	
at Bowdoin Square ch.	60,00
do., Baldwin Place ch.,	
mon. con.,	71,32
do., Harvard St. ch., Mrs.	
Andem 100,00, to cons.	
Rev. James Andem L.	
M.; do., Ladies' For.	
Miss. Soc., 100,25, for	
sup. of a native Karen	
preacher and to cons.	
Thomas P. Durant L. M.,	200,25
do., 1st ch., (of which	
7,00 is for sup. of a	
child in Mrs. Mason's	
school named William	
Collier,) 100,00	
	— 431,57

Chelmsford, 1st ch. and friends,	
for German bibles,	6,50
Cheshire, L. J. Cole	5,00
Buckland, Harris Wight	7,00;
Mrs. Pliny Wells 50c.,	7,50
Southbridge, Central Sab. sch.,	
towards sup. of Rev. Wm.	
Dean,	13,40
Westboro', ch. and soc., for	
L. M. to be named,	100,00
Charlestown, 1st ch., Boardman	
Miss Soc., Joseph Goodnough	
tr., to cons. Rev. Wm. Stow	
L. M.,	100,00
Roxbury, Kendall Brooks	20,00
Wachusett Asso., L. W. Brad-	
ford tr.,	2,00
West Dedham, mon. con. and	
annual col. 99,10; Sab. school	
16,20,	115,30
Barnstable Asso., George Lov-	
ell tr.,	5,26
Amherst, mon. con.	10,00
Kingston, ch. and cong.	30,00;
Taunton, a few friends 9,00;	
Somerset 7,18; West Bridge-	
water, Philip E. Hill 5,00;	
Miss S. H. Hill 1,00; South	
Abington, ch. 100,00, for L. M.	
to be named, per Rev. J. F.	
Wilcox, agent,	152,18
	— 1183,01

Rhode Island.

Warren, ch. and cong.	87,50;
Slatersville, R. B. Chapman	
100,00, to cons. Mrs. Avis W.	
Chapman L. M.; do., a few	
friends 60,00; Woonsocket,	
ch. 46,00; to cons. John Shaw	
L. M., per Rev. J. F. Wilcox,	
agent,	233,50

Connecticut.

Stonington, ch., to cons. Rev.	
A. G. Palmer L. M., 100,00;	
Rev. A. G. Palmer, towards	
sup. of a native Karen preach-	
er 20,00,	120,00
Suffield, ch., per Rev. J. H.	
Vinton,	65,00
	— 185,00

New York.

Half Moon, 1st ch. 16,59; do.,	
2d ch. 30,51; Burnt Hills, ch.	
11,16; Galway, 2d ch. 4,15;	
A friend, "gold pencil" 4,00;	
Balston Spa, ch. 15,00; Prof.	
Brantly 5,00; Clifton Park,	
ch. 14,40; John H. Groat 25c.;	
John G. Spangler 1,00; Julia	
A. Spangler 75c.; Alice Spang-	
ler and brother 11c.; Mary A.	
Plucket 25c.; Thomas M.	
Burt 10,00; Athens, ch. 10,00;	
Edward W. Buddington 20,00;	
Alex. Petrie 1,00; David	
Woolsey 2,00; Peter Cornell	
5,00; A. Wood 2,00; Philip	
Bassim 1,00; Sally Ann Finch	
18c.; Rev. N. D. Benedict	
1,00; James Thompson 2,00;	
Eleanor Thompson 25c.;	
Catharine Thompson 25c.;	
Huldah Thompson 50c.; Freder-	
erick Basten 3,00; Philip	
Hopper 1,00; Daniel M. Laet	
1,00; Lackanack, ch. 1,16;	
Roundout, ch. 21,00; King-	
ston, ch. 6,62; Saggerties, ch.	
6,49; Rev. Wm. H. Wines	
2,00; Caleb Green 1,00; Mat-	
thias Vandenburgh 1,00; Ed-	
ward Wells 2,00; Frederick	
C. Dederick 3,00; Wm. Frear	
1,00; R. Van Wart 1,00; Mrs.	
Charlock 12c.; Ambrose Bak-	
er 5,00; Coltern Briggs 1,00;	
Cozsackie, ch. 12,00; Catskill,	
ch., to cons. Rev. Edward F.	
Platt L. M., 100,00; per Rev.	
Orrin Dodge, agent,	327,74
Paris, ch. 5,56; Turin, Wm.	
Breese 50,00; Willard A.	
Musson 25c.; Uphemus Mus-	
son 12c.; Theodore H. Mus-	
son 4c.; Mrs. Sally Blocklee	
25c.; Mrs. Sally Newland	
50c.; Miss Emily Newland	
25c.; Green, Levi Farr 8,00;	
Mrs. C. M. Crombie 1,00;	
Robert Hyde 1,00; Nathan	
Patch and wife 2,00; Eaton,	
Miss Lucinda Hatch 5,00;	
Miss Lorena Buck 1,00;	
Binghampton, John Langdon	
4,00; Job Langdon 2,00; Jo-	
seph Langdon 3,00; John G.	
Sturges 2,60; Robert C. Triv-	
itt 4,00; Broome and Tioga	
Asso., viz.—Barker and Che-	
nango 34,40; Binghampton	
33,79; Union, ch. 14,00;	
Union, village 11,06; col. at	
semi-annual meeting 6,75; to	
cons. Rev. David S. Jackson	
L. M.; per Rev. A. Bennett,	
agent,	189,91
Monroe Asso., W. N.	
Sage tr. Un.—Henrietta	

ch. 13.22; Rush, ch. 13.33; Ogden, ch. 35.37; Mrs. A. E. Bliss 1.00; Penfield, ch. 40.00; West Henrietta, ch. 24.25; Wheatland, ch., to cons. Jirah Blackmer L. M., 105.00; Parma, 2d ch. 8.00; Chili, ch. 12.50; Brockport, ch. 14.00; Webster, ch. 16.00; Rochester, 1st ch. (of which \$60 is from A. Strong, for the sup. of A-Sun, native Chinese assistant,) 160.00; do., 2d ch. 53.35; do., Tabernacle ch. 10.76; Sweden and Bergen, ch. 5.27; Greece, ch. 3.75; Mrs. French 50c.; Sweden D. Loomis 2.00; Fairport, friends 1.36; col. at Asso. 20.48; to cons. Edwin Pancost, Elijah F. Smith, Rev. S. Gilbert and Rev. H. Bowen L. M.; per Rev. S. M. Osgood, agent, 541.14

Rochester, col. at the New York State Convention, to cons. Kone Luk, Karen assistant, L. M.; per Rev. S. M. Osgood, agent, 106.50

647.64

Gloversville, two sons of M. Hellwig 1.00
Port Jervis, ch. 30.00
Edwards, "a few friends, per W. Harmon tr." 12.00
Worcester Asso. 100.00

1308.29

Pennsylvania.

Washington, Miss Rebecca B. Marshall 5.00
Alleghany city, M. R. Trevor 5.00
Philadelphia, Spruce St. ch., mon. con., 110.00
do., Thomas Watton, to cons. J. Warren Merrill L. M., 100.00
French Creek Asso., per Rev. J. Stevens, agent, 7.90
Eaton, ch. 7.00; Monroe, ch. and cong. 2.25; friends in Tuokhannock 75c., 10.00

237.90

Ohio.

Henrietta, Philemon Sheppard 1.00
Richfield, Nathaniel Oviatt 100.00
Cincinnati, 9th St. ch. 17.52; Sab. school Infant class 10.00; do., 1st ch. 13.44; Sab. school 25.00; do., 5th St. ch. 8.74; Dayton, ch. 36.00; Oxford, Ebenezer Lane 63.17; Mc Connellsville, ch. and Sab. school 25.00; Marietta, ch. 21.48; Mrs. M. A. Corwin 5.00; a friend of missions, to cons. Rev. Wm. Pearce, L. M. 100.00; Urbana, ch. 2.00; Cesar's Creek Asso. 8.00; Jamestown, ch. 5.00; Wash-

ington, S. F. Yeoman 5.00; Brimfield, Sab. school 3.50; Berlin, ch. 5.00; Granville College, For. Miss. Soc. 8.00; Bethel ch., at Cheviot 3.00; West Union, A. McCormick 4.00; Kingsville, Mr. Dibble 2.00; Sheffield, ch. 1.11; Grand River Asso. 51.89; Liverpool, ch. 5.03; Columbia, ch. 4.81; Bath, ch. 4.93; Rocky River Asso. 81c.; Rockport, 1st ch., Henry Alger, to cons. himself L. M., 100.00; Cleveland, ch., to cons. Moses White L. M., 101.79; Lockland, ch. 2.50; Coshocton Asso., Monroe, ch. 1.80; Clark's P. O., Rev. B. White 70c.; Ohio For. Miss. Soc. 33.00; per Rev. J. Stevens, agent, 679.22

780.22

Indiana.

Covington, ch. 3.25; Evansville, ch. 8.00; Wilmington, Miss. Soc. 3.15; Economy, ch. 3.00; per Rev. J. Stevens, agent, 17.40

Illinois.

Rockville, J. Brundage, per Rev. S. M. Osgood, agent, 2.50
Carrollton, Rev. J. N. Tolman 1.00
Greenup, E. H. Starkweather 3.00
St. Clair, Bethel ch. 4.50; Georgetown, ch., Miss. Soc., 15.00; cash 50c. 20.00

25.50

Michigan.

Pontiac, ch. 19.00; Mrs. Whitman 10.00; Adrian, ch. 9.49; Michigan State Convention, C. Van Hasen tr., (of which \$25 is from Sab. school in Detroit ch., to sup. a child in Assam Orphan School,) 342.00; Highland 19.32; Clarkstown 16.79; Mrs. Lois Robinson, 1.00; Mr. and Mrs. Elijah Grow 20.00; to cons. Rev. Samuel Haskell, Rev. F. L. Batchelder, Rev. U. B. Miller and Rev. E. H. Hamlin L. M.; per Rev. Alfred Bennett, agent, 437.60

Wisconsin.

Waupah, ch. 5.00

\$4674.47

Legacies.

Strongville, O., Mrs. Bilaty Pomroy, per B. Rouse, 15.00
Ebenezer, Ia., Wm. Morgan, per Rev. J. Stevens, agent, in part, 50.00
New Haven, Vt., Lois Langdon, per J. W. Langdon executor, for the Siam Miss., in part, 140.00

205.00

\$4879.47

Total from April 1, 1848, to Jan. 31, 1849, \$50,396.65.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

APRIL, 1849.

NO. 4.

CONNECTION BETWEEN PRAYER AND MISSIONS.

At the present period, the cause of Christian missions is one which can no longer be spoken of with disrespect. It is no ebullition of fanaticism, nor can it be despaired of as a forlorn hope. It is a cause which has won the respect and admiration of scientific men both in this country and in Europe; it has done much for the collection and diffusion of knowledge; it has proved, in various ways, a benefit to commerce; besides its main object of elevating the heathen nations from the pollution and degradation of sin and idolatry, educating their intellects, refining their tastes, cultivating their affections, and giving them all the blessings of Christianity pertaining both to this world and to the world to come. Through the operation of Christian missions, we believe that that which Christianity has done for a few nations, it is yet to do for all. We deem it honorary to God to believe that the human race, now to so great an extent sunk under idolatry and corruption, will be redeemed from their degradation; that they will enjoy the benefits of Christian institutions; that the earth will yet keep her Sabbaths of Christian rest and joy; that God will yet hear true worship offered continually before his throne from the hundreds of millions of the world's population; and that the themes which thrill the heart of the most elevated Christian will yet be enjoyed in Europe and Asia, in Africa and America, from north to south, from east to west. This work must be consummated, as it has been begun, through Christian missions. And with that work of mercy prayer has an intimate connection. We propose to show what the nature and extent of that connection is.

I. God has ordained prayer as the appointed antecedent of the work of the world's conversion. In view of the prophecies contained in the Pentateuch, in the Psalms, in Isaiah, in Ezekiel, in Daniel, in Hosea, in Micah, in the gospels, the epistles and the Revelation, we do believe that God has purposed the conversion of the world through the general diffusion of Christianity. And we are equally certain that he has appointed that prayer shall be the necessary antecedent of that consummation. It is, and has ever been the general impression of Christians, that prayer ought to be offered for this object. And when Christians pray, God teaching them by his Spirit how to pray, and what to pray for, you will generally hear some petition for the conversion of the world to Christ. We have also the example and exhortation of Christ and his apostles to this effect. Our Lord, about to send out his twelve apostles to preach in the vil-

lages of Palestine, first devoted a night to prayer. When the effusion of the Spirit on the day of Pentecost approached, the disciples spent ten days together in united prayer. Paul, the apostle, bespeaks the prayers of his brethren for the diffusion of the gospel. He says, "Brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you." Our Lord, teaching his disciples to pray, sets down among the petitions proper to be offered,—*"Thy kingdom come, thy will be done on earth as it is done in heaven."*—on earth,—on the whole earth,—on all that is called earth. When he had pointed out to his followers the fields white to the harvest,—prepared for evangelical labor,—what does he add but—*"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest,"*—indicating that there is an ordained connection, in the providence of God, between prayer and the diffusion of the blessings of the gospel dispensation. The same thing is more fully marked, where Jehovah is represented as saying to the Son,—*"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."* Nor should worldly men, who take no interest in the duty, despise prayer in this regard. It is allowed that we are frail, imperfect and dependent beings,—insufficient, in ourselves, to bring about those great moral transformations which we desire to see effected. Let us ask now, seeing that we are such dependent beings, on whom are we dependent? Who governs this world? Whose providence directs its affairs? And how can we have access to the God on whom we are dependent, but by prayer? Seeing that he is infinite in resources, having the ability to bestow every thing that we may ask, seeing that he has said,—*"Ask, and ye shall receive,"* is there any thing unreasonable in prayer? And let no one say, the petition of a man would not affect the unchangeable purposes of God. If God has appointed to do certain things in answer to prayer, and when prayer is offered he does them, we do not see that he has dishonored himself, or shown himself a changeable God. And, as we have seen, God has appointed prayer as the antecedent of the world's conversion. Ought we not, then, to pray for the extension of the kingdom of Christ?

2. Prayer associates almighty power with the feeble efforts of man. And the efforts of man to secure the universal prevalence of Christianity are confessedly feeble. In themselves considered, the means are wholly inadequate to the result. But if the efforts are feeble, prayer brings to them the aid of omnipotence. If there are great obstructions, prayer opens a way through them. If the task to be performed is difficult, prayer adds infinite strength. When we consider the work to be done by the instrumentality of missions,—that men are to be raised up, mostly in countries now Christian, and sent forth to the heathen, that the scriptures are to be translated into great numbers of languages, that schools are to be erected, the people, old and young, taught, a Christian literature created, and Christian manners, culture and worship, with all the refinements of civilized life, and the purity and piety of the most devoted Christian church, to take the place of idolatry, barbarism and sin,—when we consider that the blessings of Christianity are, in the progress of time—(for the mouth of the Lord hath spoken it,)—to be conveyed to every nation under heaven, to the frozen north, to the unhealthy regions of the torrid zone, over every part of every continent and to all the islands of the sea, elevating, healing, blessing and saving the nations, unbelief suggests the query, Can men accomplish all this? But what saith the answer of God,—*"Is there any thing too hard for me?"* And that divine efficiency is to be secured by the power of

prayer. It is through prayer that God has appointed to accomplish the enterprise of Christian missions. "Verily I say unto you," saith Christ, "whatsoever ye shall ask in prayer, believing, ye shall receive." And prayer will secure the requisite divine aid to the efforts at home and abroad. Is the wisdom required, to plan, or the energy, to execute? It is obtainable through prayer. Are the pecuniary means needed to sustain the expenses incurred in this work? The silver and the gold are the Lord's. The possessions and the hearts of men are in his hands. And through prayer the hearts of men will be inclined to give. Is the responsible office entrusted to some, to plant Christian churches in the midst of heathen idolatry,—to translate the scriptures,—to infuse into the minds of the heathen the elementary principles of the Christian faith? He who sits upon the throne of the universe can direct and assist his servants in these things, and he will do it in answer to prayer. Yet, "for all these things," saith God, "I will be inquired of by the house of Israel to do them for them." Hence, when prayer will secure to us divine aid, why should unbelief, or the calculating policy of the merchant and the man of the world, ridicule our enterprise as absurd or impossible? Is it beyond the reach of omnipotence?

3. True prayer commits the offerer of it to all efforts and self-denials requisite to this end. True prayer is never alone. A weak, indolent and heartless petition is sometimes unaccompanied by endeavor: but true prayer engages a man in every effort within his power to secure the end proposed. To pray for a given end is to express the sincere desire of the soul that that end may be consummated. But a sincere desire for the consummation will make a man serious in his endeavors, by every effort in his power, to aid in the securing of that end. If we affirm before God that we desire a certain thing, and then sit down in antinomian indolence, doing nothing to effect it, is not this to mock God,—to utter the words of hypocrisy and show, while our hearts do not go with them? Prayer for an object gives one an interest to labor in respect to it. If I pray for the conversion of my child, I shall, at least occasionally, seek to lead him to Christ and to heaven. If I pray for deliverance from danger, I shall use every means in my power to secure my safety; and God's answer to my prayer will come in his giving success to my efforts. And if I sincerely pray for the cause of Christian missions, I shall do every thing in my power to aid that cause. He that sincerely prays for the conversion of the nations of the earth, and for the amelioration of the condition of the heathen world, will give of his money to sustain those who go to illuminate them by the preaching of the gospel,—to circulate among them the Christian scriptures,—to put within their reach the blessings of Christian institutions, to make them partakers of the culture, the refinement, the knowledge, and the glorious immortal hopes, which make all the difference between us and the most degraded savage, between the purest Christian and the most corrupted idolater. He who prays sincerely, in the language of our Lord,—*"Thy kingdom come,"* will give not only his prayers and his property, but his children and himself, if God's will so indicate, offering all as a living sacrifice on God's altar,—consecrating his gift, and leaving it there before God, to be employed as God shall see fit. And it may be deemed almost a general principle, that he who does nothing but pray for the amelioration of the condition of the human race, does not pray sincerely.

4. Prayer prepares the minds of God's people for the labors required of them. Prayer strengthens the mind in these labors, preventing despondency, discouragement and desertion. How much it is needed by him who takes his

life in his hand, forsaking his friends and the refinements of civilized society, dooming himself to a life-long exile in a barbarous country, to a banishment from literature, luxury and many of the comforts of his native home, and engaging in a work which the man of the world jeers at, as a forlorn hope; looking for no reward in this life, beyond his daily bread,—but resting on the glorious promise of God, whose music is ever wafted to his ears in hours of discouragement, “Great is your reward in heaven.” It is a serious task to contemplate. But if the early apostles had not been strengthened to such privations; where would have been the Christianity of the first three centuries? If the first preachers of the gospel to our British fathers had declined them, what should we have been but Druid worshippers, offering our children as bloody sacrifices to some unknown God? If Boardman and others had declined them, where would have been the Karen converts, once ignorant, polluted and godless, but now embracing a population, in some parts more Christian than our own,—who worship the same God whom we worship, and rejoice in the same hopes by which we are cheered,—whose prayers and hymns of praise ring from night till morning and from morning till night among their mountain crags,—whose thousands of Christian converts serve God in the Spirit, while hundreds of them have ascended to sing the new song in heaven. It is less than thirty years since a band of Christian men and women went forth to the Sandwich Islands, then a nation of idolaters, offerers of human sacrifices, slaves to every sin, and wasting away before the diseases produced by their wickedness. Now the nation embraces 23,000 Christian persons, and the largest Christian church in the world; and we have lately been told that measures are in progress to sever the connection that has hitherto subsisted between them and a missionary Board in this country, leaving them to sustain among themselves, at their own expense, Christian institutions, to raise up their own teachers, and to perpetuate among themselves the blessings of religion,—thus adding another to the Christian nations of the earth. Who will say that all this is independent of the agency of God, or that it is independent of the agency of prayer? But if such things can come about as the fruit of prayer, had not our Savior cause for the exhortation,—“Men ought always to pray and not to faint”?

In still another way is there a connection between prayer and the amelioration of the condition of man. When blessings are conferred on the world, God always has a hand in them. “Not a sparrow falleth to the ground without your Father.” And it is by prayer that his agency and energy are acknowledged. Through prayer, in all those blessings he is glorified.

Finally, the prayers of men for the conversion of the world are a fulfilment of the condition on which Jehovah has promised the dominion of the world to his Son. He says, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Christ asks through his church. His Spirit prays through them. When they pray for this end, it is Christ speaking through them and in them. God gave the world to his Son in solemn covenant on a certain condition; and as the condition is fulfilled, the gift is made over. Especially for the last forty years, Christians have in a special manner begun to ask in behalf of Christ, and God has begun to give. While the dominions of science, and of freedom, and of commerce have been enlarging, the dominions of the gospel have been enlarging also. While the men of the world have been absorbed in watching the revolutions of nations, the variations of political parties, the advancement of commerce, the triumphs of science, and the value of stocks, another work has

been steadily going on, of which they have failed to take note. God has been enlarging his kingdom in the earth. In answer to prayer, he has been steadily advancing to an ultimate triumph. When revolutions have taken place in the nations, the men of the world have seen only political movements. But in those revolutions, God has been treading down the obstructions to the establishment of an uncorrupted Christianity. When the principles of freedom have triumphed, it was God, making way for the gospel. Science and learning, invention and discovery, victory and downfall among the nations of the earth, God has yoked to his triumphal chariot; and every event of a political nature of any importance, rightly interpreted and seen in all its bearings, has joined its voice to herald the reign of the Prince of Peace. No study could more deeply and truly interest and gratify the philanthropist than the connection between prayer and missions, between prayer and the improvement of the condition of the world, between prayer and the universal dominion of the Lord Jesus Christ. We would that men's eyes were opened to these things. How many men, otherwise intelligent, for want of attention to the wonderful events in the religious world, taking place in answer to prayer,—do not know in what a world, or in what an age, they are living.

Who may offer this efficacious prayer of which we have spoken;—the minister, the private Christian, male and female, man, woman and child,—the known and the obscure,—the learned and the ignorant.

Reader, do you pray? Do you pray for the cause of missions? Do you pray for the heathen? Do you pray for yourself? If you do not, you forego a great privilege. If you do not, you decline a distinguished honor. If you do not, you do a great wrong,—to the cause of God, and of man, and to your own soul. Reader, do you pray sincerely, fervently, constantly,—as God has enjoined it on you? If you do not, you are blameworthy before God. You neglect one of his express commands. God has said,—Do this, and you decline to do it. Reader, do you pray? If you do not, God's work will be accomplished in the earth; but you will have no share in its honor or its joy.

INFLUENCE OF MISSIONS ON THE TEMPORAL CONDITION OF THE HEATHEN.

If we leave entirely out of view the doctrine of a future life, there are still abundant reasons for missionary effort. There is a vast amount of physical suffering among the heathen, which the prevalence of Christianity would remove. There are social evils which it would abate. In a Christian state, kind and tender affections are developed, which in a heathen state are repressed and stifled. In general, the unevangelized nations are deficient in intellectual and moral culture. If they have any inventive genius, it is not called into action. They do not furnish their proper share to the advancement of society, and the prosperity and wealth of the world. They make no valuable contributions to the discoveries of science or the arts of life. Most of them add no important productions to the literature of the nations, nor even have a literature of their own. Generally, they have no idea of the diffusion of education among the masses, both male and female; their priests are ignorant and overbearing; their rulers are narrow and prejudiced; they have no properly instructed physicians,

no schools for the benefit of the deaf, dumb and blind, no hospitals for the sick, no institutions of benevolence, nor mutual aid associations. They have but a limited commerce with other parts of the earth; and no manufactures, beyond a certain narrow circle to which they have always been accustomed. There is nothing in their books, if they have any, nor in their religious rites, elevating, purifying and expanding; but, on the contrary, that which is degrading and polluting. Should heathenism spread its pall over the world, and every thing for which we are indebted, directly or indirectly, to the influence of Christianity be struck out of being, what a world of misery and darkness this would be.

The office of the gospel is to bring the heathen nations to be, in these respects, such as Christian nations are; to put every people under heaven on the highest platform of civilization and religion, of art and science, of learning, prosperity and usefulness, of happiness and social advancement. And the purpose of the missionary effort is thus to give the gospel "free course." We call upon the philanthropist, the man of science, the man of the world, to compare the unevangelized nations with the evangelized, in the points above indicated; and we have the fullest confidence that any unprejudiced person must assent to our position, stated in the outset. In view of what has been advanced thus far, we believe it to be susceptible of demonstration that, leaving entirely out of the account the doctrine of the future life, there are, in regard to the present condition of the heathen, abundant reasons for missionary effort.

Many facts are on record respecting the heathen nations of our own day, to substantiate all that has been said above. These facts are attested by eye-witnesses. The heathen nations of antiquity have left us their literature, in which we have an impartial exhibition of their character, their systems, their elevation and their progress. These are points which court inquiry. And the missionary enterprise courts inquiry, as to the influence which it is working for the true welfare of the world. It asks for the most searching investigation, in regard as well to the temporal, as to the spiritual, benefits it is conferring. Testimony is at hand to convince the most unbelieving sceptic that the sacred undertaking is a scheme of incalculable good for the world, in relation to "the life that now is," even if it could do nothing for "the life that is to come."

We have said that there is a vast amount of physical suffering among the heathen, which the prevalence of Christianity would remove. In many heathen nations, the duties and the endearments belonging to the parental, filial and conjugal relations, are disregarded. Those in whom we should naturally look for the greatest tenderness, in some instances manifest the greatest barbarity. At the suttees of Hindostan, custom assigned to the eldest son the duty of lighting the funeral pile, on which his deceased father and living mother were to be consumed. In the same country, the children bear their aged and dying parents to the banks of the Ganges, to be swept away by its flood, or to perish with none to hear their cries; or they crowd their mouths with the sacred mud, to suffocate them. In the same country, mothers cast their little ones into the rushing stream, to be the prey of alligators or of ravenous birds, or to be floated down to the sea. They expose them in the jungle, to be devoured by tigers or jackals, or hang them on trees in baskets to be consumed by birds and ants. In Greenland, before the influence of missions had broken the spell of pagan superstition, it was customary to bury aged mothers alive, as an incumbrance. It is related that in Hindostan, wives are sometimes sewed up in a sack, and thrown into rivers or wells, to perish. In the Society Islands, mothers were found; who, before the introduction of Christianity, had put to

death from four to ten infants, strangling them or burying them alive; and they were more or less distinguished, in proportion to the number of their helpless offspring whom they had destroyed. Now it can hardly be supposed that the instinct of natural feeling could have been wholly blunted; in all these, and ten thousand similar instances, such things could not be done without inflicting a deep wound on the affections. Human hearts are not formed to endure such things without bleeding. Or, if the beautiful instincts of nature itself, instincts which have survived the ruins of the apostasy, are paralyzed by the systems of paganism, how much is its existence and its influence to be deprecated. The office of Christian missions is to do away these sufferings of poor victims, to save the lives of those whom heathenism has appointed to death, to restore peace to wounded hearts, to bind families in mutual affection, and to shadow forth on earth the love and joy of heaven. The Christianity which we aim to introduce has a work to do in respect to the present life, as truly as in respect to the future.

One of the characteristics of heathenism is the insipidity and cruelty of its religious rites. There is nothing elevating, refining and enlarging in them. And, in many instances, they involve the most atrocious barbarities. One needs only to remember what we have heard a hundred times from the missionaries and other residents in various parts of India, in confirmation of this remark. The religion of the heathen is a religion of cruelty and of blood. When mothers cast their children into the Ganges, they do it as a religious act. They design to do sacrifice to their gods. The religious austerities of India are almost without end. Every one has heard of those who have stood on pillars for years, day and night, who have walked a tedious pilgrimage to some distant shrine, with nails driven into their sandals, who have swung upon hooks through the flesh of their sides, who have passed through the fire, who have bored their tongues with hot irons, who have measured their length to temples for hundreds of miles, through the mud of India, sometimes, as Mr. Bardwell testifies, twelve inches deep. We have been told that among some of the native tribes of Western Africa, human victims are offered at funerals, to propitiate the spirit of evil, that other members of the afflicted families may be spared. On the death of one of their kings, two slaves were sacrificed a week till his burial, which did not occur till after several months. And on another similar occasion, many thousands in all were offered as victims, including three hundred and thirty-six of the king's wives, and his prime minister. The religious rites of the heathen are insipid, as well as cruel. There is nothing elevating in their forms, or in their objects of worship. How little was there to refine and dignify, to elevate and adorn the human soul, in the religion of Greece and Rome. How little of expansion or purity could be communicated to the mind by the contemplation of Jupiter, and Venus, and Bacchus, or by the celebration of the Saturnalia, or other feasts of their superstition. We have spoken just above of the tribes of Western Africa; it has been said of them that almost any thing serves them as a god, according to fancy, as a tree, a rock, an egg, or a fish-bone. In one place a serpent is worshipped among them, and has his priests and his temples. Some years since, a native one morning broke off a piece of an English anchor which lay upon the coast, and died before night; the residue of the anchor has since been worshipped as a god. Every one knows how much the human mind is affected by the character of the objects which it adores. If, in our seasons of devotion, our souls hold communion with a being infinitely wise and good, infinitely great, infinitely

pure, and infinitely excellent, the influence of that divine communion is carried into the various walks of life. It makes us in a higher manner, men,—men in the image of God. It is the design of Christianity to change for the heathen nations their objects and their mode of worship,—to remove the polluting, the degrading and the brutalizing, and to substitute the pure, the lofty and the divine. If missions should do nothing for the eternal state of men, since they aim to work a change that will so favorably affect the character of their minds as pertaining to the present life, they deserve the approval of all the wise and good.

We might here call attention to the condition of females in heathen and Mohammedan countries, and ask the reader to compare with it their condition in Christian lands. Nothing could be more degraded and painful than their state without Christianity. In Christian countries, and in them alone, they are raised to their true position.

We cannot too highly prize the influence of Christianity in promoting true civilization. We contend that a true civilization cannot exist apart from Christianity. There have been various approaches to it in different nations; but where the influence of the gospel has not extended, there has always been a painful deficiency. Greece and Rome attained to the highest rank, in this respect, of the nations of antiquity. But in many things they were inferior to the nations upon whom the light of the gospel has arisen. The pugnacious element of their character, which belongs to a mere animal nature and a state of barbarism, was never properly subdued nor even held in check. Their wars and conquests continually brought into prominence that rudiment of savage life,—the predominance of the right of the strongest. There is no man in a Christian country who would not dread a return to the best days of Roman civilization. We should be alarmed, as if we were plunging among barbarians. A few persons in those days rose to a moral eminence; but it was in despite of the influences of paganism, not in consequence of them. True civilization implies the existence of mental and moral qualities, to whose development Christianity is absolutely necessary. China, Hindostan, Persia, Burmah and other countries are often spoken of as civilized countries. It is true they are raised above the state of savage life. They have rulers, laws, courts, taxation, division of labor, arts, sciences, books, handicrafts. These and similar things vindicate their claim to the title of civilized nations. But their religious notions do not secure in them any elevation. They are almost destitute of any idea of advancement. What their fathers did, they do. They are profound imitators; but they have no genius for invention. Their minds do not aspire; or, if they aspire in a few instances, their aspirations are checked by the pernicious influences of heathenism and the degrading spirit of idolatry. The earthen ware of the Chinese is precisely such as it always was: it exhibits the same forms, the same rude figures, but no advancement. They excel most heathen people in the matter of education; but notwithstanding their intercourse with foreign nations, they adopt no improvements, they do not even examine the methods of those whom they denominate "outside barbarians." Like the birds in building their nests, or the beavers in constructing their houses, such is the character of their mental discipline that they pursue the ancient routine of long past generations. What a stimulus would Christianity impart to them, and how would it improve all their plans of life.

The question has been sometimes discussed, in reference to the heathen nations, can Christianity precede civilization, or must civilization be intro-

duced before Christianity? We believe that if Christianity be first introduced, they will go hand in hand. Christianity is, as we have remarked, essential to true civilization; and, in the case of savage tribes, no force is equal to Christianity in giving to it the first impulse and the true direction. If a people be Christianized, they will necessarily become civilized; but they may be civilized, without ever becoming Christianized. Christianity will elevate and train them. It will cultivate and improve them. It will deliver them from numerous ills, which paganism does not touch, except to inflict them and to aggravate them. Civilization by itself will leave them a prey to a thousand evils which it has no inherent power to mitigate, nor any real tendency to cure.

The complete development of the tender affections, and the institution of those associations by which men express their interest in one another, and aid one another, depends almost entirely upon the diffusion of Christianity. The heathen establish no homes for orphan children; they have no asylums for the insane; they make no provision for the sick and the suffering. In Hindostan there are hospitals for cats, but none for distressed humanity. In a world where we have so many wants and infirmities, and where men are so dependent one upon another, the heathen live almost, as it were, alone. Every one takes care only of himself. They have no chambers of commerce, no insurance companies, no banks, no joint stock associations; no benevolent societies, to aid the poor and the unfortunate. The incentives to ambition are taken away by the grasping cupidity of the heathen rulers. If a heathen man has the energy and the tact to conduct a prosperous business, he knows that as soon as his prosperity is discovered, his gains will be wrested from him by exorbitant taxation, or by an unjust accusation, or on some frivolous pretence. They have, therefore, no stimulus to get wealth, or to add to the resources of the country. If they would contribute to the prosperity of the world, and the general advancement of the race, they have no encouragement to do so. They have many reasons for abstaining from it. How little discernment is required to see that the heathen need the influence of Christianity to promote their secular interests,—of that Christianity which will reach them only through the agency of Christian missions.

The moral influence of Christianity is greatly needed among the heathen, in reference to the intercourse which foreigners maintain with them. At present, the heathen cannot ordinarily be trusted. They are not generous, high-minded and honorable in their transactions. Their word cannot be relied upon. There is no security against their injustice, except their fear of detection. When persons are travelling among them, it requires the utmost circumspection to guard against the treachery and falsehood of the natives. There is no principle in paganism strong enough to hold them back from deceit and mischief. We need not cite proofs on this point. The journals of travellers and the letters of missionaries are full of the most credible testimony of eye and ear-witnesses. The only remedy for these evils is the general prevalence and the unlimited power of the religion of the bible,—the religion which we seek to diffuse as the main end of the missionary enterprise. This religion is what is needed to change the face of the world; to give every man an interest in his fellow-man; to implant every where the spirit of justice and of love, and to bind the ties of universal brotherhood. Is it not passing strange that he who contemplates only the present life and its necessities, should hesitate for a moment as to the value or the importance of Christian missions?

THE CONVERSION OF THE WORLD.

Unevangelized men every where need the gospel. Scripture, history, and all recent accounts, declare them to be in a state of heart entirely unfitted for the purity and the holiness of heaven. Such a thing as primeval innocence is now found only in the utopian fancies of poetry, or the baseless speculations of error. Among actual men it exists not. Paul says of the heathen that they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful;" and that "they not only do such things, but have pleasure in them that do them."

Profane history adds its unvarying testimony to the universal prevalence of the same unlimited moral corruption. Even amid the refinements of the most civilized nations, it showed its worst features. The polished literature which Greece and Rome have transmitted to us, is every where infected with its touch, and serves but too often only as a gilded conductor of its contagion. The reports of modern travellers but increase the amount of testimony to the same thing. Do they traverse the eternal snows of our northern regions to the Frozen Ocean; or trace the course of the Niger through the burning sands of Africa; or penetrate the hitherto impenetrable confines of China; it is but to show to us new phases of the corruption of unevangelized man.

Examine the daily accounts of missionaries, as, by experience and study, they increase the intimacy of their acquaintance with the moral condition of nations already known to us; or, if you please, peruse the more superficial observations of tourists, taking care to look through the veil of apology for sin which is sometimes thrown over their descriptions; and you will find them ever adding to the catalogue of man's corruptions. The whole earth is indeed filled with violence; all flesh has corrupted his way before God. And had not God pledged himself by a covenant that there shall no more be a flood to destroy the earth, we might any day be looking out for the waters of a second deluge. Surely while unevangelized man is in such a state, unbiased reason cannot but unite with scripture, in declaring him totally unfit for heaven.

Does cavilling unbelief or error protest, that it would be unjust still to send him to hell, because after all he knows no better? Let the heathen themselves testify whether this apology for their sins is deserved. Their own testimony to their inexcusableness you will find in the numberless sacrifices and cruelties to which they subject themselves, to obtain the pardon of sin. Why does the Hindoo throw himself under Juggernaut's car, insert hooks in his back that he may be swung around in the air, lie upon beds of spikes, or say his prayers between scorching fires? Why does the Mohammedan observe his month of fasting, allowing nothing to enter his mouth from morning to night? or perform the fatal pilgrimage to Mecca, exposing himself during a month's journey to the burning suns and arid sands of the desert? Why does every false religion prescribe some mode of penance or of sacrifice? It is, to make satisfaction for sin. Such self-denying and cruel rites are submitted to, only to disburden the conscience from a sense of guilt. And their universal prevalence shows an equally universal consciousness of sin throughout the heathen world. The heathen thus testify unequivocally to their own desert of punishment. They need your efforts on account of their perishing condition.

On account of their numbers, also, they need the greatest efforts you can make for their spiritual welfare. How shall we give a tangible form to their immense multitude, and bring it within the reach of your comprehension? Take the earth by languages. In how many out of all that have sprung from the confusion at Babel, is prayer offered to God daily with clean hands and a pure heart? To the praise of God's distinguishing grace, our own dear native tongue, in which we learned to lisp the infant prayer, is more generally and more extensively used for this hallowed purpose than any other. Perhaps a dozen others, most of them cognate European tongues, are similarly employed; some of them, however, to a very limited extent. Giving charity her utmost

range, you may add half a dozen more, in which the relics of the ancient churches of the East offer prayers that they understand not. The remaining unnumbered languages and dialects, in which the tribes of men hold intercourse with each other, never convey to heaven any aspirations of spiritual worship; except where, here and there, a converted heathen is just beginning to lispen broken accents the praises of redeeming love.

Take the earth geographically. Start with the sun, and survey every longitude upon which he shines in his diurnal course. Pass over every latitude, from the equator to the shores of the Frozen Ocean on the one hand, and to the stormy capes of the extreme south on the other. In our own country and in Europe, the radiance of divine truth will meet your eye; though even there, in many parts, dark spreading clouds extensively obscure its brightness. Elsewhere, throughout the vast surface of the globe, broods heavily one dark night of ignorance, error and sin, except where, at long intervals, a Christian colony, or a missionary station, has lit up a taper, making the darkness more visible.

Take the earth statistically. Out of the seven or eight hundred millions of its inhabitants, only two hundred and twenty or thirty millions are called by the name of Christian; and of these, not more than three millions deserve that name, according to our ideas of piety. The rest, in one dense phalanx, are crowding the broad road to destruction, plunging at the rate of more than fifty thousand in a day into eternal perdition. My brethren, the result of the estimate is alarming. There is hardly piety enough in the earth to stay the uplifted hand of God's righteous vengeance. Were he to threaten it with destruction, as he did Sodom and its neighbors of old, and we should fall upon our knees to use the arguments of Abraham for its rescue; I fear that, even at the rate of ten righteous men for the city of Sodom, we should hardly find real Christians enough in the earth to claim the gracious reprieve that was promised to the importunity of the patriarch.—Have such an immense multitude, in such a condition, no need of your devoting your every effort to their spiritual benefit? And is not the requirement of such a devotion of yourselves reasonable?

The requirement is reasonable, because it points out the only certain mode for the Christian to secure his own highest enjoyment. What mars the happiness of man below? Disappointment. All are eager in the pursuit of happiness, and sanguine in the expectation of enjoying it. And were the objects aimed at such as anticipation makes them, and always to be obtained, man would be happy. But he is not happy. Disappointment meets him at every step and blights his hopes. The objects he aims at fly before him, or if overtaken, prove worthless. In his road to wealth, he meets with unforeseen and uncontrollable reverses; and riches in possession bring with them cankering cares, or take to themselves wings and fly away. The reason of it all is, that while man, moved only by selfishness, aims exclusively at his individual interests, his plans are constantly crossed by the great plan of the Governor of the universe. God never made his arrangements for the government of the world, to meet the wishes and aims of selfish men. His great plan looks at the highest good of all, and he steadily pursues it, making every thing subserve to its accomplishment. When selfish man, therefore, sets up another object in his individual interests, he may expect that the plans he lays will constantly infringe upon the course pursued by his Maker; and that He who will do all his pleasure, will thwart them, and crown his exertions with nothing but disappointment.

But there is an object, in pursuing which we are sure of success, and which when obtained can never disappoint. It is the same at which God himself aims. This, anticipation cannot paint in colors that shall surpass the reality; for God esteems it worthy of his own supreme desire. Nor in aiming at it, as we are laboring together with Him who governs all things according to the counsel of his own will, can any thing make us fall short of our end. This object, so far as it relates to our province of God's dominions, and, of course, so far as we can have any thing to do with it, is the highest spiritual good of our race,—the conversion of the world. To aim at this, is to fall in harmoniously with the course our Maker is pursuing, securing to ourselves a share in his success, and in the happiness it will occasion. And is not a requirement that leads so certainly to the highest happiness we can wish, reasonable?

It in fact points out the only reasonable course we can pursue. Those who

really and heartily thus enter the service of God, whether missionaries abroad, or persons devoted to different branches of the same great work at home, though so often charged with enthusiasm and foolishness, are, after all, if the principles of our religion are true, the only reasonable men. They place themselves just in the attitude that exactly adjusts all our relations to God, to ourselves, to the world, and to eternity. Our individual interests are of minor importance; they treat them as such. God's great wish, the spiritual welfare of all, is the only object comparatively worth seeking; and they aim at it.

My brethren, did we all thus merge our interests in those of Christ's cause, each regarding himself as a simple private in one great army, marching onward to the universal establishment of his kingdom; great would be our satisfaction and joy! Contemplating the exalted nature of our service, we should look down, free from anxiety, upon the trifling events of the world, knowing that whatever they may be, the will of the Lord, which it is our object to promote, will be done. Having laid our foundation upon the Rock of ages, no storms and tempests would shake us. Sickness and death would not disturb us. Wars would not trouble us. Men devoted to this service have braved the frowns of kings with firmness, have faced persecution with boldness, and smiled with indifference at the fires of martyrdom. But to describe the advantages and pleasures of the service of God, requires the harp of David, and the pen of Paul. Let us be satisfied with their description, and endeavor by obeying their direction to experience the reality.—*Rev. Eli Smith.*

American Baptist Missionary Union.

MAULMAIN KAREN MISSION.—Letter of Mr. Binney.

Karen Theological Seminary—Report of the Sixth Term.

Oct. 18. The term commenced the 18th of April and closed on the 2d of Oct. The studies of the term were much the same as in previous terms, except that more attention has been given to the Old Testament. They have carefully gone through with Genesis and with the Old Testament epitome. This was found to be essential to a profitable study of the Epistles. In the class of older assistants (who were ordained) this necessity was not so apparent. From their intercourse with their teacher, they had become somewhat familiar with the most important facts and usages of the Old Testament, so that they could with more success prosecute the study of the Epistles. The present classes, with me, have had no such advantages, and I found it impossible, without making almost every allusion the subject of a lecture, to proceed farther than the gospels and the Acts. The pupils have been deeply interested in the study, and will engage in the more difficult portions of the New Testament with more zest,

and we may suppose with more success. The whole school have continued the study of the Pwo dialect five evenings of each week for the term. More diligence in all the studies assigned them, I could not reasonably ask. My only fear has been, lest they should injure their health and thus unfit themselves for the work for which they are designed. They have, however, been active in their physical exercises morning and evening; and to this I attribute the unparalleled health that has been enjoyed in the school during the past term.

Character of the assistant—"Thy servant beareth."

For all this, I have been largely indebted to the well directed energy of my assistant. He is rapidly improving in knowledge and in his ability to teach others, and is an example to the school and in every good work. He is, however, a jungle-bird, and I fear may sometime take his flight. My only hold upon him is his love to the cause of Christ, in connexion with a good conscience. At the close of the term, he requested permission to spend the coming dry season in the jungle. The only reply given to his request

was, a statement of my wants, and of what *he could* do for me. His immediate decision is worthy of record,—“So if God bids, we must do what he bids.” That is, a simple statement of the wants of the cause of Christ, and the knowledge that *he could* meet them, was to him the plain bidding of God. So long as he retains his present disposition, I shall spare no pains to keep him.

Right teaching,—its aim and profitableness.

One feature of the past term is especially encouraging,—the deep feeling often manifested at the recitations. The pupils had always manifested interest in the subjects before them; but it was too much of what concerned the intellect; or if it belonged to practice, it was too much received as what they should teach others. The depth of their interest was too often indicated merely by smiles. It was evident that this would prepare them only to show off their own ability in presenting a subject, or in defeating an opponent. It could not fit them to press home upon the guilty before God the heart-subduing truths of the gospel. The minister of Christ to make others feel, must himself *deeply feel* what he preaches. This point has never been lost sight of in the recitation room. In previous terms they have at times felt; but often during the past “rains” the recitation room has been more like some of our church meetings at home, where the Spirit of God was plainly applying the truths of his word to each one’s heart and conscience. I have more than once seen the face averted to wipe away their tears, and have often waited for minutes for an answer, because no one was disposed to break the solemn silence that pervaded the room. Different, very different this, from what was seen in the recitation room on our first term;—when even the betrayal and crucifixion of their Divine Master was treated with a rude familiarity and jocoseness more becoming a company of sceptics,—when their teacher was compelled to adjourn the recitation, and to tell them that they could not recite those passages with him, until they possessed a widely different spirit. They were good men; but they had just come to the “school for preachers,” and thought they were to be the great men, and that they must show off their abilities. Thanks to Him whose Spirit hath power over the

heart, for any indications that they begin to understand in what consists the greatness of a preacher of the gospel.

In the early part of the term, I found it necessary to expel two of the pupils,—one for unchristian conduct, the other for unfaithfulness and insubordination. With these exceptions, I have not had occasion even to reprove in any case during the season. The conduct of the pupils has been worthy of all praise. I had expected some difficulty arising from the long intermission of study during the last dry season. I am happy, however, to state that no evil resulted, except the loss of time, their habits of study, and some ground they had gained. They were compelled to review considerable, before they were again prepared to advance. This, however, was of minor consequence,—what I most feared, did not occur.

Employments of the “dry season”—The Normal School.

The older pupils, those who have formerly been employed as assistants, are dismissed until the next “rains.” With the amount of supervision that I am able to give the churches, &c., left by Mr. Vinton, the services of these assistants are indispensable during the dry season. The younger pupils will return after a vacation of four weeks and continue their studies for two months, when I suppose we must again break up. ‘I must go and do what little I can for the churches in the jungle. By this arrangement two months will be saved to the younger pupils, and I shall do for the churches as much as I should be able to do by dismissing the school the whole season. At least, I hope so, from the experience of last year. The kind of jungle work, which I dare attempt, covers comparatively little ground. Indeed, it is hardly worthy the name of jungle work. It is the best, however, *I can do*, and I do it merely for the want of something better.

The Karen Normal School is doing admirably; it has more than met my most sanguine expectations. Five of the children were admitted to the church during the past rains. I have desired Mrs. Binney to report progress, and hope she will be able to do so by the next mail. Miss Vinton is indefatigable and successful in her efforts here, as she has been in all her missionary work.

strongly in favor of Boodhism, to which he seemed sincerely attached; and drew a comparison between the hearer of Christianity and nighan, from which he drew the conclusion that they were essentially the same. "Here we see things and desire them,—there," he continued, "we shall desire no more. Here we are constantly liable to anxiety and trouble; but there, is an entire freedom from every thing that annoys. It is a state of rest and peace; and not annihilation, as you say. It is quite equivalent to your happiness in heaven."

Another house we entered was a green-grocer's shop, where we found the merchant himself sitting by his goods. He proved to be a crabbed, morose man, without a thought, apparently, beyond the present world. "We grow old and sicken and die," he remarked, "and so do Christians." When something was said of an exemption from these evils in a future state, he said, "What can any one know of a future state? We know nothing beyond the present existence. Your books say so and so, and you believe them; and our books say so and so, and we believe them. It is mere custom with us both. We have our customs and you have yours."

Darkness of Boodhism, Christianity the true light—Proof from consciousness.

8. There were no strangers at Burman worship this forenoon. It is the first day of one of their greatest holidays:—not a religious festival, but boat-racing, which in this month is practised throughout the Burman Empire, and has been from time immemorial. After worship, I visited a neighboring house where I found an elderly couple,—the usual complement of young people around them. The head of the family said he had no idea where he should go when he died, whether to hell or to the *nat* country. I took occasion to show him the superiority of Christianity as bringing life and immortality to light. He seemed to see the superiority of Christianity as a system over Boodhism, which is more than some do; but he turned at once to question its truth. "Have you ever seen Christ?" "No," I answered. "The books tell you he is in heaven." "Yes," was the reply. "Your knowledge of him," he continued, "rests on the books. We, too, have our books, and we believe them." "But we have evidence of the truth of our books," I

answered, "which you have not for your books. This boat-racing your religion condemns." "Yes," he said, "god is not pleased with it." "Still," I continued, "the whole of Gaudama's disciples here in these suburbs go to see them, and bet on them; they do wrong, knowing that they do wrong, because they have hearts to do wrong, and have not hearts to do right. Once I loved such scenes too. I had just such a heart as these people, who have gone to the boat-racing, have. Here is the difference between our books, and the difference in the evidence that we have of their truth. Our books say, Ask God for a new heart, a disposition to do good, and they say the gift will be granted. As the books direct, I asked; and as the books promise, I obtained. I received the new heart I asked for, and never since have I desired to join in sinful worldly pursuits. I carry about with me the living evidence of the superior advantage of my law over yours, and of the evidence of the truth of my scriptures; and if you will ask, as I did, you will obtain the same advantage, and like evidence." He was at least silenced by these and like remarks, and I left him in the hands of the Burman assistant who had followed me in.

15. There were no strangers at worship again to-day. It is the day before the English regatta; the second edition of the boat races. Though Sabbath day, boats were to be entered until noon; and it was to see them, that had taken away the most of the inhabitants. After the service I visited one of the neighbors, an elderly man mentioned in my journal of Sept. 24. He seems to be a sincere inquirer after truth, but so entangled in the meshes of Boodhism that he cannot find his way out. "Our religion," he observed, "makes the law eternal, your religion makes God eternal. There is that difference. Christ was born of a woman, like Gaudama, and he died too, though he remained dead only three days." His mind seems to run on the differences and resemblances between the two religions. He said his mind was unsettled. "Sometimes I lean this way," he said, accompanying the action with the word, "and sometimes that way." He was told that he must pray to God for light. "I do occasionally," he answered. "I pray 'O God, who art eternal, cause light to shine in the darkness of my mind.'"

I also visited the house of a small dealer by the way-side, where I was politely received and civilly listened to, both by the woman of the house and two or three men that came in to trade. To every thing I said they replied, "Honkha, Honkha,"—*true, true*. When I was going to meeting, I endeavored to persuade an elderly man, who was sitting at his door, to go with me; but he excused himself. I have conversed with him before; and he is one of the few on whom the truth seems to have made a considerable impression. He said, addressing a looker on, "The teacher preaches an eternal God, a God who is unchangeable, exempt from old age, sickness and death. And I like his doctrine."

FRANCE.—Letter of the "Pastoral Meeting."

French churches—Ability and disposition to help themselves.

"The following letter," says Mr. Willard, "was written by Mr. Cretin, by appointment of the meeting of the agents at Bertry in May last. It was occasioned by the calumnious report that we had done nothing here, and by the information communicated to the brethren at Verberie, 30th of April last, with whose effect on Mr. Lepoids you are already acquainted. I have retained the letter till now, partly in the hope of receiving more detailed information in reference to the case, and partly from other motives."

Our own motive for its publication at this late period, is not so much the vindication of our French brethren from reproach, for this can hardly be needful to those who have allowed due weight to Mr. W.'s published declarations,—as to confirm the impressions already made in regard to the self-denying zeal and devotedness of the native preachers and churches, and their unquestionable claims to our sympathy and support. The letter is addressed to the Executive Committee. We hope it will be read, as also the one which follows it, by all the members and friends of the Missionary Union, and that, so far as concerns our maintenance of the French Mission, the question may be considered as definitively put to rest.

"Dear Brethren,—

We have been profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad. We acknowledge that there are French Baptists who have not yet made the sacrifices which they should have made, that none of the French Baptists have yet done all that it is possible for a Christian to do in a cause so sacred as that of the advancement of the Savior's kingdom. But do our brethren, who judge us so severely, and doubtless without knowing us well, think that we alone are delinquent?

We think the French Baptists are making progress, and that, if the difficulty of their situation were laid in the balance, they would not suffer by a comparison with other brethren. Permit us to expose to you what we have been, and what we are, that you may be able to judge.

Your *envoyés*,* on arriving in France, were forced to take laborers without any scientific or theological training; some of them were already of mature age, yet knowing only their patois; which, in reference to the language of their country, placed them in a condition as difficult as that of strangers. Thus unprepared, inexperienced and ignorant, they were put into a work the most difficult; they found themselves on the one hand among men who were infidels, men of levity, mockers, who must have learning; and on the other hand they had against them superstition, learning, and the ill-will of a great number of Protestants, the Catholic clergy and the civil power, all united in mutual efforts to arrest their work, or, at all events, to paralyze it. Add to all this the natural enmity of the human heart towards the gospel; and the fact that the work has almost universally begun among the poor, and you will then have a specimen of the difficulties with which we have had to struggle,—and you will, perhaps, cease to wonder that the ability of the little rising churches is no greater.

But our little churches, notwithstanding their poverty, have made some sacrifices. Permit me to exhibit to you, as a proof of this, what has been done

* Missionaries.

in the field of Verberie. There are thirty-four members, four of whom receive help, eight of whom scarcely earn sufficient to meet the most pressing wants of their families, and thirteen, though they possess nothing, or almost nothing, can by their labor supply the most necessary wants of their families; the others are people of the middling class, who can live by their labor on their little possessions. There are but two members who can, by economy, lay by small gains.

The following is a view of what the church has done from the 1st of January, 1847, to the 1st of June, 1848.

France. Ct.	
For the relief of different brethren in need,	230 50
" printing religious books,	71 00
" the mission,	38 00
" chapel at Verberie, and other things,	72 00
Total,	411 50

The members of this poor church have, then, given each the sum of 12 francs 10c. for the cause of the Lord in seventeen months. And if you add to this the gifts which are not known, and consider how great was the dearness of provisions in 1847, and the want of occupation in 1848, with the increase of taxes, it seems to us that none will henceforth think, much less say, that they are discouraged because of our want of devotion to the cause of Christ; and that none will refuse us an increasing sympathy and the efficient aid of their prayers and gifts.

Yes, brethren, yes,—we cry to you still;—come and help us. You have been, in the hand of God, instrumental in aiding us to make these small beginnings; and we hope, now that we have liberty and a great prospect before us, that you will be able to furnish us the means of forming for France such preachers as you form for the United States, men who may be capable of reaching the learned and rich classes, who alone can put us in a condition not only to do without the aid of our brethren, but also to give, in our turn, to the work of the Lord.

Receive, gentlemen and well beloved brethren, our profound gratitude for the good you have done us, together with our Christian salutations.

For the Pastoral Meeting,

J. B. CRETIN, Sec.

Letter of Mr. Lepoids.

The subjoined letter relates to the same general subject as the preceding, and was addressed to Mr. Willard, who had requested him to give "some particulars concerning the disposition of his flock."

Relative to the good will and the capacity of the members of my church for maintaining the gospel in France, I can say to you, dear br. Willard, that if the ability is wanting, the good will is manifested by many proofs. I say that the ability is wanting; indeed, if we except four or five, whom we cannot call rich, but who live somewhat at their ease, all the rest are poor, and several of them so poor that the poor themselves are obliged to help them. A French journal has proved that the weavers of the canton of Chauny do not earn more than twelve sous a day for some years past,—how bring up a family, pay heavy taxes, &c., &c., with that? Now several of our brethren are weavers. Nevertheless, all, or nearly all, do something for missions; you know that 100 francs or more are given every year by the friends in the department of Aisne for the advancement of the kingdom of God. Our members in more easy circumstances give also, one fifty francs, another thirty, twenty, fifteen francs, to the unfortunate among their brethren. Mr. Hersigny alone, both for the mission, for the poor and for printing religious books, gives, to my knowledge, more than 100 francs a year, without counting what he gives that I know nothing about. This good brother was one of the first to set on foot a collection when br. Besin was sick, and it amounted to nearly sixty francs. The establishment of a parsonage and a chapel adjoining it at Chauny, by means of a collection made by Christians, is also a proposition of br. Hersigny. On that occasion, when a female friend said to him,—“But who will be able to give, since all are poor?” “I do not tell you,” replied he, “to think who will be able to give; but to ask the Lord for more faith, that you may believe that he will himself provide for it.” Then he cited the example of Francke, the pious benefactor of the German orphans, who, though constantly in want, prayed, and all that he asked for was granted him. I forgot to tell you that our brethren of Béthancourt are obliged also to pay the

rent of the chapel which they now have. You see, then, dear br. Willard, that if our brethren have not the *ability* to give, they have at least a *willing heart*.

—
Letter of Mr. Willard.

Specimens of French liberality and zeal—
Case of Mr. Hersigny.

Mr. Willard comments upon Mr. Lepoids's letter as follows:—

Mr. Lepoids does not give the amount of all the contributions of his people for various purposes connected with the work of the Lord, as Mr. Cretin has done, but we may suppose the amount still greater, since the number of members is more than double that of Mr. Cretin's; nevertheless this inference might mislead, since there may be a greater proportion of poor in Mr. Lepoids's church.

Mr. L. mentions the liberality of br. Hersigny, of Genlis. I am sure I shall be excused for giving you some particulars concerning this brother. When I first made his acquaintance in June of 1837, he had just finished a chapel which cost him 1,800 francs (a little less than \$340), the very chapel which was opened for public worship for the first time last March. This was built entirely at his private expense, before he had any connection with us, and with the sole design of furnishing a place for the preaching of the precious gospel which had filled his own soul with heavenly joy. I do not know whether he sold a part of his land to defray this expense, or whether these 1,800 francs were the saving of years of industry; for he was, at that time, not far from fifty years old; yet both himself and his wife, as they had ever done, tilled their land together, the women here being accustomed to labor in the field; and to avoid the greater cost of keeping a horse, they had no other animal to aid them than a donkey, which could at best scratch the surface of the heavy soil with a light harrow, or bring home a few sheaves at a time. Since my acquaintance with him his wife has died, and he has married again; his present wife, who was a member of the church at Meux (Oise), possessing some property, they now have a *male* to help them in their agricultural operations,—the same animal which conveyed br. and sr. Thomas from Chauny to Genlis the

first of last October. He and his wife still labor together in cultivating their land, and they are obliged to do so to obtain a living,—they could not dispense with their daily toil. As this brother is very intelligent, he has ever since his conversion been in the habit of holding meetings on Sunday, either at Genlis or elsewhere. Since the work in that region has been so peculiarly blest, notwithstanding there are other workmen, he continues his evangelical labors without cessation. On neither of the joyous occasions on which I was at Manicamp last year, though nothing could be more desirable to a pious soul than to be present, to rejoice with the brethren, to witness the power of the grace of God in leading sinners to obedience, and to commune with the faithful, yet on neither of those occasions was br. Hersigny there; he was holding a meeting in some place which would have been destitute but for his self-denial. His first wife told me that it was their intention to give what they had to the Lord, as they had no children. I have never heard that he has changed his mind. Oh that but a tithe of this man's devotedness were possessed by my brethren in America!

One case more. A young man, the same who was so unceremoniously treated at Servais, two years ago this winter, the gendarmes brutally pulling him out of the house and tearing his clothes, as he was holding a little meeting there, this young man, I say, is a polisher of mirrors in the great manufactory at Chauny; he supports himself and his wife by the labor of his hands, (he unfortunately married some nine months ago, tired of waiting to see if the American brethren would furnish the means to put him upon a course of study,) and he works all night at his business. Yet whatever may be the occasion, however joyful, he, like br. Hersigny, denies himself the pleasure of being with the brethren, that he may hold a little meeting in some place where an interest has been excited,—no matter what the weather or the going may be, this youth, for he is now only twenty-three, even when it is the day for his pastor to preach at Chauny, foregoes the pleasure and profit the occasion would afford him, and at the request of that pastor goes alone to fight the battle somewhere in the outskirts.

It would seem that nobody could take cognizance of these facts and not

feel his sympathy kindle. There is no need of calling to mind the persecutions, the imprisonments, the vexations, prosecutions and condemnations of the last two years and a half,—they are fully before the public, and none need be ignorant of them.

“The poor have the gospel preached to them.”

What wonder is it, then, that these brethren are, citing the language of Mr. Cretin, “profoundly afflicted to learn that our American brethren are discouraged on our account, and that they have manifested their discouragement by saying that the French Baptists so little understand the work of evangelization that they will never be able to do without the help of their brethren abroad?” What more could be expected of these poor Christians? They give themselves and their property, when they have any, to the Lord. Shall they be condemned because they are poor? And will the American brethren be discouraged because the Lord has not seen fit to convert “many wise men after the flesh, not many mighty, not many noble,” and, I may add, *not many rich*? In no case, perhaps, have the words of the Apostle been more fully verified than in ours; —“But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence.” The simplicity, the patience, the fidelity, the prudence, the boldness and the perseverance of these brethren in their persecutions, astonished even their judges, and extorted commendation from their bitterest foes. Great talents, learning and wealth could never have rendered the power of the gospel so manifest. Herein is the wisdom of God seen, who has compelled his enemies to acknowledge his supremacy by upholding these feeble, friendless brethren, and by crushing every foe, demolishing a throne and revolutionizing a nation for their sake. All the talents and all the wealth of the United States combined could never have brought the French Baptists, their faith and practice, before the whole Christian as well as infidel population of the country so effectually and under a point of view so favorable, as these same per-

secutions and oppressions have done; —in every quarter of the country, in the remotest hamlet, these things have echoed; both saint and unbeliever have become familiar with us, and have been forced to sympathize with and respect us. While enduring these afflictions and waging this warfare, whose results have been so glorious, how discouraging to our beloved brethren to learn that they are considered as, having done nothing. And when the victory is actually won, and we only need the aid of a little more money and of the prayers of our American brethren, how afflicting, truly, to learn that those brethren are discouraged because God has not seen fit to give us worldly wealth in such abundance as to be able to carry on the work without aid from abroad. Certainly there can be but few who are thus discouraged. And those few must have judged hastily, ignorant of the facts of the case. The Baptists here are yet few in number and feeble, but, brethren, be not discouraged; they have gained experience, they are faithful and devoted,—you will look in vain among yourselves for a corresponding zeal. If they had received timely aid, and had been remembered in your prayers as they should have been, they would have become more numerous,—more able. Of late their anxiety has been great, lest the work so prosperously begun should be injudiciously neglected or otherwise injured. Will you, brethren, suffer this? Is it not an evangelical sentiment, that the poor have the gospel preached to them? And can we act more wisely than by coöperating with the Holy Spirit, though he should make choice of the poor of this world?

From the foregoing facts it is evident that the French Baptists are not wanting in devotion to the cause of God,—they want ability alone. Give them that, and they will do what is necessary. But in this respect, I see no prospect of a speedy, nor yet nearly approaching independence of the churches now existing, or of those which may hereafter be organized in different places; I am too well acquainted with the work to expect any such thing. All speculations, calculations and prophecies upon this subject are utterly futile. When it shall please God to pour out his Spirit upon this land, and to convert many, and such as are able, then may the French Baptists be expected to carry on the work

alone. This is to be effected not by a miracle,—not by sitting down and calculating, but by long and laborious effort. May the Lord hasten the day when not only here, but in other countries, the converted nations may be fully competent in all respects to do their own work. But that day is yet distant; in the ordinary course of things its approach can be hastened only by efforts and by prayer.

But you will allow me to express the opinion that the hardest of the battle has been fought. Difficulties remain enough to try the faith and patience of any who may be called to labor here; but many very serious ones can no more exist.—And if the American brethren would reap the fruits of past toil here, they must decide to give some time longer, to give liberally and with faith, accompanying their donations with earnest prayer,—in fine they must decide to meet the exigencies of the case. There is no end to the opportunities for evangelizing,—nothing is wanting but suitable men and enough of them. These men we must form ourselves. There never was a more difficult field to evangelize,—not every man is capable of laboring to effect here; but if the brethren will steadily pursue this work with a liberal hand and a judicious spirit, the result will be sure and glorious. There are bright visions before us; but there are also dark clouds lowering around us. Never has this mission been in a more perilous position than for some months past, though in the midst of its greatest prosperity. God alone can avert evil, and continue and augment that prosperity. Beloved brethren, forget us not.

GREECE.—Letter of Mr. Buel.

Sabbath services.—The assistant at Patras.

Piræus, Feb. 8, 1849. Since the date of my letter of the 28th of October, I have preached in Greek every other Sabbath, except when attendance has occasionally been hindered by extremely bad weather, or some extraordinary feast day. My audience, last Lord's day, amounted to ten Greeks; which number has rarely been exceeded on any previous occasion. Among some of my hearers there appears to be a growing attention to the things that are spoken; more than this I do not feel justified in saying. Among the subjects discoursed upon, are "The nature

and duty of repentance," from Ps. 51:17;—"The importance of present obedience in religion," from James 1:22;—"The death of the righteous and the wicked," from Num. 23:10, and "The conversion of Saul of Tarsus,"—treated in several discourses. There has been no appearance of opposition, either to the preaching or to the Sabbath school which is conducted by Mrs. Buel.

My correspondence with John, at Patras, indicates in him a stability of Christian character, and a zeal for the conversion of others, which leads us to thank God on his behalf. I am supplying him occasionally with scriptures and tracts, which he makes a good use of. About a dozen persons are united with him in the study of the scriptures on the Sabbath.

Hydra, its population, character and products
—Scripture illustration.

In the month of November I visited Hydra, distant about forty miles, in company with Mrs. Buel, whose health has been unusually good since her recovery from the short illness in August. I made arrangements at Hydra for the distribution of tracts, which have since been sent to that island. It was gratifying to find in the schools the same testaments that I sent them a year or two ago; also the "Mother at Home," and similar tracts, as reading books in the girls' schools.

Hydra is peopled by about 12,000 Albanians, which is only a third of the population which it had during the Greek revolution, when the city, protected by an active and valiant navy, was the common refuge from the Turks. They boast, with some truth, that Greece, without them, could never have achieved its independence. The Hydriotes have now a great portion of the carrying trade between the Black Sea and the western parts of the Mediterranean.

The Albanian tongue is quite unintelligible to a Greek. No book has ever been published in it, except the New Testament; and this in a character invented for the purpose. This testament will never be used, as the Greek is the only language taught in their schools, or used in writing. The admixture of Latin words in the Albanian is a trace of the old Roman dominion in Illyria and Dalmatia, which are still the principal seats of the Albanian race.

The town of Hydra, a mass of snow-

white buildings, encircling a small, but very deep harbor, rises like an amphitheatre upon the foot of a mountain, bald, rocky, and precipitous, upon the summit of which is perched a monastery some thousand feet above the sea. The town is wholly built of stone, and kept beautifully whitewashed. The women are famed for their attention to neatness and cleanliness. Spacious, lofty and elegantly furnished rooms indicate the wealth of many of the Hydriote families. Most of the houses have cisterns hewn deeply in the rock, and filled by the rains from the terraced roofs, or by the mountain torrents, that wash the pavements and flow off in arched channels beneath the buildings. A single night's rain would suffice to undermine the side of a house that "was not founded on a rock."

Vegetation on the island is so scanty that the flocks of goats, not finding enough to subsist upon, are carried, in summer, across the channel to the opposite coast, about five miles distant, whence also the town is supplied with vegetables. But the thyme, the same shrub that clothes Hymettus and other mountains in Greece, covers the nakedness of the rocks, giving the island an appearance of verdure. The thyme is claimed exclusively by the bees, and it yields, in abundance, the best of honey. The olive, which seems to love likewise the burnt rocks of the mountain side, once shaded the island, supplying the inhabitants with oil and olives. But few of the trees are now to be seen clinging to the cliffs and crags. They were cut down by order of the nomarch, because they were the source of constant litigation. It is true of many of the islands of the Archipelago, that the olive and the thyme yield an unfailling supply of oil and honey, even where the thin and rocky surface resists all the labors of the husbandman. Do we not find here the true illustration of that passage in the song of Moses, (Deut. 32:13, 14,) where, along with the increase of the fields, the flocks, the herds and the vine, it is promised to Israel, that the barren and untilled rock shall afford him the luxuries of honey and oil? "And he made him to suck honey out of the rock, and oil out of the flinty rock."

One of the churches in Hydra is said to be the richest in Greece. Its resources are principally drawn from an extensive estate on the opposite coast. These treasures are devoted

partly to the charitable purpose of furnishing dowries to orphan girls. I saw in this church, among a number of other paintings, the picture of the Holy Trinity. A portion of the picture of St. John the Baptist was completely effaced by the kisses of its worshippers.

To-day, for the first time since coming to this country, have we seen *snow*, except on the mountains. The ground is white, and the snow is falling rapidly; such a thing has not been seen in Attica since the winter of 1839.

CHEROKEES.—Letter of Mr. Jones.

(Continued from p. 63.)

Protracted Meeting at Cherokee—Baptisms.

The series of meetings of which the following extracts give the closing scenes, commenced on the previous Tuesday.

May 20, 1848. Saturday night twenty-two came forward for prayer. We had quite profitable exercises; much tenderness of feeling was manifested. On Sabbath the congregation was large and serious. The number under serious impressions was increased. After the morning exercises, we repaired to the water, where I had the privilege to baptize, in the name of the adorable Trinity, five Cherokees, two males and three females; some of them are unusually interesting and promising.

In the evening the sacrament of the Lord's Supper was administered by hqn. Upham and Downing. During the administration of the ordinance and the exercises following, which were addressed to the impenitent and the anxious, the serious impressions appeared to be greatly deepened. Br. Downing gave invitation for prayer and conversation, and quite a company came up; thirty-five at least. A most interesting, tender, and solemn season. Conversed shortly with each of them, and spent a good while in prayer with them, both in English and Cherokee. Our God has been good and gracious to us beyond all our anticipations.

On Tuesday, May 30, our native brethren came to attend our two monthly meeting, and stayed till Thursday. Their reports were encouraging in a high degree.

Our venerable and devoted br. Buttrick, of the Mission of the American Board, came on Wednesday, but was

too feeble to preach the same night. His presence, however, has always a cheering and invigorating influence on our devotional feelings. We are all thankful that the Lord spares him among this people so long. On Thursday night he preached a thorough and excellent discourse from 1 John, 3:2,3: "Beloved, now are we the sons of God," &c.

Daiyohoe church—Church at Delaware.

On Friday, June 2d, several of us, with Rev. Mr. Buttrick, went together to Daiyohoe, he to visit the members of his late church, and we to attend the two days' meeting and communion season at the Daiyohoe church. The places of worship being but a short distance apart, it was agreed to meet all together at Mr. Buttrick's place on Saturday, and at the Baptist place on the Sabbath. We had a pleasant and profitable season. Br. Buttrick preached for us on Sabbath morning. After the morning exercises, the members of his church retired to their own place to attend their communion, and we remained at the Baptist meeting-house. There was a good congregation, and much seriousness. The attention to preaching in this vicinity is quite encouraging.

We have meetings at home as often as we can. I trust the Lord has yet much people here. The darkness of many, however, is so great, that they need to have line upon line and precept upon precept pressed on their attention.

Friday, June 16. Started for Delaware town, to attend their two days' meeting. Had a most comfortable and affectionate interview with the members of the church. On Saturday, at night especially, I could not but believe that many present received new spiritual vigor into their souls.

On Sabbath morning, June 18th, at early prayer, expounded part of the 17th chapter of John with much comfort, and the Holy Spirit seemed to press on the hearts, especially of the pious part of the assembly, the gracious displays of the love of Christ in that precious portion of his word. The exercises of the day were profitable. Our native brethren spoke with great affection, and the presence of God was evidently enjoyed by those who believed. At night, especially, all minds appeared to be affected; even the habitually careless seemed to have their attention arrested, the eye fixed; and often the starting tear evinced alarm. At night, gracious impressions seemed to pervade the whole assembly, (which crowded to overflowing the house, sixty feet by thirty,) while contemplating the power of God unto salvation, as marked along all the stream of time, in every land, in circumstances of persecution, poverty, sickness, happy death-beds, and reaching onward to the judgment day, and into the depths of the eternal future.

(To be continued.)

Other Benevolent Institutions.

SOCIETIES FOR EVANGELIZING THE WORLD.

In order to a distinct appreciation of our occasional extracts concerning the operations of other Societies, it is desirable to know what Societies there are in the world. It is also encouraging to see how many organizations in different countries are striving for the same end. We give the following enumeration of them, as complete as our materials will allow, with dates of organization, &c.

America.

1. American Baptist Missionary Union, founded under the name of the Baptist General Convention, in 1814; assumed its present organization, 1846, Boston. Laborers 268, including 158 native preachers and assistants. Stations and out-stations 189.
2. Southern Baptist Convention, 1845, Richmond, Va. Laborers 12. Stations 8.
3. American Board of Commissioners for Foreign Missions, 1810, Boston. Laborers 557, including 163 native preachers and assistants. Stations 96.
4. Board of Missions of the Presbyterian Church, 1820, New York. Labor-

ers 68, including 26 ordained missionaries, 7 American and 6 native helpers, and 26 females.

5. American Methodist Episcopal Missionary Society, 1819, Boston. Laborers 164. Stations 67.

6. Domestic and Foreign Missionary Society of the Episcopal Church in the United States, 1820, New York. Laborers 94. Stations 26.

7. American Lutheran Missionary Society, 1841. Laborer 1. Station 1.

8. Freewill Baptist Missionary Society. Dover, N. H.

9. Seventh Day Baptist Missionary Society.

10. American Missionary Society, New York.

11. American Baptist Free Mission Society, Utica, N. Y.

12. American Society for the Amelioration of the Condition of the Jews, 1820, New York.

13. Society for Propagating the Gospel among the Indians and others in North America, Boston.

14. American Indian Mission Association, Louisville, Ky.

England.

15. Society for the Promotion of Christian Knowledge, 1698, London.

16. Society for the Propagation of the Gospel, 1701, London. Laborers 886. Stations 841.

17. English Baptist Missionary Society, 1792, London. Laborers 327, including 183 native helpers. Stations 186.

18. General Baptist Missionary Society, 1821. Laborers 26, including 13 native helpers. Stations 9.

19. London Missionary Society, 1795, London. Laborers 782, embracing 160 European and 82 native ordained missionaries, and 40 European and 500 native helpers. Stations 183.

20. Church Missionary Society, 1801, London. Laborers 1263, including 177 Europeans and 1086 natives. Stations 92.

21. English Wesleyan Methodist Missionary Society, 1766. Laborers 645, including 327 helpers. Stations 245.

22. Welsh and Foreign Missionary Society, 1841. Laborers 2. Station 1.

23. London Jews' Society, 1808, London. Laborers 62. Stations 23.

24. British Mission among the Jews, 1843, London.

25. Ladies' Society, for the Education of the Female Sex, London. Female laborers 26. Stations 21.

Laborers in all 3,519. Stations in all 1,051.

Scotland.

26. Scottish Missionary Society, 1796, Edinburgh. Laborers 19. Stations 14.

27. Missionary Society of the Scottish Church, for the Heathen, 1829, for the Jews 1838, Edinburgh. Laborers 18. Stations 4.

28. Glasgow Missionary Society, Glasgow. Laborers 9. Stations 4.

29. African Missionary Society of Glasgow, Glasgow. Laborers 11, including 5 natives. Stations 4.

30. Missionary Society of the Freewill Church in Scotland. Laborers 10, including 4 natives. Stations 3.

Ireland.

31. Missionary Society of the Irish Presbyterian Church, 1841, Belfast. Laborers 2. Station 1.

Moravians.

32. United Brethren's Society, 1782, Betheladorf, Herrnhut. Laborers 260. Stations 61.

France.

33. The Society for Evangelical Missions among People not Christians, established at Paris, 1824, Paris. Laborers 17. Stations 10.

34. Society of the Friends of Israel, 1881, Toulouse.

35. Society for the Propagation of the Gospel among the Jews, 1835, Strasburg. Laborer 1.

Netherlands.

36. Netherlands Missionary Society, 1797, Rotterdam. Laborers 25. Stations 10.

Germany and Switzerland.

37. Missionary Institution at Halle, 1706, Halle. Laborers 3.

38. Evangelical Missionary Society, 1816, Basle. Laborers 32. Stations 9.

39. Society for the Promotion of Evangelical Missions among the Heathen, 1824, Berlin. Laborers 24. Stations 6.

40. Jenicke-Rückert Missionary Institution, 1800, Berlin.

41. Evangelical Missionary Union for the Propagation of the Gospel among the Heathen, 1836, Berlin. Laborers 70 (chiefly mechanics). Stations 8.

42. Rhenish Missionary Society, 1828, Barmen. Laborers 34. Stations 18.

43. Evangelical Lutheran Missionary Society, 1836, Dresden. Laborers 7. Stations 5.

44. Missionary Society of North Germany, 1836, Hamburg. Laborers 5. Stations 2.

45. Missionary Society, 1833, Lausanne. Laborers 4. Station 1.

Jews' Societies. Laborers in all 179. Stations 50.

46. Society for the Promotion of Christianity among the Jews, 1820, Frankfort on the Main.

47. Society of the Friends of Israel, 1831, Basle.

48. Society for the Promotion of Christianity among the Jews, 1822, Berlin.

49. Society for the Promotion of the true Knowledge of the Scriptures among the Jews, 1822, Dresden.

50. Society of the Friends of Israel, 1839 (Bremen, 1841).

51. Rhenish-Westphalia Jews Society, 1843, Köln.

52. Society of the Friends of Israel, 1834, Neufchatel.

53. Society of the Friends of Israel, 1835, Schaffhausen.

SOUTHERN BAPTIST CONVENTION.

Mission to Central Africa.

The following article is the report of a Committee which has had under consideration the expediency of a mission to Central Africa, for many months. Much serious thought and earnest prayer have been given to the subject. The circumstances under which the question was first brought before the Board, and all the indications of the Divine will in relation to it, have been such, as to fasten upon the mind a conviction that it is no merely human device. We verily believe that it has originated in the will of God. As such, we have arrived at results exhibited in the report.

A brother from Florida, who has long contemplated the subject, is to lead in this enterprise. Others are to be associated with him.

The Committee to whom this subject was referred, beg leave to report in favor of the measure, and recommend to the Board, as speedily as practicable, to organize a mission to Central Africa.

Having come unanimously to this decision, and being fully persuaded that this mission ought to be attempted, we deem it proper to set before you, somewhat at large, the considerations which have influenced our minds. We have surveyed the field, with reference to its fitness for missionary operations, and the probabilities of success in conducting them, and our con-

viction of the importance and practicability of the measure has increased, at every step of our progress.

Soodan, Beled El Sudan, "the country of the blacks," is a term applied by the Arabs to the interior of Africa. It is employed more definitely by the geographers of Europe, to designate all the countries along the southern edge of the Sahara, from Senegambia and Sierra Leone on the west, to Dar Fur (*Dar Foor*), on the east. This region extends from 10° W. long. to 25° E. long.; is 2,400 miles in length, and contains an area of 890,000 square miles, which is more than four times the area of France. It is superior to every other part of Africa "in fertility, cultivation and population, not excepting the countries situated along the Mediterranean or even Egypt," [Penny Cyclopaedia, Art. Soodan, vol. 28, pp. 246, 253. With respect to the orthography and accentuation of the names of places, which appear in this report, we have followed the Universal Pronouncing Gazetteer, by Thomas Baldwin, Philadelphia, Lindsay and Blakiston, 1845.] "The interior country of Africa watered by the Quorra, —a river which, from its source in the Kong Mountains down to Timbuctoo, is called the Jol-i-ba, or 'great river;' and thence to its outlet, the Quorra, but is known to Europeans as the Niger,—by the tributaries to the Tchad, and by other unknown streams that probably exist, may be in general described as a fertile region, well suited to the habitation of man, and apparently not possessing a climate unfavorable to life, either for the natives, or for Europeans who know how to take care of themselves," [Penny Cyclop. vol. 1, p. 190.]

A portion of this region, called Western Soodan, comprehending the country west of the Quorra, from Timbuctoo to its entrance into the Delta at Abbezaca, and distinguished throughout for its fertility and comparatively high state of improvement, includes the kingdoms of Yarriba. Of this kingdom, Murray remarks: "It is one of the most fruitful countries on the globe, and is also well cultivated and densely peopled. The fields are covered with thriving plantations of Indian corn, millet, yams and cotton. The loom is busily plied, though its products are not equal to those in the neighboring country Nyffe." [Encyclop. Geogr. vol. 3, p. 87.]

In this salubrious and productive kingdom, our missionaries might select a location, whence they might easily cross the Niger into Nyffe, "a very fine country, occupied by the most industrious and improved of all the negro nations," and

thence extend their chains of stations eastward to the kingdom of Bornou and even to Abyssinia.

Located near the Niger, the commercial highway of that entire region, the missionary may, at any time, by means of the boats that ply on its waters, visit the numerous towns that stud its banks. Departing from Katunga, the capital of Yarriba, a town fifteen miles in circumference, with a large population, he may descend the river, visiting Rabba, Egga, which stretches for four miles along its western bank; Kacunda, with its "peaceable, friendly and industrious people;" and proceeding on to the point of its confluence with the Tchadda, ascend the latter and preach Christ crucified to the immense multitudes of the Funda country. Or he may ascend the Niger, stopping at the countless intermediate towns and villages, up to Bossa, "the capital of a fertile and well cultivated country;" thence to Yaoori, encompassed by wooden walls thirty miles in length, and finally reach Timbuctoo itself, the mart of an extensive trade, and distribute among its mixed population the word of life. Or he may diverge from the Niger, and ascend the river that leads to Soccatoo, "the largest city in the interior of Africa," and spread within its lofty walls those sacred influences, which will ultimately open its twelve gates to let the King of Glory in.

With respect to the religious condition of the inhabitants of this region, all our authorities concur in representing it to be very low. "Fetichism, or the worship of natural objects, whether animate or inanimate, in its most degrading and offensive form, is the religion of the greater number of the inhabitants of Africa. They appear generally to admit a good and an evil principle; have their lucky and unlucky days; and their priests claim the power of preserving men and animals from the influence of evil spirits." [McCulloch's Universal Gazetteer, l. p. 34.] From this degraded condition, many of them have been rescued by the proselyting spirit of Moslemism. The pagan portion of the population seem not to be very zealously attached to their superstitions; while the kindness they evinced towards Park and other European travellers, affords encouragement to believe that our missionaries might dwell among them in safety. Some hostility might be encountered from the Fellatahs (or Foulahs—*pr. Foo-lahs*), propagandists of Mahometanism; but we think that this disadvantage will be found to be counterbalanced by the spirit of inquiry which the propagation of that system has awakened among the pagan population. The negroes are

destitute of every species of literature except the Arabic, which the Fellatahs have to some extent introduced. They are ignorant of the art of alphabetical writing. Our missionaries may confer a signal benefit on those among whom they may labor, by reducing their language to writing.

In addition to the ordinary incentives to missionary activity, a powerful inducement to this enterprise is found in the present improving condition of Soodan. "It is maintained by some," says a writer in Chambers's Miscellany, No. 24, "that there is evidence that great changes have occurred in Central Africa within the last few centuries; that, in fact, a general movement towards civilization is discernible in the heart of this vast and forbidding continent,—a movement not originated by European contact, but born among the Africans themselves. There is evidence, it is said, that a few centuries ago, the inhabitants of Nigritia were very far inferior in promise and culture to what they are at present; that the commercial spirit and manufacturing ingenuity which travellers report to exist among the negro tribes, are of recent growth. The great agents in this change in the condition of Central Africa, are said to be the Foulahs,—a people of doubtful origin, but possibly Asiatic. These Foulahs are represented as having acted as conquerors of the original negro tribes,—triumphing by virtue of their superior temperament and organization, and incorporating the petty states of the old negro chiefs into large kingdoms; helping also to civilize the natives by introducing among them the ideas of Mahometanism, which, however inferior and pernicious in themselves, were yet an advance upon the original negro beliefs."

These views are confirmed by the testimony of a recent traveller in Africa, who says, that "wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown. Thus the Foulahs are exercising a powerful influence upon the moral and social condition of Central Africa." [Notes on Northern Africa, by W. B. Hodgson, New York, Wiley & Putnam, 1844.]

It thus appears that Central Africa, and especially that portion of it to which we have directed special attention,—the kingdom of Yarriba,—presents an inviting field for missionary labor. Difficulties and dangers must, doubtless, be anticipated; but it would argue a timidity unworthy of the soldiers of the cross to shrink from encountering them, especially in a land on which the pioneers of commercial enterprise have already impressed their footsteps, and the martyrs of geographical dis-

covery have shed their blood. To every objection arising from this source, we oppose the explicit command of the Redeemer, "Go ye into all the world, and preach the gospel to every creature;" and the gracious promise with which he has encouraged us to obedience, "Lo, I am with you always."

We have not been able to estimate, with precision, the cost of the contemplated mission; but we feel assured that it will be considerably less than that of a mission of equal efficiency in China. To meet the expenses incident to this new enterprise, the contributions to your treasury must be augmented; and for this, we rely confidently upon the churches, since they have never yet failed to respond, promptly and generously, to your appeals for aid.

Should the Board determine to establish this mission, it will be best that the missionaries, whom they may appoint, should sail to some port on the coast of Africa; and there decide, whether to take an overland route to the Niger, or proceed down the coast to the mouth of the river, and ascend it until they reach a suitable place for location. For the sake of health, this must be above the point of its confluence with the Tchadda.

In conclusion, we have only to remark, that the peculiar circumstances which have directed the attention of the Board to this subject, indicate to us the intervention of divine Providence. We trust that the hand of God is in this movement. Two of our brethren have proposed to "give themselves to the Lord and to us by the will of God," for the mission. We may indulge the hope that an enterprise thus auspiciously begun, will be blessed with divine protection and support, and that it will prove to be one of God's chosen means in the work of rescuing Africa from the dominion of sin, and planting the standard of the cross, where the fetich and the crescent now share a divided empire.—*Southern Bap. Miss. Journal.*

FREE CHURCH OF SCOTLAND.

Dr. Duff has the privilege of communicating the joyful intelligence of the continuance of a work of grace among the inmates of the Orphan Institution at Calcutta. In addition to those formerly alluded to, five have been admitted to the visible church by baptism, the missionaries having no ground to question the reality of their love to the Lord Jesus.

Conversion of Orphan Children.

Calcutta, June 2, 1848. Since I last wrote to you, other five of the orphan

girls, in the Institution under Miss Laing, have been admitted into the Christian church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on high on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance and generosity. The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight,—such order, such propriety, such wakeful attention, such earnest interest, such palpable progress in the knowledge of divine things, on the part of the young people assembled! Oh, that the number of such assemblages were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed,—but especially of heart-sins. At times, they sobbed and wept bitterly under strong convictions of sin,—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. M'Kay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart, in the presence of their own associates, and several members of the Free Church congregation. Thus, within the last eight months, have not fewer than twelve given credible evidences of a saving conversion in that Institution! And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.—*Home and For. Miss. Record.*

LONDON MISSIONARY SOCIETY.

Power of Truth in the written Word.

Some native preachers from Serampore went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazaar, exclaimed, "Well, you are teaching the very doctrines which my gooroo is teaching me!" On inquiring who this gooroo was, he replied that he was a merchant from the district of Coniollah, who had come to the fair to purchase articles of trade, and that he was then actually in the neighborhood.

The native preachers sought this gooroo out, and learned from him that he had

never heard the gospel from any missionary : in fact, that he had never seen one ; but that some tracts had found their way, together with a copy of the gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbors about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him, having all renounced idol-worship. With these he daily reads some of his tracts, when at home ; and on the Lord's day a portion of the " Great Book," as he calls the gospel, and prays with them.

His adherents are on the increase, although, through fear of the heathen Zemindars, they keep themselves very quiet. This gooroo, according to the report of the native preachers, seems to be well acquainted with the gospel, as far as he has read it, and the time is now come when it would be very desirable that more perfect instruction should be imparted to him. This will, no doubt, be done. He received the native preachers with great gladness ; invited them, without the least regard to caste, to take their meal with him ; and expressed himself extremely happy to have so unexpectedly met with men of the same religious views, and of feelings congenial with his own.

Where such things are witnessed, the finger of God cannot be mistaken ; and there is no doubt that the numerous tracts and portions of scripture now so widely disseminated, are producing in other parts of this heathen land similar fruits which do not always come to the knowledge of the missionaries. During my whole experience in India I do not remember so striking an instance of the beneficial effects produced by the mere reading of tracts and the scripture, *without a living Teacher*. To God alone be the praise ? for truly in this particular case, He alone has done the work.—*Miss. Mag. and Chron.*

WESLEYAN MISSIONARY SOCIETY.

Cannibalism in Feejee.

The details here given of the cannibalism of the Feejee Islands will be almost too horrible for many readers ; but we feel, notwithstanding, that the facts of the case *ought to be made known* ; in order to show to Christians what pure heathenism really is, and thus to make them more fully recognize the solemn duty of sending the gospel of Christ, to the preëminently

wretched and perishing inhabitants of those many " dark places of the earth, which are the habitations of cruelty."

It is not at all unusual for the Feejeeans to inter a human body, or a part thereof, and especially the heart and liver, under the earth, in the place where they keep their bread, during any period they please ; and, when they have an occasion for preserved flesh, it is exhumed, cooked, and eaten ! Nothing is done but to put it under the earth, and then to take it up again as a dainty dish !

These are the days of education, and in their way the Feejeeans are on the alert : they rob human flesh over the lips of their little children, and put a portion into the infant's mouth, that it may be nourished by its juice and trained in the practice of cannibalism !

A mighty chief, now in power, eats human flesh, cut off limb by limb from the man whom he has selected, and that while he is yet alive ; and he compels the remaining part of the mutilated man to look at the process of his own limbs being cooked and eaten by his own chief ! But these cases are rare.

There are parts of Feejee where they not merely kill and eat their enemies, but where the chief lives upon his friends ; and these are frequently eaten raw ! This cannibal of Ragi-Ragi has been known to have a good supply of human flesh in his box salted down, and has lived upon it as his daily food, seldom eating any other kind of flesh.

In some few cases they take their enemies *alive*, and many of them together. But it is more common to take them to the capital, there by torture make sport for the public, and then kill and eat the captives.

One way of obtaining food is to lie in ambush, and seize upon females as they return with water, or from bathing. These are killed and taken away ; and there is a rule among them to this effect, that, in case a man can succeed in pouncing upon a female from the place of his concealment, and strike the death-blow so suddenly that no one, friend or foe, shall hear or know any thing of the matter, and then open the body and cover himself with the contents, that covering shields him from the claim of any one to have a share : he eats as much as he can, and buries the remainder, to be exhumed for his own future use. While Mr. Jagger was living at Rewa, the following event took place there, and was well known to all : The king of Rewa became angry with one of his young female servants, and commanded that one of her arms should be

cut off. This was done accordingly. He directed that the girl should be compelled to eat her own flesh, or die. She did eat part of her own arm, after it had been cooked, and proceeded till she became very sick. She was then permitted to live.

There is one thing remarkable in the revolting accounts which this people give of their man-eating career; that is, that the flesh of human beings is really very good, and they like it. The flesh of women is rather better than the flesh of men; and when the chief wants something very delicate, or, in case many bodies are before him, a child is roasted for his repast.

A Rewa canoe was wrecked near Natava, and many of the crew swam to the shore. The Natava people found them, took them into the town, and at once began to make preparations for cooking them. They did not club them, lest a little blood should be lost; but they bound them until the ovens were heated. Some of the cannibals could not wait, but plucked off pieces, such as ears and noses, from the bodies of their victims, and ate them raw. When the ovens were ready, they began to cut up the poor wretches, who were crying to their murderers for mercy. They first cut off their legs as far as the knees, afterwards the arms, and then the trunks. While they were thus engaged, they had dishes placed under the different parts to catch the blood; and if a drop happened to fall on the ground, they licked it up. The different parts were then cooked and eaten. The whole of this was seen by an intelligent Christian native, named Micah, or, in Feejee, Maicha, who is on the spot where I am now writing.

The Socinian says, that human nature is very good; and the Feejean says, that human flesh is good, for he has eaten it, and likes it. But perhaps the Socinian will not receive this testimony; whether he receive it or not, one fact is clear, that these people are in a state of nature, and are quite free from education and religion. The Apostle, writing to the Romans, describes human nature just as I see it in Feejee. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness

through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator; who is blessed for ever. Amen. For this cause God gave them up unto vile affections;" (and are not the facts above narrated a clear comment on what is meant by "vile affections?") and because of these things, "God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness," (far too gross and revolting to be placed on paper,) "covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." (Rom. 1: 21—31.) Here we have a perfectly accurate portrait of human nature as it was in Egypt and Moab, in Greece and Rome, and exactly as it is at this hour in the heathen parts of Feejee. But he must be a man of strong faith, who is able to believe that this human nature is very good. On such a mind the evidence of facts must weigh just as little as the testimony of scripture. And when the goodness of human nature is preached up, the understandings of those who hear must be trampled under foot.

Mr. Hunt asserts, and the other missionaries confirm it, that the Feejean language contains no word for a corpse; but the word they use, *bakola*, conveys the idea of eating the dead. This is their war-cry, when one of the enemy is slain, and his body found: "Here is a dead body to be eaten:" the word they use is *bakola*.

They also affirm, that within the last four years, fully one thousand people have been killed within twenty miles of Vewa; and that they keep far within compass, when they say, that of these slain, five hundred have been eaten. As to the total number eaten in that period in all Feejee, it would not be easy to form a conjecture, inasmuch as many devastatory wars have been going on beyond the limits of twenty miles.

It seems that at Nguu, an island within sight of the place where I am writing, they prepare the human body, about to be cooked, in any form they may desire. The limbs are tied, any in a sitting form, and there they remain; the body is roasted, hot stones being placed within, as in the case of other animals: when dressed,

they take the body up, paint the face red, place a wig upon the head, put a club or fan in the hands, as they may happen to fancy, and then carry the whole as a present to be eaten by their friends. They sometimes travel far with this spectacle, which, when met in the path, may easily be mistaken for a living man in full dress. When the carver commences his work, he observes the same rule as in dividing other food, only the cutis, or outer skin, is first removed, leaving what remains white. A man here, not long since, killed and roasted one of his wives, who had offended him in the preparation of some food: he ate a part, and hung up the rest in a tree in front of his house, for the other wives to see; and there it remained. He did not say, like Abraham, "Bury my dead out of my sight."

There are, however, a few in Feejee, who have now the fear of God; and they, to a man, abhor their former practices, and insist upon it, that, though cannibalism is a very ancient custom among them, yet that it did not formerly obtain to the same extent that it has done latterly; that the present overflowing of this tide of blood, this abounding of iniquity, is

of recent growth. Varani fully believes, and confidently asserts, this revival and extension of the works of darkness, of these frightful and startling deeds of blood. He says, all the old people, and especially his own father, used to tell him, that these bloody wars and this eating of one another, upon the present enlarged scale, sprung up in their days, and did not obtain to such an extent in the generation before them. All testimony speaks to this effect throughout Feejee; so says Varani; his friends support him in this view; and it is difficult to imagine how the human race could so long exist, where violence had become so rife, and death ruled as the king of terrors over the children of pride, whom he permitted not to live out half their days. The history of infanticide here is too revolting to be written: it may be enough to say, that it is very general, and has not merely become an abominable custom, but is reduced to a system. The chief women recommend the practice to the common people; and there are persons whose profession it is to aid and abet them therein. —*Mr. Lawry in Wesleyan Miss. Notices.*

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, Pa., on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. MASON of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Ms., March 19, 1849.

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Wilmington, Del., March 12, 1849.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. I. Abbott*, July 30 (2), Nov. 2 (2), 10.—*J. S. Beecher*, July 22, Nov. 18.—*L. Ingalls*, Nov. 27 (2).

MAULMAIN.—*Mission*, Nov. 24.—*J. G. Binney*, Oct. 19, Nov. 23.—*H. Howard*, Aug. 23, Nov. 24.—*A. Judson*, Sept. 23, Nov. 11; *Mrs. J.*, Sept. 21.—*F. Mason*, July 31, Sept.

12—23, 26—Oct. 1, 17, Nov. 13 (2), 22.—*W. Moore*, Nov. 22.—*T. S. Ramsey*, Aug. 20 (2), Sept. 21, Oct. 27, Nov. 23.—*E. A. Stearns*, Aug. 23, Oct. 30.—*L. Stilson*, Aug. 23, Sept. 22, Nov. 13, 23.

TAYOY.—*C. Bennett*, June 5, Aug. 8, Sept. 21.—*D. L. Brayton*, May 13.—*E. B. Cross*, July 4.

ASAM.—*C. Barker*, Aug. 18.—*M. Bronson*,

Oct. 17, Nov. 16.—*N. Brown*, Aug. 11.—*O. T. Cutler*, Dec. 21.—*A. H. Danforth*, Aug. 19, Nov. 23.—*I. J. Stoddard*, Nov. 18.

SIAM.—*J. H. Chandler*, Aug. 3.—*J. Goddard*, Aug. 21, Oct. 3, 13, Nov. 17.—*J. T. Jones*, July 15, Aug. 2, 3, Nov. 24.—*Miss H. H. Morse*, Nov. 23.

CHINA.—*W. Dean*, Oct. 12, Nov. 3.—*J. Johnson*, Sept. 19, Oct. 26.—*D. J. Macgowan*, Aug. 1, Sept. 5.

BASSAS.—*J. Vmbrunn*, Nov. 21.—*J. H. Cheeseman*, Nov. 23.

FRANCE.—*E. Willard*, Nov. 6, 8, 20, Dec. 12, 31, Jan. 1, 1849, Jan. 19, 23, Feb. 5, 7, 16.—*T. T. Devan*, Nov. 2, 30, Jan. 5, 25, Feb. 22.

GREECE.—*A. N. Arnold*, Oct. 9, Nov. 8, Jan. 8.—*R. F. Buel*, Oct. 20.—*Feb. 8, 1849; Mrs. B.*, Oct. 10.—*Mrs. H. E. Dickson*, Oct. 8.—*Mrs. E. Waldo York*, Dec. 21.

GERMANY.—*J. G. Oncken*, Oct. 27, Nov. 10.—*G. W. Lehmann*, Nov. 30.

CHEROKEES.—*E. Jones*, Dec. 8, Jan. 16.—*W. P. Upham*, Jan. 7.—*H. Upham*, Jan. 11, Feb. 12.

SHAWANOES.—*F. Barker*, Nov. 13.—*J. Meeker*, Jan. 13, 22.—*J. G. Pratt*, Jan. 10, 16.

OJIBWAS.—*A. Bingham*, June 30, Dec. 30 (2), Feb. 2.—*A. J. Bingham*, Nov. 14, 17, Dec. 31.

OTTAWAS.—*L. Slater*, Feb.

DONATIONS

Received in February, 1849.

Maine.

Warren, ch., *D. McCullen tr.*, mon. con., 25,00
China, *Mrs. Lois G. Clarke*, 3,00
Hartland, Village ch. 5,75; Ath-
ens, ch. 4,25, 10,00
Penobscot Bap. Miss. Soc., *J. C. White tr.*, viz.—Penobscot Bap. Asso. 17,52; Hampden, Miss Wallace 2,00; Charleston, ch. 6,46; North Bangor, ch. 7,67; Etna, ch. and soc. 2,22; Albans, East St. ch. and soc. 2,42; Corinth, ch. 11,85; Bangor, 2d ch. 50,16; for *L. M.* to be named, 100,00
Wiscasset, *John Sylvester*, 5,00
Searsmont, ch. 10,00; Corinth, a friend 5,00, 15,00
Lubec Neck, "friends of mis-
sions," 5,10
— 163,10

New Hampshire.

"A female friend to missions" 5,00

Vermont.

Cornwall, *Mrs. R. Peet*, 2,00 for For. Miss. and 2,00 for Home Department, 4,00
Hardwick, *A. W. Boardman* 1,00; *J. M. Porter* 50c.; *Leonard Parker* 50c., 2,00
Vermont Convention, *Rev. Willard Kimball tr.* (of which \$99 is for Assam Orphan School and \$250,15 for sup. of *Rev. N. Brown*) to cons. *Rev. Barna Allen*, *Rev. M. D. Miller*,

Rev. J. M. Driver and *Rev. P. Chamberlain L. M.*, 400,71
Burlington, Juv. Miss. Soc., *Miss R. H. Cobine tr.*, for the *Karen Miss.*, 15,00
— 421,71

Massachusetts.

Watertown, ch., mon. con., to cons. *John Coolidge L. M.*, 100,00
Cambridge, 1st ch., *Judson Soc.*, to sup. a child in *Mrs. Cutter's school*, Assam, 25,00
Old Cambridge, ch. 200,00
Wachusett Asso., *L. H. Bradford tr.*, Holden, ch. 8,00
New Bedford, *William St. ch.*, *L. G. Hewins tr.*, mon. con., to cons. *Isaac M. Richardson L. M.*, 100,00
Boston, *Charles St. ch.*, to cons. *A. Everett L. M.*, 101,12; *Fem. Miss. Soc.*, to cons. *Amos F. Spalding L. M.*, 100,00, 201,12
do., Bowdoin Square ch., *Dwight Wheelock*, to cons. *him L. M.*, 100,00
do., *Rowe St. ch.*, to cons. *Mrs. Hetty G. Lincoln L. M.*, 100,00; *Charles H. Nichols*, for sup. of native *Karen preachers* and to cons. *Mrs. Eliza A. W. Nichols L. M.*, 100,00, 200,00
Seekonk, ch. 25,31; *Fem. For. Miss. Soc.*, *Mrs. A. Carpenter tr.*, 16,00; *Sab. school* 1,32; *Rev. J. C. Welsh* 5,37, 48,00
Newton, 1st ch., mon. con., 63,71; *Rev S. F. Smith* 20,00; others 5,87; for *Indian Miss.* 1,00; *Juv. Miss. Soc.*, for school in charge of *Rev. E. A. Stevens*, Maulmain, 18,00; to cons. *Samuel Trowbridge L. M.*, 108,58
Newton, Upper Falls, *Miss Eliza Jameson*, for the *African Miss.*, 15,00
East Dedham, ch. 25,00
Wendell, a female friend 2,00
Chelsea, ch., *Southworth Bryant tr.*, to cons. *Rev. Horace Seaver L. M.*, 100,00
Hyannis, *Z. D. Bassett* 5,00; *Timothy Baker* 5,00; *Mr. Lovell* 1,00; *Mr. Hallet* 1,00; *Mr. Crocker* 1,00; *Mr. Parker* 1,00; *Mrs. Snow* 1,00; *Rev. Mr. Pollard* 1,00; per *Rev. J. F. Wilcox*, agent, 16,00
Middleboro', *Central ch.*, *Geo. Ward* 100,00; *Ladies' Miss. Soc.* 170,00; *Ebenezer Briggs, Jr.*, 15,00; *Joseph T. Wood* 15,00; *Mon. con.* 75,00; *I. W. P. Jenks* 10,00; *Lemuel G. Peirce* 5,00; *Peter H. Pierce* 5,00; *Elisha Tucker* 5,00; to cons. *George Ward*, *Ebenezer Briggs, Jr.*, *Joseph T. Wood L. M.*, and one to be named, 400,00
— 1648,70

Rhode Island.

Westerly, *O. M. Stillman*, to cons. *him L. M.*, 100,00

do., Rev. F. Denison 20,00 and A. H. Matteson 20,00, to be expended in the field occupied by Rev. Mr. Vinton, for sup. of a native Karen preacher; Ladies' For. Miss. Soc. 34,00; sun- dry donations 56,76; mon. cons. 69,24; ("of which \$100 is to send and sustain a preacher among the Kemmees at Chetza's village,") and to cons. Rev. Frederick Denison and Joseph R. Vincent L. M., 200,00	
Wickford, colle. 14,70; W. D. U. Shearman 10c.; Mrs. Shearman 1,00; J. Carpenter 2,00; P. T. Hammond 5,00; a friend 5,00; Rev. A. J. Chaplin 3,00; N. N. Spink 10,20; mon. con. 73,00; to cons. Samuel S. Baker L. M., 114,00	
Woonsocket, Alex. Bal- lou, Jr. 6,00 per Rev. J. F. Wilcox, agent, 420,00	
Mount Vernon, Caleb Waterman 20,00	
Rhode Island State Con- vention, V. J. Bates tr., viz.—Providence, Rev. Allen Brown, to cons. himself L. M., 100,00; Pawtucket, 1st ch. 116,47, to cons. James Olney L. M.; do., Dan- iel T. Carpenter 100,00; to cons. himself L. M.; Fruit Hill, ch., B. A. Whipple tr., mon. con., 2,15, 318,62	
	758,62
Connecticut.	
New London, Peter C. Turner, for sup. of a native Karen preacher, 40,00	
Waterford, 2d ch., for sup. of a native Karen preacher, 40,00	
	80,00
New York.	
Fishkill, ch. 8,00	
Broadalbin, ch. 10,32; Galway, 2d ch. 9,35; Jamesville 1,75; John Wood 3,00; John Amy 5,00; Thomas Amy 50c.; Salem, ch. 3,01; Hoosick Falls, ch. 15,00; West Hoo- sick, ch. 8,50; White Creek, ch. 5,53; Cambridge, ch. 5,86; Chatham, ch. 3,25; Samuel Luddington, to cons. him L. M., 100,00; a friend 2,00; Rev. Henry L. Grose, to cons. him L. M., 102,00; North East, ch. 8,18; Dover, 2d ch. 18,26; Amenias, ch. 16,26; Sarah Canfield 15,00; Phineas K. Sackett 5,00; Asa A. Thompson 3,00; per Rev. Orrin Dodge, agent, 310,77	
Gloversville, "a friend," of	

which 10,00 is for German
Miss., 20,00
Brooklyn, Pierrepont St. ch.,
Ladies' Miss. Soc., Mrs. A. F.
Hastings tr., 50,00
— 418,77

New Jersey.

A friend 1,00; Paterson, ch., to
cons. John Brown L. M.,
100,00, 101,00

Pennsylvania.

Benton, ch. 15,00; Abington
Asso., Levi L. Deming tr.,
68,11, 83,11
Roxborough, Fem. Bap. Miss.
Soc. 30,00
Clearfield, Bap. Asso. 20,00;
Norristown, Sarah Smith 1,00;
Gaysport, George Ullery 2,00;
Hollidaysburg, ch. 2,00; Up-
land, I. P. Crozier, to cons.
John D. White L. M., 100,00;
do., S. S. class 35c.; do., a few
friends 6,00; Crozierville, S. S.
class 25c.; Hatboro', ch. 10,00;
Philadelphia, Spruce St. ch.,
Mrs. Jamima Welsh 10,00;
per Rev. G. S. Webb, agent, 151,60
— 264,71

Illinois.

Grand Detour, Rev. Burton Car-
penter 10,00; Mrs. C. C.
Southwick 10,00, 20,00
Griggsville, ch. 5,00
— 25,00

Burmah.

Maulmain, Rev. A. Judson, for
"money received from the
publishers of the Memoir of
Mrs. Sarah B. Judson," 475,00
\$4359,51

Legacies

Cambridge, Mass., Elizabeth
Cobb, per A. H. Fiske admin-
istrator, 100,00
Newark, N. J., James Vander-
pool, per Beach Vanderpool
executor, in part, 100,00
Gardner, Mass., Joshua Tucker,
per Seth Tucker executor, (in
part) for Burman Miss., 290,00,
for Indian Miss., 290,00, 580,00
Edinburgh, Scotland, James Mc
Alpin, "private in the 84th
Regiment," for Maulmain
Miss., per Rev. Joseph Angus, 14,52
— 794,52
\$5154,13

Total from April 1, 1848, to Feb. 23, 1849,
\$55,550,78.

The Treasurer also acknow-
ledges the receipt of the fol-
lowing sums from the Amer-
ican and Foreign Bible So-
ciety, viz. :—

For Maulmain Karen Miss. 1000,00
" China Mission 1600,00
" Assam Mission 500,00
" Siam Mission 500,00
— 3000,00

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

MAY, 1849.

NO. 5.

UNIVERSAL PREVALENCE OF RELIGION.

"Glorious things are spoken of thee, O city of God." What are the glorious things spoken of the city of God? Many glorious things are said of its dignity, its beauty, its final destiny, of the love borne to it by the Redeemer, of its safety, its influence, its strength. But our present design is to contemplate its prevalence on earth. Among the glorious things spoken of the city of God in the predictions of his word, one is, that it shall be exalted to great prominence, honor and glory. "It shall come to pass in the last days," saith God, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say,—Come ye, and let us go up to the mountain of the Lord; and he will teach us of his ways, and we will walk in his paths." "Thus saith the Lord God,—behold I will lift up mine hand to the Gentiles, and set up my standard to the people. And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." Other passages might be quoted to show the prominence to which the church of God shall hereafter be raised, and how all shall conspire to do it honor. Religion and its professors shall no longer be hidden in corners. The church and the world shall change places, the church becoming as great and honorable and influential as the world now is,—and the spirit of holiness prevailing over and shutting out the spirit of the world.

The church shall also be exalted to great authority and power. Kings' and queens shall be among its friends. The prophet says also,—*"A little one shall become a thousand, and a small one a strong nation."* That which formerly hid itself before the great and the mighty, and bowed down in the dust before worldly magnificence, shall itself be exalted. Now the poor, the ignorant, the despised, form a large body of professed believers on earth, and, perhaps, the largest proportion of the church. But, in some future day, Christians will be the honorable of the earth, and the honorable of the earth will be Christians. Confidence will be placed in them. Authority will be entrusted to them. The throne of prayer will be in the path to honor; and they who walk most humbly with God, will be most esteemed.

Religion will also be universally prevalent. The kingdom of Christ will extend from sea to sea. "Enlarge the place of thy tent," saith God, by the prophet; "and let them stretch forth the curtains of thy habitation; spare not,—lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee. And the forces of the Gentiles shall come unto thee." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." Whether every individual, in that period, will be a believer, of course we cannot tell. Many suppose that this will be the case,—the children of godly parents, as soon as they become old enough to act as moral beings, giving their hearts to God. Others suppose that a few unbelieving and impenitent persons will still be found upon earth, concealing their impiety from those around them, but burning inwardly with deep malignity; that they will serve as the nucleus of a persecuting host, rising up in the last age of the world, and striving to reëstablish the dominion of sin; but that God will stop them in the midst of their mad career by the scenes of the judgment and the retributions of eternity. But if wickedness continue to exist, it will be well nigh buried and lost. The voice of morning praise, going up from every corner of the earth, and the melody of the evening song to Jehovah, swelling from devout hearts throughout every nation under heaven, will easily hush the discordant notes of sin. If guilt would lift its head, the adoring and reverent worship of a world of holy beings will shame it out of countenance, and compel it to take refuge in the rocks and caverns of the earth.

In that period religion will not only be universally prevalent, but the wealth of the world will be at its command. "The silver and the gold are the Lord's, and the cattle upon a thousand hills;" but, the stewards of God have appropriated them to their private purposes, so that the great enterprises of the church languish. But, in that period, the service and the wealth of the world will be laid at the feet of Christ. Whatever can be done for the interests of holiness will be done at once, be the expense whatever it may. And whatever, in the hands of any individual, can promote the glory of God, it will be cheerfully and freely bestowed. "The kings of Tarshish and of the isles," says the Psalmist, "shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." And Isaiah,—*"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls; and their kings shall minister unto thee."*

What grounds have we to anticipate the fulfilment of the promises? Is there proof that such a state of things will ever exist? We reply, first, the prophecies are the word of God. And "hath he said, and will he not do it? Hath he spoken, and will he not make it good?" There might be doubt about the word of man; but shall we doubt the word of God? If every thing should seem a thousand fold more unpropitious, or if ten thousand worlds should stand

up together to prevent it, could not his breath scatter them, and his power accomplish that which his lips had spoken?

But, secondly, God has pledged himself to their fulfilment in the covenant with his Son. He promised him, before he undertook the sufferings connected with the work of man's redemption, that he should see of the travail of his soul and be satisfied. This was the joy set before him, which strengthened him to endure the cross. For the fulfilment of this promise the Savior waits,—and the church, which is his body, intercedes. For this he taught us to pray in the supplication,—“thy kingdom come.” And as surely as prayer will be answered, so surely shall this consummation be brought to pass. Can the Father promise and pledge himself, but never do as he has said? Can the Son be disappointed in respect to that for which he is most confidently looking? Can the prophecies of the scriptures prove null and void? Can God deny himself and renounce his veracity? Can the prayers of the whole militant church and of Christ ascend to God, and never be answered, though they are agreed as touching one thing for which they ask? If so, then there is doubt, whether the glorious things spoken of the city of God shall ever come to pass; but if not, then however glorious and astonishing they seem in the prospect, not a word of all that is predicted can fall to the ground.

Thirdly, there is a tendency towards the fulfilment of these prophecies concerning the church, in the present state and progression of the world. Any person at all familiar with the religious history of the world and its present state cannot but observe the preparation that has been going forward, and the rapid increase of agencies for the last few years to promote this end. The whole history of the world in this view reminds one of the movements of a victorious army. At first, during the silence of the night watches, nothing is perceived but the tread of the sentinels, in their rounds, or the star-light occasionally seen gleaming dimly from their polished armor. As the hours roll on, the hum of motion is heard here and there in a tent,—the rush and rustling of men, rising from their slumbers. Every moment increases the sound, till in the striking of tents, the arrangement of baggage, the tramping of men and horses, the clash of arms, the murmur of voices and the shout of captains, mingled with the clangor of martial music and the bustle of the march, one imagines that he can almost see the hosts, going forth conquering and to conquer. Long did the sentinels of the church perform their rounds in midnight and in gloom; but the people of God are gradually arising. The hum of preparation is heard in their tents. Voices are sounding on every side, which give token that the kingdoms of this world will shortly become the kingdom of Jesus Christ.

And if, in the church itself, there are indications of a tendency towards the consummation of which we speak, there are similar indications in the world at large. The Mountain-chief, so called, among the Kemmees, one hundred and fifty miles from Akyab, received a pledge from our missionary brethren ten years ago, that their case should be presented to the Committee in this country, with an application that they might be furnished with religious instruction. From time to time, a deputation is sent to the mission station at Akyab to inquire if the time has not yet come. Occasionally a missionary pays them a flying visit. God has converted a small number of the tribe, who have from time to time found their way to the station. Two or three of them have been baptized. (See the interesting communication in the Magazine for March, page 93.) The way is open, but Christian America has not yet sent them the bread and the water of life, though they are hungering and thirsting to receive it.

The records of the missionaries among the heathen are perpetually assuring us that fields of evangelical labor are opening faster than they can be filled; that applications come to them from the heathen, asking for Christian teachers, which it is beyond their power to meet; and that the fields are, without any exaggeration, white to the harvest; yea, more, that the precious grain is scattered and wasted, because there is such inadequacy in the numbers of those who are sent forth to reap.

A negro chief in the heart of Africa held some time since a written promise from an American missionary, that a messenger of salvation should be sent to his people with the least possible delay,—the chief compelling the missionary, as he was travelling in his dominions, to leave such a promise behind him, as the only condition on which he could be permitted to proceed. Thousands of believers in Christ are found among nations once idolatrous. Christian disciples are scattered through every part of the earth. The word of God is translated into numerous languages. He who takes a map of the world and traces the progress of the gospel from nation to nation, will be surprised and delighted to see how many altars have been reared to Jehovah. The lamps kindled up, it is true, are, to use the comparison of the excellent Mr. Sutton, “like farthing rush-lights,” when compared with the deep surrounding darkness. But every light is a centre, perpetually increasing in power, and sending its cheering rays more and more widely into the gloom. Wait, faithfully and patiently, the unfolding of the divine purposes, and soon light will be joined to light, and the whole earth will be girdled with the effulgence.

Finally, the universal prevalence of religion seems consonant with our notions of the fitness of things. It seems to us just and fit, that God should be honored and adored in his own creation; that the faculties he has formed should be devoted to his praise; that the wealth he has lent should be yielded to his service; that his law should be obeyed by those whose natures make them capable of obeying it; and that the loud voice of conscience, enlightened by the revelation of the divine will, should be heard. We cannot conceive that God should have created a world, in which these ends were never to be brought about; or that he should sustain this material system only that a heartless and worldly spirit should have the more favorable opportunity to contemn and reject him. The world was not created for the sake of sin, but for the sake of God.

The predictions concerning the triumph of the church in the universal prevalence of religion will ultimately be fulfilled.

But when? We answer, the time is not revealed, and all attempts definitely to point it out have thus far proved futile. The scriptures have established the fact, and the scriptures and providence, concurrently, point out the indications of the approach of the consummation; but it is the part of an humble faith in the promises and in the veracity of God, fervently to wait and pray, and efficiently to labor, leaving it with our Great High Priest and our covenant-keeping God, when he shall please, to “finish his work and cut it short in righteousness.” We think we can perceive a tendency towards the result in the whole state of the world. But however long it may be put off, Jehovah has declared, —“I, the Lord, will hasten it in his time;” and beyond that appointed time, it will not be one moment delayed. If we see it not on earth, we shall from our mansions above.

What duties are incumbent on us, in respect to this anticipated state of things? Every state of things, in which moral beings are concerned, brings

a correspondent train of obligations to rest upon them. In the work of regenerating the world, so emphatically the Holy Spirit's triumph, and the Father's gift to his once suffering Son, we might at first say, Can we breathe upon the dry bones, and make them live? No; but still, our agency may be usefully employed. The prayers we send up to the throne may breathe a sweet incense which God will accept. The benefactions we bestow from that which is not our own, but which the Lord hath lent us, God will acknowledge, and make them useful in the conversion of the world. The feeble labors we put forth, the influence we exert, God may bless a thousand fold, making all we do for his cause the seed, which shall spring up and bear a luxuriant harvest. We were made to promote the glory of God in the salvation of souls. We were formed to honor him, in extending the influence of his grace. While, therefore, glorious things are spoken of the city of God, let us wait for the whispers of his will and do it. Let us ask him for work to be done, and perform it. Let our prayers and our alms mingle in sweet unison, and ascend together before God. Then shall our fervent spirits enjoy communion with the Father of spirits,—and the community of labor, and communion of spirit with God, will prepare us on earth to join the general assembly of the saved, when they shall be gathered together in glory from the four winds of heaven. *

THE GREAT COMMISSION.

The command, "Go ye into all the world, and preach the gospel to every creature," is designed for every age. The promise annexed,—“Lo I am with you alway, even to the end of the world,” is of perpetual applicability and authority, and determines the extent of the command. The phrase,—“the end of the world,” cannot point to the close of the ancient dispensation, but must refer to the period of the final consummation. Hence, as the eleven disciples could not survive till so late an era, the command, as well as the promise, must have reference to them and their successors. If, therefore, among all the nations there is an individual who has not been brought to believe and be baptized, the command is to some one to go, and teach him. And the injunction of Christ is as binding upon some of the servants of God in this age, as it was upon the disciples to whom the words were originally spoken.

And the fulfilment of the injunction is evidently pleasing to Jesus Christ. He has shown, in many ways, that his promise is not empty words. Christians who have engaged in the work have had the reward of his approving smile. Those who have gone forth to the heathen have in a wonderful manner shared his protection. Of the many hundreds who have gone from Christian to heathen countries, how few have been cut off by shipwreck on their passage; how few have fallen victims to the cruelty of heathen natives, though the office of the missionary is to pull down their system of idolatry, and to build on its ruins the kingdom of Christ! Many of them have enjoyed an unusual growth in piety, though deprived of Christian privileges; and we believe a larger proportion of them than could be found in the same number of persons taken in our churches at home, have kept their garments unsullied, and have died

in great peace, if not in triumph. The extent of the blessings which have been poured out on almost the whole Christian church, since the beginning of the era of modern missions, is another proof that the endeavor to fulfil this requisition meets the divine approval. "He that watereth others, shall be watered himself." Thousands of churches have found the experience of Andrew Fuller realized, who affirms that when his church languished, the most effective means for the revival of the members, and which was instantly blessed to that end, was their active engagement in the missionary enterprise. The spirit of missions is the spirit of benevolence, the spirit of the gospel; the absence of that spirit involves the presence of the opposite spirit,—the spirit of selfishness. Hence the spirit of missions and the spirit of the gospel are one. The spirit of the gospel and the religious spirit are one. And, therefore, the more deeply and fully the spirit of missions abides in any person's heart, with so much the more confidence we may look for the true spirit of piety, active and joyful, expanding and expansive, blessing and blest.

Indeed, in virtue of our Lord's commission, we see not but the preaching of the gospel to the heathen is to be urged for the same reasons, and is sustained by the same authority, as the ministerial office and work at home. If the one is according to the will of Christ, so is the other. If he has shown his approbation of the one, so we think he has shown his approbation of the other. And if it would be wrong,—a recreancy to duty,—an act of unfaithfulness to Christ and to the souls of our fellow-beings,—to relinquish the one, for the same reasons it would be recreancy to duty to relinquish the other. It is the same authority, the same power from on high, the same promise, by which the minister in heathen and in Christian countries is sanctioned, sustained and encouraged; and it is kindred reliance on the same Redeemer, which forms the anchor of their hopes alike. And for many years, when in his sovereign pleasure God has poured upon the earth the gracious rain of his Spirit, the refreshing influence has fallen, sometimes on heathen and sometimes on Christian countries, and sometimes simultaneously on both. Every thing indicates that the commission related not to the first apostles only, but also to their successors till the end of the world.

Moreover, the terms of the commission cannot be mistaken. It embraces the whole human race who are involved in the necessity which it implies. It makes no exception on account of color, or caste, or religion. It passes over none because they live in a climate less salubrious than our own. It excludes none because the laws of their country make the embracing of the religion of Christ a crime punishable by death. Wherever man is found, there does the force of the law of Christ extend,—“Go ye into all the world, and preach the gospel to every creature.” However much has been effected, something more remains to be done by the men of this generation, before the command shall have been fully obeyed. Our Lord and Master has given us no dispensation by virtue of which we shall be at liberty to remit our efforts, until the whole earth shall be reduced to his sway.

The practical difficulties involved in the work are, in some instances, greater than in others; but in very few cases would an holy, humble faith and true Christian devotedness represent them as insuperable. Different methods may suit different circumstances and places. While we ought on the one hand to avoid undue diffusion in our efforts, on the other we ought not to seek an undue concentration. A medium, in this respect, seems to be indicated by the wisdom of Christ. As to the concentration, he sent his disciples “two and two to every

city and place whither he himself would come." And he detained the apostles for a considerable time in the city of Jerusalem, till they were "endued with power from on high." As to the diffusion,—the wisdom of the Head of the church has been manifested with equal clearness. He never left his servants to pursue their labors in any place till the whole population was regenerated, or even brought to believe in Christianity. On the contrary, he gave them success for a little while, till a seed was sown for his praise, and then suffered persecution to be let loose upon them, so that they were obliged to flee to other cities. "And they went every where preaching the word, the Lord working with them, and confirming the word with signs following."

Our experience in other things is not to be disregarded in this. In disseminating a system of opinions, or in awakening public interest on any subject, we do not commonly commence in a single point, and labor upon it till we have brought the whole population to think with us. But, sowing the seed, a little here and a little there, with consummate industry, we leave it to take root, and pass on. So in preaching the gospel to every creature, though a selfish spirit might say, convert first all our home population, and then seek to make disciples of men abroad, experience as elicited from other subjects would say, Diffuse gradually the good seed of the kingdom. Establish a Christian church and Christian privileges, with sufficient strength to ensure its permanency, and with teachers sufficiently illuminated to guard the disciples, through grace, from error and apostacy, in every land on earth. And, from the lights thus kindled, you may expect that rays will go forth, till ray shall meet ray, and beam roll up to meet its kindred beam, coming from remote empires, and the whole earth shall be "full of the knowledge of the glory of the Lord."

The injunction contained in our Lord's commission is the command of him to whom belongs all power in heaven and on earth. At the time of its utterance, he was fresh from the cross where he had made expiation for the sins of the world. And then, if ever, he might be expected to speak with a power to touch the hearts of his people, to waken their souls to feel and their hands to act. His words have the authority of the last words on earth of him "who spake as never man spake." And if we esteem the last words of a friend sacred and binding, how much more should we esteem so the last words of Jesus Christ!

And therefore the Christian church does not labor alone. In the missionary work, we have the undying interest of the Great Mediator. He seeks to promote the same end to which we are looking forward. He claims all the ancient promises, and holds on to the everlasting covenant. God has engaged to give him the heathen for his inheritance, the reward of his sufferings, "the travail of his soul;" and having fulfilled the humiliating and agonizing part of his work, he now claims his reward; glorified and ascended, he now expects its accomplishment.

Our patriotic fathers pledged their life, their fortune and their sacred honor in a cause for which they expended both blood and treasure. Christian men and women, all, without an exception, have pledged their life, their fortune, and their sacred honor to Jesus Christ. When he calls for the fulfilment of their promises, let them not withdraw their pledge. When he says to them "go," let them not seek to linger. *

OBLIGATIONS OF CHRISTIANS.

-Let us contemplate our obligations. The apostle says, "I beseech you, therefore, by the mercies of God." This word in this place is full of meaning. For what are "the mercies of God," but that system of salvation which the apostle had spent the whole of the preceding part of his epistle in explaining and defending? After proving inexcusable guilt upon both Jews and Gentiles, so that "by the deeds of the law there shall no flesh be justified;" to a world of such sinners he had announced a salvation, provided by the propitiatory death of Christ, so easy that by simple faith in Jesus it could be secured, so free as to be accessible to all over whom the curse of the fall had extended, and so sure that no power in earth or hell could separate from it those who should once embrace it. Such are the mercies to which he refers, and upon which he founds an obligation to comply with the requirement.

It is an obligation of gratitude. And what species of obligation is more sacred, more binding? In the reciprocal dealings of man with man, it is indeed greatly neglected. Conscience is too weak often to enforce it; and human law is too limited to reach it. And it is almost regarded as a sort of obligation which we are at liberty to meet or to neglect at our pleasure. The obligation which our modes of thinking and of speech most distinctly recognize, is that of an explicit stipulation or promise. This the law can reach and enforce; and we come almost to understand, when obligation is spoken of, that it is of course something to which we have obligated or bound ourselves by an overt promise. But this is owing solely to our spiritual perverseness. There is a law by which the obligations of gratitude are just as tangible, and as easily enforced, as are obligations of promise by human enactments. That law will call us to account for every neglect of its requirements at the bar of our final judge. Then will it appear that no promise of ours could add to the obligations to serve God which lie upon us. The idea that it could, implies that we have a right to withhold such a promise. But have we that right? Have we any such independence of God as entitles us to say what we will, and what we will not, do for him? We have nothing which is not his gift, and which he has not a right to demand. We hold nothing in fee simple. We are not our own. Our obligations of gratitude to God go farther back than any promise we could make. So far from any thing being added to them by an express promise on our part, they render the very making of such a promise obligatory. To withhold assent would be sinful. No obligation is so really binding as that of gratitude; and no gratitude certainly is so great as that due for the unspeakable mercies of our God.

What are those mercies, brethren, as they have been bestowed upon yourselves? As, from the first of your existence to the hour of death, every moment is filled with the experience of them; so, would you recount them, your whole life must needs be taken up with the enumeration; yea, the ceaseless songs of eternity would scarce suffice to finish the rehearsal. Would you calculate their magnitude, the task would not be easier. Even the temporal mercies of health and the comforts of life, in this land of liberty, intelligence, peace and prosperity, are of no slight value. But the mercy, which should be mentioned before all others, and from which every other flows,—the gift of God's only begotten Son,—how shall that be estimated? What do you not owe to him? By his grace you are what you are. Let all the strongest susceptibilities of your heart be awakened to contemplate the exceeding riches of that grace. But for it, sunk as you are by nature in the depths of depravity, the fate of the angels who kept not their first estate, had been yours, and you had been reserved in everlasting chains under darkness, unto the judgment of the great day. He redeemed your life from destruction. Had the lines fallen to you in pagan lands, you would now have been bowing down to idols, with no other end awaiting you, than that of all the nations that forget God. But he hath made you to differ; you listen to the sound of salvation in the sanctuary, and enjoy all the blessed influences the bible sheds upon society around you. Had you still gone on in your own way, it would have been the way of transgressors; the broad road that is conducting so many around you to destruction,

would have been your path. But his Spirit, you trust, has arrested you, and the hopes of heaven are yours.

And have you, beloved brethren, experienced such mercies at the hand of God? Surely unspeakable gratitude must swell your hearts. And anxious to do something in return for him, who has done so much for you, you will ask, with Paul, "What shall I do, Lord?" To do his will, must be the dictate of the gratitude you owe him. Nor can it be felt that the obligation to this is other than the strongest possible. Did it need any ratifying or confirmation on your part, it has already been given. For you have by your own act, solemnly covenanted to be the Lord's. You cannot escape from your obligation to do the will of your Savior. And that will is, we have seen, that the spiritual welfare of our race be promoted, that the world be converted. Every page of the bible, every action of the Savior, declares this to be the great wish of his heart.

The obligation is strengthened by the fact, that Christians are the only agents the Savior has appointed on earth to execute this his great desire. What is the simple provision he has made for the world's conversion? By his propitiatory death he has laid a foundation for the pardon of all who repent and believe in him. To produce among men this repentance and faith, (the indispensable conditions of pardon,) he has provided appropriate means, has appointed agents to use those means, and has promised an influence from above to give them efficacy.

The means he has provided are his word, to be applied to the mind by reading, preaching, or the various other modes of instruction. The influence he has promised to give them efficacy, is that of his Holy Spirit. But who are the agents? Some agents are needed. Without them, the means will never be applied, and, of course, can never be made efficacious; except the gospel be preached by miracle, as it never was even in the age of miracles. He is no longer himself personally on earth, a preacher of righteousness. Angels he never employs to preach the gospel. The agents he has appointed are men. And among them, the only ones he can depend upon are Christians. Yes, Christian brethren, to us has he confided this great agency, making our coöperation necessary to the accomplishment of his purposes respecting our world; so that if we prove unfaithful, his purpose fails. How awfully responsible is our situation! On the one hand, neglectful of all our obligations to him, shall we disappoint the most earnest wish of his heart? And on the other, regardless of a perishing world, shall we make ourselves accessory to the destruction perhaps of millions whose salvation he has made dependent upon our agency?

The obligation is still further increased, by his positive command. His final charge to his church, his last will and testament, was the command, "Go into all the world and preach the gospel to every creature." This command, from the moment it was uttered till the present hour, has been binding upon the church. Oh the guilt of so long neglecting it! The command to repent, you say, rests in full force upon the sinner every moment of his life; for not obeying it he has no excuse; and if in the neglect of it he finally perish, the blame will be all his own. Precisely so is it with this command of our Savior, in its obligation upon the church. We sometimes almost charge God with blame for leaving the heathen world so long in darkness. As well may we charge God with blame for the continued impenitence of a sinner, when he is commanded to repent and be saved, and voluntarily refuses. For toward the conversion of the world, God has done his part. He has provided the means, and commanded his agents to use them; and it has always been his wish, that the command should be obeyed. Had it been, the work would long since have been done. But the church has disobeyed, and the world remains in darkness. To the sinner's own disobedience, his continued impenitence is to be charged; to the church's disobedience is it owing that the world is still unconverted. The blame is thrown entirely upon the church. Upon her is to be charged the guilt of suffering error, and sin, and idolatry to pervade the earth, through so many generations. And at her door will the guilt still lie, until through her awakened energies our entire race be reclaimed.—*Rev. Eli Smith.*

INFLUENCE EXERTED IN BEHALF OF MISSIONS.

It is a thought of awakening interest, that though we have but a very short time to live, yet this life is stamped with an influence for good or for evil of which we can form no adequate conception. Most of us have, in our early years, thrown the little pebble into the brook and watched the small wave which arose in every direction around it, and which spread itself out farther and wider, until every nook and corner of this brook was pervaded by it. Such is the influence which we are exerting. It is destined to affect every nook and corner of the universe, down to the remotest ages of eternity. Every act of ours is making an impression which will add to the hallelujahs of heaven, or swell the wailings of the lost.

The influence to which I have now alluded is of two kinds, namely, that which is exerted by Christians in their collective capacity, and that which is exerted by them as individuals. Upon each of these I will for a moment dwell. I was not long since in attendance at a missionary meeting in one of our eastern States. During this meeting, the fact came to light that the congregation who worshipped in the building in which we were assembled, had never done any thing in the work of foreign missions. Thus, while hallelujah after hallelujah has been ascending from the islands of the sea and from other places, through the instrumentality of those of our churches which have taken a distinguished part in this great work, not one hallelujah, not one song of praise, has ever ascended to heaven through the instrumentality of that church. It has never been the means of tuning a single lyre in heaven, that an anthem of joy might be sung over some poor heathen who had been rescued from the death which dieth not. Alas, how little does that church realize what will be its feelings when it meets the Savior—when it meets the lost at the bar of God.

The influence exerted by Christian parents, either for good or for evil, is immense. Let us look at those parents who dedicate their children to God for the great purpose of their promoting the salvation of a ruined world, and who teach them as well by example as by precept, that this is to be the grand business of their lives. An example of such a dedication occurred some time since in one of our eastern States. At the time of its occurrence a missionary sermon was preached. Hearts thrilled and burned with love for the perishing heathen. Money poured in. One man and one woman who were present were poor, but the spirit of Christ was not lacking in them. So they took their young son in their arms and solemnly expressed their wish to dedicate him to God, to be employed, if such should be his will, in the missionary work. This child, when he reached the age of manhood, became a missionary to the heathen.

Now let us contrast the influence which has been exerted by these parents, and which will continue to be exerted by them for ever, with the influence exerted by those parents who make no dedication of their children to God for the purpose just alluded to, and who do not train them up for this great business. Through the instrumentality of the former, many souls may be brought to heaven. Through the neglect of the latter, to say the least, many souls may be left to perish for ever.

Again. Let us look at the influence exerted by our rich men either for good or for evil. The man of wealth who has drunk largely of the spirit of the gospel, and who makes it his great object to earn money for Christ, pours it into the treasuries of our Tract, and Bible, and Missionary Societies by hundreds and by thousands of dollars. And again and again the news reaches him of the conversion of this and of that individual through the means of a tract or a bible, or of the conversion of hundreds of individuals in a heathen land during some revival of religion which has just taken place. And his heart rejoices. His piety becomes elevated, and he catches the spirit of the upper sanctuary while he unites with the angelic host in their song of praise that sinners have been added to the kingdom of grace. This is the man who *lives for Christ*, and who acts upon the principle that it is the duty of every Christian to do all in his power to save souls.

Contrasted with this friend of the Redeemer, how differently does that pro-

fessor,—professor of equal wealth,—appear, who, instead of contributing largely to the Lord's treasury, hoards up his property to the injury of his piety, if piety he has, and it may be for the damnation of the souls of his heirs. And how does he, like the upas tree, dry up and wither every thing within his reach. Alas, how sad is his example upon the community around him! How many will graduate their scale of contributions by what he gives. How many will excuse themselves from giving largely, because of his penuriousness. Why God permits any of his children, if children they are, thus to rob him of his due, thus to hoard up property which is not theirs, but which is only lent to them, and lent to them also with the express charge that they shall deal it out to their fellow-men who are perishing for want, and who, humanly speaking, under such a course of conduct must be lost, is a mystery which we must leave to be unravelled at the final day. To such short-sighted mortals as we are, it does appear that it would be better if the property in their hands should be taken from them, and given to those who would joyfully use it for the advancement of Christ's kingdom. And it would be no matter of surprise if this should be done. In such a day as this, when money is so much needed for the conversion of the world, it would not be surprising if God should, either open their hearts to do differently,—to act justly in this matter, or to take it from them by some judgment, or give it to those who long for an increase of their worldly goods only for the purpose, that they may have the means more extensively of honoring their Divine Master.

Again, let us look at the influence which is exerted by our pious young men, either for good or for evil. The young man who enters the ministry, may, with the blessing of God, become a Brainerd or a Carey and carry many souls with him to heaven. The young man of equal qualifications for this sacred office, who refuses to enter the ministry, goes to his farm or to his merchandize or other secular pursuits, and it may be that not a soul will hereafter rise up and call him blessed. That influence which he might have exerted for Christ, is, in fact, brought to bear against Christ, inasmuch as the evil which has taken place through his neglect might, through grace, have been prevented, had he pursued a different course of conduct. O that our pious young men would lay these things to heart, as they certainly will lay them to heart when they meet the lost at the judgment-seat of the last day.

Let us look also at the influence which is exerted by ministers of the gospel, either for good or for evil. Let us go to those congregations whose pastors have not only the old but the young marshalled into missionary societies, and who also have their monthly concerts of prayer,—concerts of prayer both for the old and for the young,—pastors, who, both by precept and example, teach their flocks that the grand business of their lives is to labor and pray for the salvation of souls,—pastors who are instant, in season and out of season, in their endeavors to bring forward all the well-qualified young men of their charge for the gospel ministry; and how does religion flourish within their bounds, and what a mighty moral influence is by them brought to bear upon a lost world. O what a contrast will appear in the last day between such men, and those who have passed through the whole course of their ministry without their having done any thing to send the gospel to the heathen,—without their having brought forward a single laborer for the harvest; and how great is the difference in numbers which these two classes of men will be instrumental in saving from eternal death.

Now, when the call for help is borne upon every breeze which is wafted over the ocean, how fearful is the situation of that minister who is regardless of this call, and who uses no effort to induce his people to regard it. I would not have my soul placed in the situation of his soul, for an hour, for a thousand worlds. But on this subject I must not dwell. I will merely remark, that what the church *immediately* needs are hosts of young men who shall covet earnestly the privilege of going forth to make known the name of Christ to the heathen,—young men who shall feel something of the agony of Gethsemane until their feet are placed upon their shores,—young men who shall be heard to exclaim, Woe to us if we preach not the unsearchable riches of Christ among the Gentiles. She needs men and women of whom it will be said, that they are praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance; and she needs men of wealth too, who will be as active in making money for Christ as they are now active

in making it for themselves and for their heirs; and who, instead of laying it up in banks, will throw it into the treasury of the Lord. Would that Christians of wealth, who are acting on the principle now alluded to, might go to their Savior, and with their dying-bed, and with the judgment-seat, fully in their view, ask him if such conduct is right. And would that all of us who are engaged in the work of bringing back this revolted world to Christ, might so act, that in the day of final reckoning none from heathen lands shall be able to say to us, we are lost because you labored not,—because you prayed not,—because you contributed not, as you should have done, for our salvation.—*Dr. Scudder.*

American Baptist Missionary Union.

MAULMAIN MISSIONARY SOCIETY.

Extracts from the Eleventh Annual Report.

By the last overland mail we have received a copy of the Eleventh Annual Report of the Maulmain Missionary Society. The Society is composed, in part, of the missionaries stationed at Maulmain; and as the report gives an interesting detail of operations under their direction, in the departments of assistants and schools, we transfer it to our pages nearly entire. It was presented to the Society in November last, and, owing to a change in the time of presentation, covers a period of sixteen months. Having alluded to the depressed state of the funds, at the date of the preceding report, and the fears to which it gave rise for the then ensuing year, the report proceeds as follows:—

Though it will appear that, in accordance with the suggestions of that report, a part of our work was, for a time, necessarily abandoned for want of funds, yet have we been enabled to resume a considerable portion of it; and in view of the whole case, we are assembled under circumstances calculated, not less than those of any previous occasion, to call forth our devout gratitude to our Heavenly Father, for his sustaining and abounding grace hitherto manifested, and to encourage our hearts while we shall engage in future labors to build up that kingdom among us, which, we are divinely assured, shall become great, and fill the whole earth.

In the period embraced in this report, the Society has supported four Sgau Karen assistants ten months, and one, sixteen months; two Pwo Karen assistants; one Taling and one Burman assistant, each ten months. One reader of Taling scriptures and tracts has recently been employed, and the following schools aided, viz.:—Karen Theological Seminary, Karen Normal School, Sgau Karen Boarding School, Burmese Boarding School, one Tamul, and four Burmese Day Schools.

Burmese Assistants.

Ko Tau-ma-gnay, the Peguan assistant supported by the Society, has spent most of his time in Amherst and vicinity, but has also labored about a month and a half at Mopoon. The Burman assistant, Mounng Loon, has for the most part labored in that part of the town known as Dinewoonquin, but has also made several excursions among the country villages. By means of an additional 100 rupees, furnished by the Society, Ko Zoothe, a Peguan Christian, has been employed to go about the town as a reader of the Peguan scriptures and tracts. According to the native idea, he is the best reader of Peguan we have among the converts, and his labors promise much good. These three men are furnished with books and tracts to give to all who wish them, and are engaged in going from house to house, to funerals and places of resort, and conversing with the people, and reasoning with them to convince them of the truth of Christianity.

Sgau Karen Assistants.

Maukoo has been employed during the past year at a village on the Attaran, and in itinerating up and down

the river in the vicinity. He has been faithful in his labor among the disciples, and in endeavoring to lead sinners to the Lamb of God. In this vicinity, the state of things has been encouraging during the year. Twelve or upwards have been received by baptism, and others are inquiring.

Myah-Kai is one of our younger assistants. He is exceedingly anxious to pursue his studies; but the state of his health forbids. He promises to be very useful in the kind of work in which he is now engaged. He is employed in preaching mostly about and south of Amherst. He seems well adapted to tell all he knows in a kind manner, while his ability to withstand opposition, and even the most unkind treatment, fits him to labor among those who have little knowledge of and no respect for the Christian religion. An effort was made to drive him and his associate from his field of labor, and they were annoyed in every way within the power of the enemies of the Cross. He has, however, not labored in vain. Some, in the midst of all this opposition, have felt interested in the preaching, and may be considered inquirers.

Hai-per-pah continues at his old station, Mawko. The number of disciples there is not large; but he is surrounded by a large number of those who have long heard, but who still reject the gospel. Speaking of these people a few days since, he said, "The Karens have very crooked ears. I have long preached to them; but they do not listen; some of them attend worship, but they go away and sin as usual. Sometimes," he added with deep feeling, "I am exceedingly sad; I fear that when God shall judge men, he will put upon me the sins of these men." He has not, however, been without encouragement; his labors have not been fruitless. Two have been received to the church by baptism, and others are now interesting inquirers; two or three others have asked for baptism.

Kyah-pah is employed in Burmah Proper, a few days' distance from Rangoon. He has the oversight of the churches in his vicinity, and itinerates, preaching and endeavoring to strengthen the disciples amid their many trials. He says, some few (naming two or three) have apostatized. They could not endure the persecutions to which their religion subjected them. "The multitude of the church, however," he adds, "abide firm; and large numbers,

notwithstanding their trials, are disposed to become the disciples of Christ." Many have been baptized during the past year.

Au-paw is engaged in the same kind of labor as Kyah-pah, and it is intended that they shall work together so far as to secure the benefit of mutual consultation and union of effort. The Karens, who come over, all bear testimony that they are faithful and successful in their labors for the good of the church. They have been indefatigable in their efforts to have all the disciples learn to read, and the large portion of those who now come to our school from Burmah Proper are able to do so. They design to teach reading, writing, some arithmetic and geography, to all the younger members of the churches, and to send none to our schools until this preparatory course shall first have been secured. This will be attended with great difficulty, as they cannot have schools; are compelled to teach, mostly, by night, and all effort has to be made from house to house. They dare not assemble openly for any such purpose.

During the past year an attempt has been made, by those in authority there, to place Au-paw over all the Karen chiefs in Government service. He well knew that he could hold no such office consistently with his duties as a preacher of the gospel; but he knew also that to decline the office would subject him to great difficulties. He, therefore, immediately left the place, as his only resort, and many of the disciples accompanied him. It is hoped that even this may prove for the furtherance of the gospel. We have heard of many being baptized in that vicinity during the year. The number baptized, as well as other statistics, are not given, owing to the yet indefinite and often very loose manner of making their returns. It is hoped that a system of making their returns may ere long be adopted, by which correct and full statistics may be secured. The whole field in Burmah Proper is one of the deepest interest, and is full of encouragement.

Two Karen Assistants.

Kaimak has been located during the past year at Krung-pung. The church, though small in number, is in a good state. Kaimak preaches as opportunity presents, not only to those at Krung-pung, but to others in the vicinity, and his influence is good. There have

been no additions to the church during the year, though good impressions have evidently been made. Some whom no consideration could previously induce to enter the chapel, have been seen there attentively listening to the preached gospel. It was pleasing to hear, at this village, a Karen Christian giving his testimony that the Sabbath was made for man, and arguing that the day should be hallowed, if only as a matter of policy. The men of the world, he said, laughed at him, because he would not work on the Sabbath, and they warned him that, at the close of the harvest, he would be behind his neighbors and suffer loss. "With all my buffaloes," he said, "I and my children have always reaped on that day, and God has greatly blessed me. Long before others had finished, my work was done; and I and my children had leisure to help those who had laughed at us." It is a great wonder to these ungodly men how men and buffaloes can do more work in six days to the week, than they could do in the week of seven days, but he said very emphatically, "*I know it is so, for I have tried it.*"

Chong-te-yeh has made Kayen the centre of his field of labor during the year past. Much of the dry season he was itinerating, preaching the gospel. He seems quite engaged in his work, and anxious for the conversion of his fellow-men. His travels were often interrupted, and at length stopped, (as was the case with many of the assistants,) by the prevalence of the small-pox. The church at Kayen, fifteen in number, is in a good state. Besides the usual duties of the preacher, Chong-te-yeh has taken a very deep interest in the education of the children of the village, where during the rains he has had about twenty children under instruction. Both the Pwo and Sgau dialects have been taught, and so far as we can learn, the children have made good progress in their studies.

Dong-yan.

The missionary who had charge of this church and station last dry season, writes:—

Early in 1837, I spent a Sabbath in Dong-yan. The place of worship then was a room, in the bamboo dwelling, built by the mission, of Miss Macomber; the church, a few individuals, who had been baptized two or three months before; and the congregation, a disorderly people, going in and out

throughout the service; while the neighboring houses were filled with opposers to Christianity, who turned a deaf ear to our exhortations when we visited them.

After the lapse of eleven years, I again stood beneath the shadows of the same gigantic bamboos, surrounded by the same nodding precipices and grotesque masses of mural limestone. The natural scenery, which, by the way, can hardly be surpassed in beauty, remained unchanged; but the bamboo building erected at the expense of the mission was gone, and a neat wooden chapel, fitted up with as comfortable seats as are found in our lecture rooms at home, occupied its place, two thirds of the whole cost of which had been borne at the expense of the natives themselves. Near by stood a neat little bamboo house that had been built as a parsonage for the use of the missionary when he came up; and this, too, had been erected at the expense of the church. A good bell, a present from their brethren of the Burmese church in Maulmain, called the assembly together, and then the neighboring houses that had been left filled with idolaters, sent forth nearly seventy worshippers of the only living and true God. In the interval, also, sixteen members of this church had been set off to form the foundation of two other churches.

Add to this, there are few Karen churches that appear so competent to manage their own affairs, like a church in Christian lands, as this. They have a church fund, to which the members are in the habit of contributing monthly, and from which they keep their chapel and parsonage in repair, and meet any other contingency of a pecuniary character connected with the church. There seemed to be nothing required to make the church as complete in its external operations as a church in America, except a Missionary Society; so it was determined to form one. It was thought that, if the church could be induced to support a native preacher themselves, and pay him themselves, there would be several advantages gained above the usual course of paying their subscriptions into the Missionary Society in Maulmain. It was thought that they would feel a deeper interest in the preacher they thus supported, and pray for him more fervently; that they would see to it that he was faithful and devoted to his work; and that inasmuch as his

salary came from their own hard earnings, they would not permanently pay him more than was equitable.

On these principles a Society was formed, and with the subscription of their pastor, it was found that the subscribers pledged themselves to pay, within a small fraction, *fourteen* rupees per month. The next object was to obtain a competent preacher, who would be willing to go forth as an evangelist, preaching the gospel to his countrymen throughout the length and breadth of the land. There is no Pwo church in the provinces that contains within itself so much talent and ability for the work. The Society was unanimous in offering Bahme, who was supported by the Maulmain Missionary Society for several years, *ten* rupees per month if he would become their missionary; but this he refused, being unwilling to leave Dong-yan; and the Society adjourned without making a choice. During the interval, some of the wealthiest members of the church offered to make up his wages to *twelve* rupees per month if he would go, but this also he refused; so we had to give up all hope of ever securing his services. This we regretted, for there are few Karens who have had better opportunities for education, or who possess better talents, or who wield a more powerful influence over the people.

At the adjourned meeting of the Society the question was put to the assembly,—“Who will go for us?—who will consecrate himself for life to the work of preaching Christ to the multitudes who are spread out around us?” No one responded to the call. It was explained that we asked for an offering of the heart; that however small the amount of acquired knowledge, a soul devoted to the work would be accepted, and the knowledge subsequently imparted in school in the city. After a long pause, a man of about thirty years of age arose, and after a very modest introduction, in which he said he knew very little, had less ability, and still less of moral power, he said that he desired to spend his life in preaching that gospel which he had once delighted in abusing. No one doubted his being a suitable man, for there is something remarkable in the history of *Prutau* (for that is his name). Several years ago he lived happily, happily as heathens can live, with a wife and one child in Dong-yan. The gospel was brought to his dwelling,

and while it awoke in his heart the bitterest feeling of enmity against Christianity and Christians, it came to the bosom of his wife, as “the power of God and the wisdom of God.” She professed her faith in Christ, and notwithstanding the opposition of her husband, was ultimately baptized. He continued his persecution most unrelentingly, which finally drove her and her child away from their house and home. He ultimately abandoned her and wandered about the country a confirmed drunkard, until he enlisted in the Taling corps in Maulmain, and in course of time was sent down with a detachment to Mergui. Here he was found by the Rev. Mr. Brayton, and, strange to human view, the gospel, which had been the subject of his hatred and detestation in Maulmain, soon became the object of his love and delight in Mergui! He was hopefully converted, and baptized there by Mr. Brayton, and was subsequently under his instruction in school. On the return of the detachment to which he belonged to Maulmain, the missionaries obtained his release from the corps, and he then commenced study with Mr. Bullard, and subsequently attended Mrs. Bullard’s school. His poor persecuted wife had died before his conversion, and he was now married again, and had been spending the few months since he left school in fishing and trading. True however to his pledge, when required, he dropped his business just where it was, threw his basket over his shoulder, and followed the missionary with his wife down to the boat, who took them up to the mouth of the Houngrau, where they were set on shore on their way to the mountain, in the distance. After an excursion of two months, he returned and reported many interesting incidents. Of a large village near the Shyan boundary he said, “I know not whether the Holy Spirit was poured out or not, but the people came together and listened in great numbers, and expressed their strong approbation of what they heard.” He has been under the Rev. Mr. Binney’s instruction during the rains, who regards him as a person of good promise for the ministry. Hence we hope that the first missionary of the first independent Karen Missionary Society will prove worthy of his appointment.

The church, when visited, contained sixty-six members, and two persons were examined and received by the

church for baptism, but were not baptized. The church embraces some of the most respectable inhabitants in the settlement, and is one of the most civilized and prosperous of any region inhabited by Karens throughout the provinces. Had a missionary, when the provinces were first occupied, travelled through the whole length and breadth of the land, to determine on the most eligible places to occupy for out-stations, he would most unquestionably have said, "The first to be occupied is Dong-yan." And were an agent from the churches to be sent out to visit all the out-stations that twenty missionaries have been founding, for the last twenty years, from the Salwen to the Tenasserini, he would as unquestionably say, "The last to be abandoned is Dong-yan!"

(To be continued.)

MAULMAIN.—Letter of Mr. Stevens.

Preaching excursions—Baptism of Karens at Amherst.

In a letter dated in December last, Mr. Stevens alludes to a change in his employments, occasioned by the return of Mr. Haswell to this country.

The return of br. Haswell to America, necessarily devolves on me a portion of the work which he had to perform. I have consented to take on me the charge of the Amherst church and station, the charge of the preaching assistants also of Maulmain, and a portion of the preaching at the Burmese chapel. In consequence of this arrangement, it will be necessary for me to travel and preach more, and teach and write less, than I have been accustomed to do of late. But it being evidently the indication of Providence, I rejoice to follow in the path marked out for me. I have accordingly made one excursion to Zabtabyin, a large village on the Gying about three hours' distance by boat, where I spent three days in company with several assistants. I have also been down to Amherst since my return from Zabtabyin, where I spent an equal length of time, and whence I returned on the 18th. I was encouraged by what I saw at A. Most of the people indeed are still determined on adhering to Boodhism; but some of these are not so zealous in their religion as they formerly were, while there are some persons who give the

assistants much encouragement to hope that they will yet be brought to confess Christ. The day school there is also prospering, and is exerting a salutary influence, both in behalf of religion and of education. The scriptures form a portion of every day's study; the children assemble also on the Sabbath in Sabbath school, and to attend the morning service. The Karens in the vicinity are yielding to the preached gospel, *thirteen* having already been baptized, who are united to the Amherst church. There is an evident spirit of inquiry, also, in the villages south of Amherst, to which region two of the baptized Karens above mentioned belong.*

I am intending to spend as much of the present dry season in preaching excursions in neighboring villages, as my labors in town will allow.

The Tree of Life.

Mr. Stevens has recently taken through the press an original tract in Burmese, entitled *The Tree of Life*, of which he gives the following notices.

My design in writing it, was to present in a concise form the two great benefits conferred by Christianity, viz. —*forgiveness of sin and a new nature.*

As the Burmans have the idea that there is no such thing as forgiveness of sin, it seemed desirable to show that that great blessing is attainable in Christ, who proved himself, while on earth, to be the Lord from heaven, having complete authority over man, Himself the Lawgiver, and, therefore, able to forgive the offences committed against that law. The idea, that if there be sin, there can be no escape from the punishment which is due to it, having its origin wholly in defective ideas of the authority of moral law itself, occasion is taken to explain, in as few words as practicable, the nature of the law and of its sanctions.

In the second part, it is attempted to show, how Christ has provided for the keeping of the law, after forgiveness has been vouchsafed to the penitent believer, by the gift of the Holy Spirit for the renewal of the heart, which renewal becomes manifest in obedience to the law of God, the essence of which is love.

* I baptized while at Amherst a young man of br. Howard's school, a son of one of the assistants at Amherst.

The whole subject is presented under the image of fruits of the Tree of Life. The first Tree of Life was lost by sin in Eden; Christ has come to plant another, and now offers to all men these two precious fruits of it.

In presenting these truths, the subject of baptism having not once been mentioned, I know no reason why this tract might not come in for a share of the patronage of the American Tract Society. All the statements contained in it, I believe, are such as evangelical denominations unite in maintaining.

Journal of Mr. Stevens.

The following is a journal of the excursion to Zahtabyin, mentioned in the preceding letter.

Excursion to Zahtabyin.

Dec. 4, 1848. Left town at 7½ A. M., in company with three assistants and two boatmen for Zahtabyin, a Taling village on the Gyng. Last year, when br. Haswell visited this place, he found some interesting cases of inquiry. We have also recently heard of some individuals, about ten in number, who have forsaken Boodhism, at least in part, and are accustomed to meet occasionally to read our books. We go to ascertain the truth of this report, and to water the seed which has from time to time been sown by different hands. May the Lord graciously go with us, and attend his word with power.

The assistants who accompany me are supported by funds raised in Maulmain. Ko Tau-m'ngay, a Taling, is supported by the Maulmain Missionary Society,* and has for more than ten years been employed as a preacher. Ko Zuthee is also a Taling, sent out by the same Society in part, as a colporteur, and partly supported by the Burmese Missionary Society, which has been in existence, in connection with the native church, the last three years. Mung Ket is of Portuguese descent, dresses like a Burman and preaches only in Burmese. He was formerly a Roman Catholic, and has been employed for a number of years in preaching. He is not a man of great ability, but has a very correct knowledge of the Christian system, and plainly evinces in his understanding of the scriptures the result of br.

Comstock's persevering instructions while he was under his charge. Our native Society support him entirely.

Arrived at the village about 11 A. M. Immediately on landing, I entered a house on the bank of the creek, occupied by a blacksmith, whom we found twisting a rope of the inner bark of a tree. He asked me my business, and on learning that I had come to preach, at once laid aside his rope to listen. He appeared desirous to know the truth respecting God and his law, and we immediately commenced a discussion which lasted half an hour, in which he professed his belief in *one God*, the Creator of all things; but he held, at the same time, that "the betagat is His word, and that Gaudama is not God, but only a religious teacher, who preached what he *heard* was the law of God at the mouth of other teachers." I endeavored to convince him that I had brought him the true word of God, and that Gaudama did not profess to preach the law of God the Creator, but declared *himself* the true God. All, however, was to no purpose. He persisted that he was in the right and I in the wrong. As he was a Taling, I turned him over to Ko Zuthee, hoping that he might be able to say something in his own language which might be more effectual. Calling Mung Ket, I proceeded through the village and found that the men had mostly gone into the fields to reap paddy, leaving the women and children; but they being mostly ignorant of Burmese, we had comparatively a slender opportunity of preaching. In three houses, however, we found those who could converse freely, to whom we recommended Christ, and distributed tracts. But we have found none as yet, who seem to relish the word of salvation. To one man we addressed ourselves and endeavored to urge the claims of the gospel; but he insisted that he would not forsake the religion of his ancestors, come what might, life or death, heaven or hell. Towards evening fell in with two Burmans, foresters, who were alike indifferent to the heavenly messages, and would not accept a tract. On the whole, we have met with nothing to-day that is specially encouraging; the people being well satisfied with their old religion, and looking upon us as intruders upon their peace.

5. Wednesday. Preached a short time to several persons, who gathered round the fire where breakfast was

* See preceding Report, p. 140.

being cooked, and distributed some tracts. After breakfast and worship, went out with Moung Ket, taking a bundle of tracts, the Taling assistants going in a different direction. First entered a monastery and conversed with a young priest, who received me very pleasantly and took one or two books. Just then, his eating hour having arrived, we rose and left him. The rules of the order allow no food after noon. On reaching another monastery, finding that there too the priests were taking their mid-day meal, we went on to a few houses at one end of the village. Preached some time to several women and a young man. He received a tract and promised to read it. In another house preached another half hour to two men and a woman; but although they tamely listened, there was no sign of good. Indeed there were too many indications of drunken habits to warrant encouragement. Returning, we turned aside to admire two gigantic banyans, which, together with other smaller trees, render this locality one of great beauty and attraction. On reaching the part of the village where our boat lay, met a Burman of fifty years, Ko Shway Bay, with whom conversation was held. I was surprised to find him ready to admit so readily the existence of a living, incorruptible God, who judges the affairs of men. Yet he evidently also associated these attributes with Gaudama. Finally, when there was brought to his notice the incompatibility of his idea of Gaudama with the betagat, he rose and proposed going to the house of a friend, who proved to be the blacksmith. A discussion soon followed upon the vital parts of the system of Gaudama, in order to distinguish it from the religion of the bible. Two other men became listeners, who seemed to be of the same mode of thinking with the blacksmith. The conversation was spirited and in good feeling, and I cannot but think that some light was thrown upon their minds. At the close of the discussion they asked for books, as did also a woman who had joined the company.

After dinner, visited another part of the village, where we met a man with whom a short, animated conversation took place. He said we must be wrong, because our God had neither father nor mother, whereas his god had such a beginning. He soon, however, found himself in difficulty ac-

cording to his own system, because he was compelled, without a God, to attribute to the first human pair an existence without an author, thus proving himself to be guilty of that very thing which he objected against us, with this aggravation, that he attributes to confessedly imperfect man what we attribute to a Being whom we both acknowledge to be a *perfect* God. Distribution of books and tracts followed the discussion. We next went to the head man's house, who received us politely, urging me to spend the night there. Having given him a Taling New Testament we proceeded, distributing tracts by moonlight, some of which were accepted with apparent pleasure.

G. Before breakfast, conversed with several men who were mending a boat, until an influential villager came up, who, after requesting me to go to the blacksmith's again, commenced a discussion which was very unsatisfactory, destroying much of our hope of the latter, the arguments he adduced, and the positions he assumed were so absurd:—e. g. he stoutly maintained that the betagat was from the beginning. It was in vain to say it could not have existed before the persons who wrote it, and to show that it does not itself profess to have been written till more than 400 years after Gaudama. They insisted that they only knew what their books contain, and that it was the treasury of all knowledge, that without it there was nothing. Yet I have since learned that the blacksmith had spent the whole day in reading our books, and had several times inquired of the boatmen for me; and in conversation with Ko Zuthee, during my absence, he had manifested much interest in inquiring into the origin of things, and in learning the law of our God. Ko Zuthee also met with another man of like mind, who is probably also of the ten reported as having forsaken Buddhism. In the minds of some it seems clear that Gaudama is no God, and the priests are not to be confided in. They have a floating idea, that the law is eternal, and Gaudama a teacher of it. With this hypothesis, they are encompassed with insuperable difficulties, and they are evidently in a maze, it being impossible to reconcile their own principles with each other. May the Lord grant them light, and lead them into his own truth.

After breakfast crossed the creek, and after preaching to one company

awhile, saw an old man partially blind, to whose house we went, and who proved an attentive listener. He showed an unusual clearness of mind, and capacity of appreciating an argument; and I could not have wished a better opportunity to open the way of salvation, the character of God, and the difference between Christianity and Buddhism, than his questions and concessions gave me. He said all was very good, but he was too old to change. Formerly he was head man of this village, but having lost his situation he is now very poor, and with his aged wife subsists upon the charities of the villagers. In former years he has often given Mr. Osgood and Haswell and the assistants a favorable reception. Continued distributing books and tracts till our dining hour, after which, held an animated discussion with a friendly old man, in which much vital truth was listened to by those who gathered around the house. At the same time Ko Zuthee was warmly engaged upon the often urged objection to Christianity, that it permits the taking of life. Their infatuation on this point is remarkable. They think they cannot live without *ngapee*, their salted putrid fish. Yet they pride themselves upon the purity of their law, which forbids taking animal life, and acknowledge that when they die they must become fishes or some other animals and take their turn to be killed, as they have been killed.

7. Sought another interview with the blacksmith, in which I was more successful in avoiding dispute, than yesterday, and in coming to an understanding of the real grounds of difference between us. It appears he meant yesterday that the *law* is eternal, not the *betagnt*, which I endeavored to convince him is only one of many sacred books, and also that the only book given by the one true God is the bible, although other sacred books contain some good precepts.

After breakfast left Zahtabyin on our return to Maulmain, and stopped about an hour at Alan, a small village, where we had but little opportunity to preach, the men being mostly absent reaping. We left a few books and proceeded to Krung-raing, where we, as usual, divided, two in one direction and two in another. It being harvest time, we could do little else than distribute a few tracts and explain our message in few words, except that the Taling assistants found one man of sixty, who

appeared candidly disposed. With the fall of the tide resumed our course homeward, which we reached about 5 P. M.

Two considerations have impressed themselves on my mind during this excursion. One, that a man who would find access in the best manner to the people of these villages, must have a knowledge of the Taling language. Almost all the women and children are inaccessible through the Burmese; and most of the men who understand Burmese, will, on all ordinary subjects, have an imperfect knowledge of its religious language, and invariably prefer preaching in their own tongue. Another consideration is, that perseverance in continuous efforts from day to day in one place, is highly important, if not essential, to much success. Ordinarily the more transient the visit, the more evanescent the impression produced.

GREECE.—Letter of Mr. Arnold.

Our last published communication from Mr. Arnold was dated in August (p. 425, last vol.) Writing from Corfu, Sept. 12, he remarks:—

Since my return from Piræus the Greek service has not been regularly reestablished. I thought it prudent, and indeed almost necessary, to delay resuming it till the first of the present month, and various circumstances, of which the sickness of my dear child is the most important, have led to a still longer delay than I had proposed; but I have given notice that there will be preaching next Lord's day. In the mean time, there have not been wanting opportunities of religious conversation and instruction. Every Sunday morning, except the first after my return, there have been some Greeks to read the scriptures with me, the number varying from five to fifteen. Besides this, a few have come often, on week-day evenings, for the study of the scriptures and united prayer.

Applicant for baptism.

In the letter of August abovementioned, Mr. Arnold alluded to indications of no ordinary interest of the progress of truth at Zante (see Mag. as above), and of an expected interview with an applicant for baptism from that island. The narrative proceeds:—

The first Ionian steamer after my return, brought from Zante Mr. P., Mr. K., and a priest by the name of Q. Mr. K. took the opportunity to declare himself fully persuaded of the truth of our sentiments, and to make a direct request to be baptized. I could not baptize him, for want of satisfactory evidence of a change of heart. I had opportunity, however, to inform him more fully than ever before in regard to our mode of receiving members, and the discipline of our churches. He attended our frequent meetings for prayer and the study of the scriptures, and repeatedly engaged in vocal prayer in presence of others. He returned to Zante about two weeks ago. The priest has also been very often to see me. At his first visit he introduced himself as one convinced already of the errors of his own church, and persuaded of the truth of Protestant principles, wishing to be instructed, and desirous to connect himself formally with Protestants. He still continues to come to me almost daily. I have never had very great hopes of him, and have lately discovered that he is sceptical on some important points. Two other young men have also come in company with K. and Q. One of these returned to Zante with K. The other is still here, and is living for the present with the priest. Together with these, there came several times to the meetings a monk from Mount Athos, who likewise professed a wish to declare himself a Protestant,—"to become an Englishman," to use his own phrase. His manner and plans were such that I could place no confidence in him, and I felt obliged to tell him so. He, too, went to Zante a week before K., and took up his residence in K.'s house. The last I heard of him was, that he had caused a great excitement by going to the church of St. Dionysius, the patron saint of the island, and attempting to lift his foot, in order to ascertain whether his leg was made of flesh or of wood.

All these things cannot but attract public attention, both here and in Zante. Indeed, this result has already been realized. The priest Q. has had a letter from his relatives in Z., telling him what reports are circulated there about his connection with the foreign Protestant teacher, and begging him to come back before the evil gets worse. Another letter from Z. to a priest here speaks of the monk as *sent* to Zante

by the *English* propaganda, to diffuse its perverse and pestiferous principles there; and Q. and X. (the young men mentioned above), tell me that they often hear insulting and threatening language as they walk the streets. You will join me in the prayer, that God will bring good out of all these things, and that he will give his unworthy servant wisdom to direct him in all his measures at this important crisis. It is a great pleasure to meet day by day with those who are willing to join in vocal prayer, and desirous to be instructed in the Holy Scriptures. It makes me hope that the day we have so long looked for, hoped for, and prayed for, though far less earnestly and believingly than we ought, is at hand. Would that this might be the dawn of a day of evangelical light in these islands. Mr. P. rejoices greatly in these recent occurrences, and seems ready to coöperate to the extent of his ability.

The mission school was suspended for about ten days, but is now going on under Mrs. Dickson's sole charge. Her health is not firm; but with extreme care, the best assistance that can be obtained, and occasional relaxation, we hope she may be able to continue the school some time longer.

Extracts from Mr. Arnold's Journal.

Formalities in the Greek church—Posture in prayer.

Sept. 17, 1848. Preached in Greek this morning from Job 33:27. About a dozen present. Mr. X. (the young man mentioned in my last letter as having been deprived of his employment as a writer, in consequence of his refusal to repudiate Protestant sentiments,) was present at the service, and kneeled in prayer. The Greek church does not *allow* this posture on the Sabbath, with the exception of Whit-Sunday. (Indeed it is forbidden *altogether* on the Sabbath, by the 20th canon of the First Council, and the 90th of the Sixth. But it has come to be allowed in practice on Whit-Sunday, instead of the evening before, when it ought *canonically* to take place.) This unusual attitude of the young man gave rise to much animadversion, after the service was over. It was stigmatized as Pharisaical, &c. Mr. X. did it quite of his own accord. I had never mentioned the subject to him; but we had all been in the habit of kneeling in our

more private prayer meetings. I endeavored to quiet his accusers, by telling them it was better to leave each one to his own choice in this respect, and to think more of the *essence* than of the *posture* of prayer.

18. The priest Q. came this morning with X.; and after prayer^r and reading the scriptures, as they were about to go, Q. sent X. away before him, and stayed behind himself to ask a *small favor* of me. It was that I would lend him \$10 till the arrival of to-morrow's steamer, as he was expecting a remittance by it, or at farthest by next week's mail. I promptly *refused* him, having a rule of long standing on this subject. I shall not be surprised, if he is less frequent in his visits after this.

19. Had a long conversation with Mr. P. this morning on infant baptism. The subject was introduced by him, in consequence of some remarks on the subject in the sermon at the palace last Sunday. He seemed very little attached to the practice, but thought 1 Cor. 7:14. gave it some sanction. I endeavored to show him the contrary, and we examined many passages of the scriptures and of the fathers, on the subject.

Excitement and persecution at Zante.

This afternoon I received a long letter from K., giving all the details of a persecution of which the following are the principal facts. On Wednesday last (the 13th inst.) the messenger of the bishop called at the school, and told him his presence was requested at the Episcopal palace. Having dismissed his scholars, he went immediately to the palace, where he found assembled an ecclesiastical commission of five priests, waiting for him. On his entrance he was addressed as follows:—"Sir, the church of Zante, for reasons which have lately come to its knowledge, has decided that you shall no longer wear the clerical robe. It gives you, therefore, three days' time to put it off, and then to present yourself here dressed as a layman. If you resist, the Government will compel you to put it off." To this K. answered,—"The dress which I wear, I was not invested with by the church of Zante; but I received it from the Government, and when the Government bids me put it off, I am ready to do so; and so I shall be free from the responsibility which I should incur, if I put it off without the sanction of Gov-

ernment." (A regulation passed by the Senate requires all who enter the Theological Seminary here to wear this dress, and if they put it off without express permission, they make themselves liable to refund their tuition, which is gratuitous to candidates for the priesthood.) "Besides," added he, "the period of three days is not reasonable. I shall not be able to get garments made in that time to appear before the bishop." Having made this protest, K. departed, and quietly waited the appointed time. When the day came, two constables were sent to his house to take him to the police office. Before they arrived there, a great concourse of people had gathered around them, so that it was not without difficulty they could make their way. After a little stay at the police office, he was escorted by a larger number of constables to the palace of the bishop, the multitude, now much increased, following him with cries of "Beat him! Why do you protect him? Beat him,—the Protestant! Beat him! beat him,—the atheist!" He reached the palace in safety however, but the multitude remained about it. Here his hair was cut,* and his robe taken off, and a common dress put on him. The mob about the house waited for him from 1 P. M. till midnight, when a shower of rain dispersed them, and about 1 o'clock K. was conveyed to his own house, without having suffered any bodily injury. The next day he received an official letter dismissing him from his place as a teacher of the Lancasterian school. During the time of his detention at the bishop's palace, he says, "I prayed frequently to my God, whom I found on this occasion to be my only helper and deliverer." And afterwards he adds, "The 31st Psalm is my only reading; for it gives me great comfort and encouragement. Truly I have found my God to be my rock and my refuge." On the following Sunday he says, "To-day many Greeks have come to me, and told me that if I would make a declaration, recanting my Protestant sentiments, and saying that I had been led astray, they would provide for me a better situation than the one I had just lost. I answered them that my faith was not a mere opinion, which I could change at pleasure, but it was an inward and heartfelt conviction, and I could not say

* The Greek priests and candidates for the priesthood all wear long hair.

any thing other than what I had before openly declared."

The monk, mentioned in my letter of Sept. 12, whose incredulity with regard to St. Dionysius' relic had provoked the populace, was also on this occasion a sufferer from their rage. They stripped him of his clothes, shaved off his beard, and sent him away from the island.

Shortly after I got this letter, Mr. P. and Mr. X., who had also received letters mentioning the above occurrences, came to my house, and we united in prayer for our persecuted friend, and for wisdom and grace to direct us in this important exigency.

K. expresses in his letter an earnest desire to leave Zante, at least for a time, till the hostility against him has somewhat subsided.

21. Wrote to-day to K. Endeavored to encourage him, by numerous passages of scripture, appropriate for the persecuted. Advised him to *stay* in Zante.

24. Had six or eight at bible class this morning. Read John, 3d chapter. Much discussion as to the relation between spiritual regeneration and baptism,—several of the class maintaining that the two were quite *inseparable*.

In the evening preached in English from Micah 6:8. Between sixty and seventy present.

27. Received a letter from K. to-day, in which he says that he has not yet ventured out of his house, on account of the excitement of the people. Referring to the texts of scripture which I had quoted for his encouragement in my letter to him, he says:—"All the passages which you refer to in your letter I have had in my mind from the beginning of my persecution; for the scriptures have been my only reading, and my only comfort and hope. All my persecutors wondered to see me go to the house of the bishop with so much cheerfulness and confidence. Truly I can never forget the courage which I felt within me. In proportion, indeed, as I saw the mob increasing, so much the more bold I grew; and I praised God, who had pity on me, and gave me faith that I might not be ashamed to confess him before men. I had such courage, that I was even ready to shed my blood for the love of my divine Redeemer, as he shed his upon the cross for the love of mankind." * * "The 16th chapter of John is my frequent reading and my comfort. I often repeat the 18th

verse, 'If the world hate you, ye know that it hated me, before it hated you.'

30. This morning Mr. P. left for Zante. He had intended to go a week sooner, but his friends there strongly advised him to delay, as the enraged populace were uttering many threats against him. He went to-day not without many fears.

Oct. 1. Only seven at Greek sermon to-day. Expounded the first twelve verses of the 4th chapter of Acts.

2. Missionary concert this evening. Only twelve present; collection amounted to about \$3.50.

(To be continued.)

TELOGOOS.—Letter of Mr. Jewett.

Arrival at Madras—The voyage—"Before they call, I will answer."

The following letter, though apparently not written for the public eye, contains too much of interest to be withheld from our readers. Mr. Jewett writes from Madras, Feb. 21 :—

We anchored in Madras roads, five or six miles from shore, on Monday evening, after a most delightful passage of 132 days from Boston. Cape de Verd Islands were seen by us as we passed them, though they did not look like land, but like a cloud resting on the sea; with this exception, we saw no signs of land till last Monday morning. You may imagine the excitement of the occasion. From the ship, the city of Madras looked much like the cities in the south west, as seen on Banvard's painting. On reaching the shore and entering, the interior looked like neglected habitations ready to fall into ruins. What I had seen and read of the natives prepared me, in some respects, for the degradation every where visible. I already discover a striking difference between those who have been taught by the missionaries and the rest who have not; the mark of the master is visible in the very expression of the countenance. Last evening we attended the anniversary of the London Missionary Society. It was an occasion of great interest. Their missions in India, China, Africa, and islands of the Pacific, are enjoying great prosperity. Interesting remarks were made after reading the report, by brethren of different denominations, which served

to animate us in view of our toils. Br. Percival, a Methodist missionary from England, and first Tamil scholar in India, is revising the Tamil bible. He told me that the Methodist denomination in England raise annually £112,000 for foreign missions! Do all Christian denominations in America equal that? I think not.

To return to our voyage. Our captain is a skilful commander,—extremely careful; but he refused a request to have religious services on deck,—would not allow us to say a word to the sailors about their souls. He said they could not be converted. If they pleased, some of them might attend service half the day on Sunday P. M. in the cabin. Thus things remained for about three months, when he sent a note to br. Day, giving "full permission to him and the other servants of God to visit the fore-castle and warn every man to flee from the wrath of God through the intercession of the Lord Jesus." We had quietly obeyed the rules of the ship, and felt that our strength was to stand still and pray. Jan. 18th we decided to spend the next day in prayer; within half an hour after this decision, the captain sent us word by br. Dubbs that he thought he could say, "I know that my Redeemer liveth." I will not describe the effect upon us all. We were forcibly struck with the promise, "Before they call, I will answer."

Captain P. says he had been told by sea-captains that missionaries go to India to live a life of ease; and he believed it was so. But as we walked the deck, he saw that we were happy while he was unhappy; this first awakened him. While reading *Pilgrim's Progress*, which was lent him, he used to say to himself; "There go Bunyan's pilgrims,—they are going to heaven, I wish them a prosperous journey, I wish I were going with them." Thus he was led from step to step, till, on his knees on the 18th of January, 1849, he found Christ precious to his soul. From that time all things on board the good ship *Bowditch* wore a new aspect. The sailors were allowed Saturday afternoon to prepare for the holy Sabbath, and on the Sabbath services were held on deck, and the sailors mostly were present. How much wiser is God than man! He reserved this signal blessing till we reached the longitude of heathenism, perhaps to show us that he is not confined to temples made with

hands in Christian lands, but that he is equally present in all places where men are who call upon his name; indicating, perhaps, that he will be with us in the land of darkness to which we have come. Soon after the captain's conversion, one of the sailors, a young man, the son of a missionary formerly employed by the London Missionary Society in Cape Town, spoke to one of the missionaries as he (the sailor) stood at the wheel, requesting to converse with him after he was released. At 10 o'clock at night they kneeled together by the spars of the ship in prayer. Two days after, he obtained hope in Christ, though he felt unworthy of cherishing that hope because he had been a great sinner and ridiculed religion. Much seriousness has prevailed among the other sailors, which we hope will yet ripen into conversion.

ASSAM. — Sickness and return of Mrs. Cutter.

By letter of Mr. Cutter under date of Calcutta, Feb. 7, we learn that Mrs. Cutter has been compelled by protracted illness to accompany Mr. and Mrs. Bronson, whose expected return to this country was mentioned in the *January Magazine*. They left Dec. 28th, and will probably arrive in the course of this month, attended by two native converts. The health of Mr. Cutter, whose dangerous sickness has occasioned much solicitude, is so far confirmed as to allow him to remain in Assam. He writes in a letter of previous date,—“As to myself, although I sensibly feel the effects of seventeen years residence in India, particularly since my recent illness, I am exceedingly anxious to remain till the new 8vo. edition of the New Testament with our new type can be carried through the press. I hope we may commence it with the new year.”

Health of Mr. Barker.

Mr. Barker writes from Calcutta on his return from Maulmain, to which he had taken a voyage in the hope of avoiding the necessity of returning to the United States, that he is about to return to Gowshatti, and shall try to remain there a "few years longer."

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, Pa., on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. MASON of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Ms., March 19, 1849.

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Wilmington, Del., March 12, 1849.

DONATIONS

Received in March, 1849.

Maine.

Medybemps, ch.	5,00
Calais Village, ch., mon. con., to cons. N. Smith, Jr., L. M.	100,00
Baring, ch., towards sup. of Rev. J. Johnson,	65,50
Farmington, Charles Miller	10,00
Saco River Asso., Ivory M. Thompson tr., viz.—Saco, ch. and soc. 155,00; Sab. school 9,00; to cons. Charles Hill L. M.,	164,00
Hebron, ch.	25,00
Bangor, 1st ch., Royal Clark tr., viz.—Six mon. cons. 78,75; Fem. Miss. Soc. 15,00; Rev. S. L. Caldwell 5,00; Ann M. Stewart, "34 years old, avails of missionary box," 1,25,	100,00
Frankfort, 2d ch., mon con.,	12,00
Surry, Kilburn Holt	5,00
Dexter, Levi Morrill	15,00
Greene, E. Barrell 1,00; C. Case 6,00; C. Mower 1,00,	8,00
Portland, Free St. ch., B. Green- ough tr.,	425,00
Bowdoinham Asso., W. R. Pres- cott tr., East Winthrop, ch.	100,00
Bath, G. Whitman	1,00
Cumberland Asso., Judah Chandler tr., viz.—Port- land, 1st ch. 257,09; Sab. sch. 57,91; Fem. Bur. Miss. Soc. (of which \$30 is interest on bequest of the late	

Thomas Beck,) 85,00; Bath, ch. 11,00; New Gloucester, ch. 17,00; Cape Elizabeth, ch. 8,00; Leicester Falls, ch. 23,00; Brunswick, Main St. ch. 20,00; James Farquerson 6,00,	485,00
Oxford Asso., Paris, Mrs. Mary Cumins	20,00
Kennebec Asso., G. Pul- len tr., viz.—Augusta, 1st ch. 19,28; Mr. Clif- ford 1,00; Sidney, E. Harlow, for sup. of Mr. Jencks, 10,00,	30,28
Bowdoinham Asso., W. R. Prescott tr., Bowdoin- ham, ch. 27,00; Hal- lowell, ch. 15,25; Green, ch. 2,10,	44,33
Waldo Asso., R. Frye tr., China, ch. 35,00; Lib- erty, ch. 5,50,	40,50
Lincoln Asso., A. Perkins tr., Thomaston, 2d ch. 30,00; East Thomas- ton, ch. 14,65; John Wakefield 50,00,	94,65
Saco River Asso., I. M. Thompson tr., Buxton, ch., J. Pierce, 5,00; A. Savory 50c.; Alfred, ch., Rev. Z. Morton, 3,00; John Friend 5,00; Saco, ch. 12,50,	26,00
Damariscotta Asso., B. W. Plummer tr., Waldo- boro' ch. 12,20; Dam- ariscotta, ch. 62,32,	74,52

To cons. Rev. Nathaniel Copland, Rev. Geo. Knox, Benj. D. Metcalf and John Wakefield L. M., per Rev. Joseph Wilson, agent, — 815,28
— 1850,78

New Hampshire.

Marlboro', ch. 4,00; Rumney, "H. E., for the missionaries," 2,00 6,00
East Washington, Benjamin Smith 60,00
Stratham, ch., G. C. Brown tr., 20,00
Sanbornton, 1st ch., mon. con., for Karen Mission, 10,00
Hanover, ch. 18,50; Swansey, Silas Parsons 20,00; Rev. D. G. Mason 2,00, 40,50
New Hampshire State Convention, Nashua, ch., to cons. Wm. Chandler L. M., 100,00
Newport Asso., J. T. Harris tr., viz.—New London, ch. 26,00; Richard H. Messer, to cons. Mrs. Sally Messer L.M., 100,00; Claremont, ch. 58,00, 184,00
Dublin Asso., Levi Willard tr. viz.—Levi Willard, to cons. himself L.M., 100,00; Swansey, ch., Silas Parsons, to cons. Mrs. Patience Parsons L. M., 100,00, 200,00
Milford Asso., viz.—Nashua, ch., to cons. Josephus Baldwin L.M., 100,00; Milford, ch. 30,17, 130,17
Portsmouth Asso., viz.—Exeter, ch. 4,50; Great Falls, ch. 66,05, 70,55
To cons. J. T. Harris L. M., per Rev. J. Wilson, agent, — 584,72
New Hampshire State Convention, J. A. Gault tr., viz.—Mason, Village ch. 10,50; Walpole, Edward Crosby 5,00; per Rev. O. Tracy, agent, 15,50
— 836,72

Vermont.

West Haven, ch. 10,00; East Poultney, ch. 55,00, 65,00
Brattleboro', ch. 50,00
Windsor, ch., mon. con., 26,00; John P. Skinner, to cons. Mrs. J. P. Skinner L. M., 100,00; Fem. Miss. Soc. 12,00, 138,00
Sheffield, Joseph Ide 5,00, 5,00
Vermont State Convention, W. Kimball tr., Rutland, ch. (of which \$25 is from S. Griggs and \$10 from Spencer Green, for sup. of children in the Orphan Sch., Assam; \$10 from S. Griggs and \$10 from Rev. Mr. Rockwood, for sup. of an assistant to Mr. Brown,) 108,10

Vermont Asso., S. Griggs tr., 5,25
Middletown, ch. 3,75; Whiting, ch. 12,20; Cornwall, ch. 4,19; Addison, ch. 16,00; Charlotte, ch. 6,86; Hinesburg, ch. 17,87; Ira, ch. 43,00; Fem. Benev. Soc. 9,00; Starksboro', L. Taft 50c.; to cons. Rev. Levi Smith L. M., 113,37
per Rev. Oren Tracy, agent, — 226,72
— 484,72

Massachusetts.

A friend to missions, 1000,00
Andover, ch., Rev. Silas B. Randall, 20,00; Mon. con. 5,39, 25,39
North Adams, ch. 124,58
Lowell, 1st ch., J. A. Brook tr., 42,42
Boston, Chauncey C. Dean, a little boy five years old, "for the heathen," 1,00
do., "a friend to the missionary cause" 50,00
do., Mrs. M. B. Kelley 2,00
do., Charles St. ch., mon. con., 10,80; Mrs. Ward Jackson 5,00, 15,80
do., Union ch., George W. Chipman tr., 14,10
do., Baldwin Place ch., annual col. 635,00; Sab. sch., G. L. Norris superin't, 5,89; Mon. con. 46,00, 687,89
do., Milton St. Sab. Sch. Miss. Soc. for sup. of a child in Mr. Howard's school at Maulmain, named Reuben N. Houghton, 25,00
do., South ch. 350,00; Infant Class Sab. school 3,00, 353,00
do., Bowdoin Square ch., Board of Benev. Operations, Wm. C. Reed tr., to cons. Benjamin Smith L. M., 200,00; Sab. sch., Joseph A. Pond tr., 20,10; Moses Pond to cons. him L. M., 100,00, 320,10
do., Harvard St. ch., J. Putnam tr., 100,00
do., Washington St. Sab. school, W. Hobart tr. 5,00
do., Rowe St. ch., a member, 400,00; Annual col. 400,67; Mon. cons. from January to April, 1849, 118,45; Sab. sch., for sup. of Rev. L. Jewett, 12,50, 931,62
do., 1st ch. (of which \$25 is towards the sup. of Mr. Oncken, and \$8 for Karen Miss.,) 200,00
— 2705,51
Ware, "a friend to missions" 1,00
North Attleborough, ch., Jonathan Shepard, to cons. himself L. M., 100,00
West Wrentham, ch. and soc. 20,58
Charlestown, 1st ch. Sab. sch.,

for Assam Orphan School,
24.57; J. M. Crosby 5.00, 29.57
Amherst, ch., mon. con., 10.00
Bellingham, a friend 1.00
Woburn, ch. 48.00
North Mansfield, a friend .60
Chelmsford, 1st ch., mon. con., 9.65
Randolph, ch. 17.00
Conway, ch., viz.—Mrs. Martha
Arms 1.00; Polly Stearns 1.00;
Solomon B. Arms 1.00; Jonathan
Jones and wife 1.50;
George Stearns 1.00; Joel
Rice 50c.; Philena Field 50c.;
Mr. Bogart 37c.; Mrs. Buck-
bee 50c.; Sab. sch. 3.03; Col.
1.60; Mrs. Jonathan Whitney,
for the Burman and Siam
Miss., 6.00, 18.00
Florida, Mrs. Freeloove Drury,
for Bur. Miss. 3.00, for Ger-
man Miss. 3.00, 6.00
Newburyport, Green St. ch.,
mon. con., 13.50
Newton, Gardner Colby 400.00;
"a member of the ch." 20.00, 420.00
do., Upper Falls, ch., Isaac
Keys tr., 38.26
Holden, Mrs. Lucy Holden 2.00;
Miss Persia Holden 2.00, 4.00
Framingham, 1st ch. and cong.,
annual col. 38.00; Mon. con.
37.00; Abner Haven 8.00;
weekly contributors 50.00, 130.00
South Braintree, ch. mon. con., 7.25
Brookfield, "a friend of mis-
sions" 1.00
Littleton, ch. 25.00
Haverhill, 1st ch. and cong. 400.00
Fitchburg, ch., to cons. Rev.
David Goddard L. M., 100.00
New England Village, Young
People's Miss. Soc., J. H.
Smith president, 50.00
Hampden Co. Miss. Soc., E. C.
Wilson tr., viz.—Springfield,
1st ch. and soc. (of which \$50
is from the Sab. sch., to sup.
two boys in the Assam Orphan
School to be named M. G.
Clark and Augustus Burk.)
260.41; Chicopee Falls, ch.
115.00, (of which \$100 is to
cons. I. Pendleton L. M.);
Cabotville, ch. 100.00; West-
field Farms, ch. 15.00; West-
field Asso. 89.82; Miss Eliz-
abeth Lee 2.00; Rev. O. Tracy
8.18; Agawam, ch. 34.18;
Chesterfield, ch. 38.19; West-
Springfield, 2d ch. (of which
\$25 is from Sab. school, for
"sup. of a scholar in Assam,")
52.50; do., Ireland Parish, ch.
45.00; Northampton, ch. 25.00;
Westfield Centre, ch. 32.00;
Granville, ch. 23.28—840.56—
less \$200 before reported, and
"paid for book 1.50," 639.06
Malden, ch. and soc., L. Stetson
Bates tr., to cons. Rev. C. Bil-
lings Smith L. M., 100.00
Salem, 1st ch. 200.00
Dorchester, 1st ch. and soc. 70.00
Roxbury, 1st ch., Kendall Brooks
tr., 400.00; Dudley St. Sab.
school., F. Edmond tr., for sup.

of Ko A-Bak and to cons.
Mrs. Sarah C. Palmer L. M.,
100.00, 500.00
South Reading, ch. 75.29; Sab.
school 24.71, 100.00
West Boylston, ch. 37.00
Cambridge, 1st ch., for sup. of
Mrs. Cutter, 359.00; George
Cummings, for sup. of Mr.
Cutter, 400.00; Sab. school,
for sup. of an African boy
named Levi Farwell, 25.00, 784.00
New Bedford, William St. ch.
and cong. (including \$50 from
James Munroe,) to cons. James
Munroe L. M., 107.79; South
Dartmouth, ch. 8.00; West
Bridgewater, ch., P. E. Hill,
20.40; sundry donas. 10.00;
Taunton, B. L. White 4.83;
Albert Field 25.00; Taunton
Green, ch., mon. con., 32.56;
Fall River, 2d ch. 14.50; Mrs.
Godfrey 5.00; Taunton, W.
W. Fairbanks 25.00; Albert
Field 75.00; Taunton Green,
ch., mon. con., 8.50, (of which
\$100 is to cons. Willard W.
Fairbanks L. M.,) per Rev. J.
F. Wilcox, agent, 336.88
Fall River, 1st ch., E. Warren
tr., (of which 43.72 is from the
Meh Shwayee Soc. of the In-
fant Sab. school,) to cons.
Mrs. Elizabeth Borden, Wm.
Brown and Ransom P. Baker,
L. M., 370.00
Hampden Co. For. Miss.
Soc., E. C. Wilson tr.,
viz.—Russell, ch. 15.75;
Westfield, Ellen Fletch-
er 6c.; East Long-
meadow, Diodet Mor-
gan 2.00; Ireland Depot
5.00; East Granville,
ch. 31.50; West Spring-
field, Cornelia Bodurtha
5.00, 59.31
Wachusett Asso., L. H.
Bradford tr., viz.—Bol-
ton, ch. 13.87; West
Boylston 15.00; Ster-
ling 10.25, 37.12
Wendell Asso., Athol,
Mrs. Stevens, 2.00
Franklin Co. Asso., J. B.
Bordwell tr., 36.75;
Shelburne Falls 19.39;
Mon. con. 11.14; Mrs.
M. P. Lamson 10.00; B.
Maxwell 2.00; Lydia
Willis 3.00; Sarah H.
Lamson 3.00; S. Long,
Jr., 2.00; friends of
Miss. 41c.; T. O. Lamb
1.00; Colerain, ch. 18.37;
to cons. Catharine D.
Parmly L. M., 107.06
Berkshire Asso., George
Willard tr., viz.—Pitts-
field, ch. 29.00; Sandis-
field, ch. and cong. 35.00, 64.00
Worcester Asso., viz.—
Worcester, 1st ch.,
Ethan Allen, to cons.
Lauratt Allen L. M.,
100.00; Charles Thur-
ber, to comm. Marion

Frances Thurber L. M., 100,00; George W. Rugg, to cons. himself L. M., 100,00; Pleasant St. ch. 85,81; Millbury, Mrs. Sally Dana, for sup. of a Karen child in Mrs. Binney's school, \$10,00, 395,81
 Boston Asso., viz.—Townsend, Jonathan Richardson 1,00; Linda Sherwin 5,00; per Rev. O. Tracy, agent, 6,00
 ————— 671,30
 Brookline, ch. and soc. 385,00; Ladies 83,00; Sab. school, for sup. of a child in Shawano Miss. school, 30,00; two children, for heathen children, 2,00, 500,00
 ————— 9654,15

Rhode Island.
 Providence, 1st ch., Rev. F. Wayland, to cons. Rev. Robert Dennis and Thomas Paul L. M., 200,00
 Exeter, Bap. Miss. Soc. 21,00
 Rhode Island State Convention, V. J. Bates tr., viz.—Valley Falls, ch. and cong. 80,00; South Kingston, 1st ch., to cons. Sylvester Robinson L. M., 100,00; East Greenwich, ch. and cong. 20,95; Fishville, ch. 1,50; Rev. J. H. Baker 2,00; Sarah M. Baker 1,00; Mary M. Baker 50c; Warwick and Coventry, ch., mon. con., 23,45; annual col. 36,55; Providence, Pine St. ch., John R. Burrows 50,00; Mrs. Oliver Shaw 20,00; H. R. Gardner 12,00; D. C. Green 10,00; T. R. Rathburn 8,00; to cons. Mrs. Oliver Shaw L. M. Fem. For. Miss. Soc. 63,38; sundry colls. 36,62; John B. Hartwell, to cons. Mrs. Harriet H. Hartwell L. M., 100,00; James Boyce, to cons. Mrs. Albina Smith Boyce L. M., 100,00; per Rev. J. F. Wilcox, agent, 665,95
 do., viz.—Warren, ch. and soc., John Hall, tr., mon. con. 20,82; Cumberland Hill, ch. 5,00; Providence, 9th ch. 8,50; Rev. Wm. Verrinder 5,00; South Kingston, 1st ch., Daniel Benedict tr., 23,06; Providence, 1st ch. and soc. 724,50; Mon. con., including col. after an address by Rev. Mr. Vinton, 241,69; Rev. Dr. Wayland, to cons. Mrs. Hannah C. Read L. M., 100,00; Marshal Woods, to cons. Mrs. Sarah G. Boyce L. M., 100,00; Ladies For. Miss. Soc. 275,84; Young Ladies' For. Miss. Soc., Miss Abby G. Beckwith tr., 41,00; do., 3d ch., Fem. For. Miss. Soc., Miss Pebe Jackson tr., 100,00; do., 4th ch. and soc., Gorham Thurber tr., to cons. Luther Salisbury L. M., 100,00; Fem. For. Miss. Soc., Miss Harriet Peck tr., 44,00,

(which with \$56 from the mon. cons. of the 1st ch., is to cons. Levi C. Dexter L. M.;) do., Pine St. ch. and soc., Henry Gardner tr., 33,23; Mon. con. 66,77; to cons. John B. Hartwell L. M. Rhode Island Bap. Sab. School Asso., Geo. P. Jastram tr., for sup. of schools in Assam, and to cons. David C. Green, Samuel S. Stilwell and Philip F. Brayton L. M., 300,00; Central Falls, ch. and soc., Wm. Gage tr., mon. con., to cons. Jane C. Walker L. M., 100,00; Newport, 1st ch. and soc. 42,00; Central ch., mon. con. 24,00; Rev. Henry Jackson 34,00; to cons. Rev. Joseph Smith L. M., 2392,41
 Newport, 2d ch. 50,00
 ————— 3329,36

Connecticut.

Suffield, Conn. Lit. Inst. Fem. Miss Soc., Miss L. M. Parker pres., for sup. of two children in the Karen Normal School at Maulmain, 10,00
 Waterbury, ch. 22,49; penny colls. 6,51, 29,00
 Connecticut State Convention, W. Griswold tr., Hartford, South ch., George Lovie, toward sup. of a native Karen preacher, 30,00
 Portersville, Isaac Randall, for sup. of a native Karen preacher, 40,00
 Hartford, a lady 10,00; Norwich, "a friend" 10,00, 20,00
 New London, W. A. Weaver, for his L. M., 100,00
 Connecticut State Convention, W. Griswold tr. 216,66; Fairfield Asso. 125,75, for sup. of Mr. Cross at Tavoy; Jewett City, ch. 83,00, for sup. of a Karen preacher; to cons. Rev. Wm. Palmer, Richard Harris and Rufus Williams L. M.; Deep River, ch., to cons. Gilbert Stevens L. M., 105,00; Bridgeport, ch., to cons. Joseph H. Hand L. M., 103,00; per Rev. O. Tracy, agent, 633,41
 ————— 862,41

New York.

A clergyman, per A. Davenport, 2,00
 Hamilton, "a female friend" 5,00; Sab. sch. 12,28, 17,28
 Hudson, ch. 60,02; Glenville, ch. 11,25; Schenectady 30,68; to cons. Rev. Horace G. Day L. M. Pine Plains, ch. 17,33; West Hillsdale 12,25; East Hillsdale 25,00; Christina Nilea 1,00; Wm. B. Reed 4,50; Burnt Hills 7,76; Schenectady, Mary H. Wilder 6,00; Lucinda Harris 2,00; Lebanon Springs 3,62; Nassau, 1st ch. 4,60; Kingsbury, ch. 18,25; Sandy Hill 15,55; Glens Falls 6,50; Fort Ann, 1st ch. 4,14; Washington Union Asso., L. Mason tr., 9,57; Whitehall, ch. 18,70; Granville, ch. 26,56;

Fort Ann Village 6.37; Botts-kill, ch. 15.26; Edmund Hewett, for his L. M., 100.00; Isaac Gere, for his L. M., 100.00; Galway, 2d ch. 10.50; Penny-a-week Soc. 10.30; Fem. Mite Soc. 15.00; Coxsackie, ch. 1.00; James Ketcham, for his L. M., 100.00; Albany, 1st ch., to cons. Charles Pohlman L. M., 100.00; Pearl St. ch. 300.56; State St. ch. 39.12; Hoosick Falls 12.00; Isaiah Blood, for his L. M., 100.00; Peter Swartwout, for his L. M., 100.00; Saugerties, ch. 15.00; Troy, 1st ch. 80.00; Fem. Bur. Miss. Soc. 100.00; Young Men's Miss. Soc. 50.00; Sab. Sch. Miss. Soc. 70.00; to cons. Abraham Numan, Curtis Wilber and Wm. Jones L. M. North Troy, ch. 300.00; to cons. Elias Johnson, Hiram Miller and Mrs. J. G. Warren L. M.; per Rev. O. Dodge, agent, 1910.41	
St. Lawrence Bap. Miss. Convention, per J. C. Lewis, 59.00	
Canton, Mrs. Letitia L. Randall 5.00; Miss A. M. Hill 3.00; for Arracan Miss. Hector, Peach Orchard ch. 5.00, 13.00	
Lakeville, ch. 3.00; Kingston, ch., D. L. Wells, 10.00, 13.00	
New York city, 1st ch. Miss. Soc., (of which \$1000 is for the sup. of Dr and Mrs. Devan in France, \$750 for the Telooogo Miss., and \$50 by Stephen B. Munn. for the sup. of Mr. Oncken.) to cons. Mrs. Robert W. Kelly, Miss Sarah Todd, Miss Ann Jane Cauldwell, Wm. H. Platt, Miss Arabella F. Hunt, Rev. Daniel Hall, Rev. Gibbon Williams, Spencer H. Cone, Jr., Richard J. Larcombe, John A. Hatt, Augustus Henry Thomas, Alfred Kearnis, Samuel H. Terry, Jeremiah B. Taylor, Miss Ann Winchell, James L. Todd, Mrs. Charlotte M. Edington, U. D. Ward, John C. Young and Miss Sarah E. Edmonds L. M., 2000.00	
do., Laurens St. ch., Luke Barker tr., 35.00	
do., A. B. Capwell 15.00	
do., German ch. 6.00	
do., South ch., Fem. Miss. Soc., Mrs. Isaacs tr., 46.77; Male Miss. Soc., Wm. Sharp tr., 35.00, 81.77	
do., Amity St. ch., Mr. Ballard 5.00; Mrs. E. Parmly 5.30; Mrs. Tillinghast 15.00; Mary Cunningham 1.00; Isabella Hunter 1.00; Sa-	
rah Hunter 1.00; Miss Tracy 1.00; Mrs. Good-liffe 1.00; Catechism Class 10.00; a lady 100.00; R. S. Fellows 100.00; Wm. and Robert Kelly 200.00, 440.30	
do., 6th St. ch., to cons. Stephen Jacobs L. M., 120.87	
do., 16th ch. Miss. Soc., Evan Davis tr., to cons. Evan Davis L. M., 152.00	
do., Berean ch., to cons. S. R. Martin L. M., 125.00	
do., Tabernacle ch., Fem. Miss. Soc., 191.71; Young Men's Miss. Soc. 335.16; Wm. Colgate 400.00, 924.87	
do., Laight St. ch. 100.00	
do., Stanton St. ch., Young Men's Miss. Soc., E. Griffin tr., 50.00; Youths' Miss. Soc., D. P. Todd tr., 50.00, 100.00	
do., Oliver St. ch., Peter Anderson, 5.00 —4105.81	
Westport, ch. 20.50; Greenport, Miss Silvia Ruchy 10.00, 30.50	
Staten Island, 1st ch. 15.00; Mrs. L. Bushwell 5.00, 20.00	
Brooklyn, Central ch., S. R. Kelly tr., to cons. S. S. Polard, G. W. Bleeker and James Mason L. M., 300.00; Strong Place ch., S. S. Cutting 15.00; Pierrepont St. ch., Loomis Ballard tr., (of which \$40 is from W. T. Dugan, for sup. of a native teacher.) to cons. Mrs. Mary H. Brayton, Wm. Parsons and Loomis Ballard L. M., 351.93, 666.98	
Buffalo Asso., viz.—Alden, Wm. Dayton which with Mrs. Abisha Linsley's legacy of \$85, is to cons. him L. M., 15.00; Evans, C. Barrell 2.00; do., Mrs. Lois Barrell 2.00; Mrs. Desire Oatman 50c.; Strykersville, ch. 13.00; Rev. H. Munger 1.00; Springville, ch. 23.18; Buffalo, Niagara St. ch., for sup. of a child in Assam Orphan School, 25.00; Washington St. ch. 55.00, 136.68	
Cattaraugus Asso., P Burlingame tr., viz.—Rushford, ch. 5.00; Freedom, col. at Miss. Meeting 7.40, 12.40	
Chautauque For. Miss. Soc., J. B. Burrows tr., viz.—Ashville, ch. 2.00; Busti, ch. 10.24; Carol, ch. 3.40; Clymer, ch. 1.00; Frewsburg, ch. 11.97; Harmony, ch. 18.67; Jamestown, ch. 4.00; Maysville, ch. 14.66; Sherman, ch. 1.00; D. A. Kingeley	

1.00; Pomfret, 1st ch. 35.62; Cherry Creek, ch. 3.50; Stockton, 2d ch. 12.17; S. Scofield 2.50; Sol. Nichols 5.00; Ellery, C. Parker 1.00; Portland, Mrs. S. Coney 50c.; col. at annual meeting 8.02; balance in the treasury 11.52; to cons. Rev. J. M. Purinton L. M. 147.77

Genesee Asso., S. Chapman tr., viz.—Batavia, ch., to cons. Rev. S. M. Stimson L. M., 100.00; Le Roy, ch. 58.00; a friend 40.00; Mrs. James 2.00; to cons. Mrs. Joanna B. Van Huseen L. M. Wyoming, col. at Miss. Meeting 36.03; Sab. sch., for Nowgong Orphan School, 4.50; S. H. Phinney 1.00; Lagrange, ch. 11.00; West Middlebury, H. Ewell 4.00; Warren, ch. 13.50; Oakfield and Alabama, ch. 16.07; Pavilion, ch. 19.50, 305.60

Livingston Asso., viz.—Livonia, ch. 11.00; col. at Miss. Meeting 38.58; Richmond, R. M. Bullock 10.00; Springwater and Scottsburg, chhs. 10.00; York, ch. 23.00; A. Fowler 94c.; W. Fowler 50c.; females 1.50, 100.52

Monroe Asso., W. N. Sage tr., viz.—Brockport, Ahira Fitch, to cons. himself L. M., 100.00; Parma, 1st ch. 10.00; Wheatland, C. Tenney 10.00; Rush, Rev. H. Stanwood 5.00; R. Tenney 2.00, 127.00

Niagara Asso., H. Flagles tr., 38.84; Alabama, Rev. A. Warren 5.00; Lockport, Rev. R. Winchell 5.00; West Somersaet, ch. 16.00; J. G. Wilson 5.00; Porter, ch. 7.09; Royalton 7.32; Clarence, ch. 1.69; Akron, ch. 18.03; Mrs. Covey 1.00; to cons. Rev. R. Winchell L. M., 104.97

Ontario Asso., T. Otley tr., viz.—Manchester, ch., to cons. Alanson Arnold L. M., 100.00; Benton, ch. 36.25; C. Angus 4.00; Miss M. Walron 3.00; Bethel, ch. 19.44; Bristol, 1st ch. 5.00; East Bloomfield, B. Bradley 10.00; West Bloomfield, N. Cottrill 1.00; Canandaigua, village ch. 10.00; Prof. George Wilson 10.00; do., 1st ch. 5.11; Geneva, 1st ch. 11.54;

Gorham, ch. 20.00; Salmon Childs 2.00; Junius and Tyre, ch. 10.00; Middlesex, ch. 38.16; Phelps, 1st ch. 19.00; do., 2d ch. 5.00; Vienna, ch. 28.32; Waterloo 2.00; Naples 4.24; col. at semi-annual meeting of Asso. 13.92; to cons. Rev. Luke Davis and Rev. Martin W. Homes L. M., 357.98

Orleans Asso., B. Farr tr., viz.—Albion, ch. 24.89; Yates, ch. 10.24, 35.13

Seneca Asso., J. McLallen tr., viz.—Ovid, ch. 78.50, which with the legacy of Mrs. Keziah Scott, is to cons. Rev. David Taylor L. M.; Covert, ch. 23.94; Farmersville, ch. 52.50; Ithaca, 1st ch. 33.10; do., Berean ch. 6.11; Romulus, ch. 36.55; Rev. O. Sperry 1.00; Trumansburg, S. D. Williams 2.00; Wm. Hoffman 2.00; Rev. Otis Wing 5.00, 240.70

Steuben Asso., J. M. Jackson tr., Milo, 2d ch. 22.25—less amount advanced by Treasurer of the Asso., per report of Sept., 1848, \$20, 2.25

Wayne Asso., J. McCarn tr. viz.—Butler and Savannah, ch. 6.87; Clyde, ch. 15.00; Lockville, ch. 35.30; Macedon, ch. 6.25; Rev. S. M. Plumb 1.00; Mrs. Plumb 2.00; Marion, ch. 37.50; Ontario, ch. 11.00; George Putnam 2.00; "several children" 1.27; Palmyra, ch. 21.25; S. Spear 10.00; Red Creek, ch. 5.06; Rose, ch. 11.16; Walworth, 1st ch. 13.87; do., 2d ch. 5.00; Williamson, J. Rogers 37c.; Sodaus, 2d ch. 4.50; Sodaus village 5.36; Wolcott, ch. 1.34; col. at semi-annual meeting of Asso. 4.19; to cons. Rev. Alanson P. Draper and Rev. Merrill Forbes L. M., 200.29

Yates Asso., G. W. Shannon tr., viz.—Pultney, 2d ch. 4.80; Prattburg, village ch. 20.00; C. A. Gillett 6c.; Penn Yan, ch. 21.93; Italy Hill, ch. 1.50; A. B. Miner 5.00; Towlerville, ch. 3.00; Cohorton, Mr. Stewart 2.00; col. at semi-annual meeting of Asso. 2.25, 60.54

per Rev. S. M. Osgood, agent, —1831.83

Port Jervis, ch. 12.00; Canal, Isaac Hill 10.00, 22.00

Oswego Asso., D. Harmon tr., 13.55; Oswego, ch. 79.50; Miss Sarah Butterfield 29c.; R. W. Butterfield 27c.; Hannibal, ch. 6.00; Central Square, ch. 7.00; Pulaske, ch. 19.18; Mexico, ch. 12.21; col. at semi-annual meeting 12.65; to cons. Rev. David McFarland and Rev. Wheeler S. Crane L. M., 150.56

Onondaga Asso., Mr. Holmes tr., viz.—Fayetteville, ch., (of which \$50 is from H. Edwards, for Karen preacher under direction of Mr. Abbott) to cons. Geo. F. Hurd L. M., 100.00; Baldwinville 18.00; Canton 63.13; Fabius 40.81; Tully 17.61; Clay 5.50; Manlius and Sullivan 17.64; Marcellus 2.00; Onondaga, 1st ch. 33.62; do., 2d ch. 25.00; Pompey 5.00; Manlius 65.00; Syracuse, 2d ch. 70.50; a friend, for Danish Miss., 2.00; col. at semi-annual meeting 5.88; I. C. Bates 5.00; M. E. Bates 5.00; Spofford, H. G. Palmer 75c.; A. Vanderburgh 25c.; to cons. Rev. Ira Dudley, Rev. A. R. Palmer and Rev. Henry Brown L. M. Mrs. Nancy Talman 1.00; Mrs. E. Daniels 50c.; Elbridge, ch., to cons. Mrs. Mary H. Smitzer L. M., 100.00; Syracuse, 1st ch., to cons. Mrs. Olivia M. Pinney L. M., 104.50, 678.49

Oneida Asso., E. Palmer tr., viz.—Westmoreland, ch. 11.77; Waterville, ch. 28.76; Cassville, ch. 375.00; Trenton Falls, ch. 14.00; Augusta, ch. 5.25; Remsen, 2d ch. 8.47; Vernon, ch. 30.00; North Bay, ch. 4.41; Prospect, ch. 50c.; South Trenton, ch. 15.00; Oneida Castle, ch. 8.00; Mrs. Lillybridge 50c.; Mary Reed 50c.; Boonville, ch. 4.13; Whitesboro', Assam Orphan School Soc., for the Assam Orphan School, 38.69; to cons. Rev. Isaac Lawton L. M. Whitesboro', ch., to cons. Joseph Caldwell L. M., 106.36; Utica, Bleeker St. ch. 101.00; Rome, ch. 100.00; do., Broad St. ch. 95.08; Sab. school, to sup. a teacher in Ta-

voy under the care of Rev. C. Bennett 25.00; to cons. Dolphas Bennett L. M., 672.42

Cayuga Asso., viz.—Scipio, church 50.00; Troopsville, ch. 33.00; Springport, ch. 16.32; Auburn, ch. 60.00; Port Byron, ch. 13.55; Fleming, Fem. Soc. 11.50; Sennett, ch. 1.00; Jordan, ch. 29.00; Venice, ch. 12.25; Sempronius, 1st ch. 5.61; Montezuma, ch. 17.61; cash 13c.; to cons. Rev. A. R. Belden and Z. M. Mason L. M., 249.97

Otsego Asso., Mr. Hartshorne tr., 184.52; West Burlington, ch. 5.00; to cons. Rev. Nelson Ferguson L. M., 189.52

Broome and Tioga Asso., E. Steadman tr., viz.—Caroline, 1st ch. 11.29; Oswego, ch. 72.50, which with the legacy of Asa Truman of \$50, to cons. Edward D. Truman L. M., 83.79

Franklin Asso., W. Stilson tr., viz.—Nathan Stilson, to cons. Wm. Stilson L. M., 100.00; West Meredith, ch. and soc., to cons. Elias Jackson L. M., 100.00; Franklin, ch. 19.06; Fem. Soc. 7.75; Colesville, ch. 25.00; Gilbertsville, ch. 33.25; Fem. Soc. 27.50; Hampden, ch. 8.78; col. at semi-annual meeting 7.62; Rev. Mr. Sherwood 1.00; Onconts, E. R. Ford 10.00; Mrs. Ford 5.00; John Van Wort 5.00; to cons. Jabez Bostwick L. M., 349.96

Madison Asso., William Coolidge tr., viz.—Clockville, Rev. M. Spaulding 5.00; Stockbridge, ch. 15.08; Madison, ch., to cons. James Brown L. M., 100.00; Fem. Benev. Soc., for sup. of a child in Assam Orphan School, 25.00; Eaton, ch. 70.81; Fenner, ch. 12.00; Lebanon, ch. 13.12; Cazenovia village 70.50; Lenox, ch. 20.75; Hamilton, Seminary ch. 75.60; Soc. of Inquiry 21.40; J. H. Pratt, of Eastern Asso., 3.00; to cons. Rev. Philetus B. Spear L. M.; do., 1st ch., to cons. Alfred Stocum and Mrs. Caroline Pierce L. M., 237.88; a few friends, for building for Assam Orphan

School, 15,00; Georgetown 17,00; Peterboro', Mr. Swan 50c.; Morrisville, ch. 9,62; col. at semi-annual meeting 14,41; to cons. Rev. George Bridge, Rev. Wm. H. Douglass and Isaiah Dean L. M., 726,67

Chenango Asso., A. Simons tr., viz.—South Berlin 7,66; Preston, ch. 3,00; Smithville, 2d ch. 5,00; Coventry, ch. 45,00; Sab. sch. 5,00; Guilford, ch. 11,73; Oxford, ch. 18,00; Oxford and Green, ch. 13,64; Benev. Soc. 8,75; Fayette, ch. 17,20; Bainbridge, 2d ch. 9,92; McDonough, ch. 21,12; Norwich village 141,18; Charles Randall, for sup. of native preacher, 40,00; Fem. Benev. Soc. 31,94; Shelburn, John Barton 30,00; Plymouth, Mr. Swaim and family 1,63; a little boy 6c.; colls. at semi-annual meeting 12,52, 423,25

Cortland Asso., T. D. Chollar tr., viz.—Sempronius, S. Morse 10,00; Virgil, Wm. Snyder 5,00; Homer, ch. to cons. Amos Graves L. M., 100,00; Rev. J. V. Dewitt 1,00; Mrs. Louisa Dewitt 1,02; Ransom Walker 1,00; Mrs. Mary Walker 1,00; cash 1,96; McLean, ch. 19,50; McGrawville, Juv. Soc. 4,12; Truxton, ch. 28,88; Truxton and Fabius 9,56; Dryden 8,92; Lansing and Groton 36,91; Milan, ch. 25c.; Summer Hill 50c.; Groton, ch. 24,38; Fem. Miss. Soc. 15,62; Sarah Wing 2,00; Cortlandville 27,59; Homer and Cortlandville, Juv. Miss. Soc. 30,40; to cons. Rev. Wm. B. Downer and Rev. F. Dusenbury L. M., 329,61

Jeremiah Higby 20,00; Mrs. M. Higby 5,00; Auburn, A. Wheeler 5,00; Rev. C. P. Wyckoff 5,00; Lorain, Aaron Brown 5,00; Utica, Edward Baldwin 3,00; Mrs. M. Woodworth 2,00; Mrs. Montague 25c., 45,25

per Rev. Alfred Bennett, agent, —389,49

Williamsburg, 1st ch., (of which \$25 is from the Sab. school, for sup. of a boy named Alanson P. Mason, under the care of Mrs. Haswell,) 50,00

Newburg, ch., mon con., 10,00

Hartford, ch., per Rev. O. Tracy, agent, 20,00
—12,671,30

New Jersey.

Marlton, ch. 13,00; Moorestown, ch. 11,00, 24,00

Flemington, ch., after an address by Rev. J. H. Vinton, to cons. Mrs. Elisabeth T. Mulford L. M. 100,00; New Brunswick, ch. 117,50; Piscataway, ch. 32,54; Salem, 1st ch. 7,37; per Rev. G. S. Webb, agent, 257,41

Piscataway, Young People's Miss. Soc., James D. Still tr., 37,47

Newark, 1st ch., Male Miss. Soc., to cons. Peter Linsley, Edward I. Hunt, Rev. W. H. Tustin and Henrietta Wilson (by her father) L. M., 401,37; Fem. Miss. Soc. 17,47, 418,84
—737,72

Pennsylvania.

Philadelphia, 1st ch., Thomas Wattson, to cons. Rev. J. V. Allison L. M., 100,00; do. do., Fem. Miss. Soc., Mary Hallman tr., (of which \$25 is from the Karen Ed. Soc., for sup. of a Kareen girl named Georgiana Boardman. \$25 do. for sup. of a child in the Nowgong Orphan School, and \$25 from the Schuylkill branch of the 1st ch., for sup. of an African boy named Park H. Cassady,) for sup. of Samuel J. Smith, of Bangkok, to cons. Rev. Thomas S. Griffith, Mrs. Jane L. Seddinger and Miss Mary Weatherby L. M., 382,19, 482,19

do., Spruce St. ch., Wm. Bucknell, Jr., to cons. Wm. Bucknell L. M., 100,00

do., James M. Linnard, to cons. Mrs. Ann Linnard L. M., 100,00; do., 2d ch. 11,00; 2d Southwark ch. 34,01; per Rev. G. S. Webb, agent, 145,01

do., Mary Wood, for Karen Miss., 10,00

do., 11th ch., Miss. Soc., Mrs. Van Dusen tr., per Rev. G. S. Webb, agent, 100,00

do., 10th ch., 225,00
—1062,20

West Chester, ch., per Rev. B. R. Loxley, 4,00

Sundry donations, per Rev. E. Kincaid, 100,00

Western Bap. Convention, Wm. Benson tr., viz.—Beaver Asso., Zion, ch. 15,00; McKeesport, ch. 16,55; Bib. Soc. 3,12; Washington, ch. 23,00; Mount Moriah, ch. 2,75; Peters' Creek, ch., Sab. sch., 2,50; Connellville, ch. 23,18; Flatwoods, ch. 3,82; cash 8c., 90,00
—1256,20

District of Columbia.

Washington, E Street ch., A.
Rothwell tr., mon. con., 48,00

Kentucky.

Louisville, Rev. F. A. Willard 50,00

Ohio.

Cincinnati, viz.—9th St. ch.
16,28; Walnut St. ch. 21,76;
5th St. ch. 12,50; High St. ch.
and Sab. sch. 20,00; 1st ch.,
Sab. sch. 20,00; Massillon, ch.
1,61; Mrs. H. J. Haynes 1,00;
children of Mrs. Haynes 39c.;
Camden, ch. 1,77; Lancaster,
grand children of J. Connell
1,00; Cheviot, Bethel ch.
50,00; Sullivan, W. Chamberlain
11,00; E. B. Parker 1,00;
Lafayette, N. Young 13c.;
Mr. Cooper 50c.; T. Farley
16c.; Bath, Oren Perry 4,00;
Abigail Barnes 50c.; Warren,
ch. 13,87; Green, ch. 6,08;
Franklin, Jonathan Nye and
son 1,01; Mr. Dodge 1,00;
Akron, Rev. L. Austin 75c.;
Middletown, ch. 10,00; Piqua,
ch. 6,00; Euclid, ch. 25,00;
Lima, ch. 8,00; Mount Zion,
ch. 6,01; Amanda, ch. 4,33;
Westminster, Rev. D. Crall
1,00; J. B. Roberts 66c.; A.
H. Willow 50c.; Xenia, ch.
13,00; Ohio For. Miss. Soc.
J. B. Wheaton tr., 40,00;
Wellington, Fem. Miss. Soc.
7,43; Avon, Ladies' Soc. 1,66;
Canaan Centre, Ladies' Soc.
1,40; Grand River Asso. 55c.;
per Rev. J. Stevens, agent, 313,85

Moican Asso., viz.—
Colls. 15,00; Monroe, ch.
1,00; Prairie, ch.
4,12; Perry, ch. 1,38;
Mansfield, ch., mon.
con., 40,44, 61,94

Huron Asso., viz.—Bel-
levue, ch. 5,27; Auburn,
ch. 5,63; Norwalk, ch.,
mon. con., 47,41, 58,31

Aurora, ch. 6,50; G.
Parrett 1,00; R. Cook
1,00, 8,50

To cons. Theodore Ba-
ker L. M., per Rev.
S. B. Webster, — 128,75

Cherry Valley, C. M. Gillett
1,00; A. Gillett 2,00; Mrs. E.
S. Calley 3,00; per Rev. A.
Bennett, agent, 6,00

— 448,60

Indiana.

Blairsville, Rev. A. Marsh and
wife 5,00; Madison, ch. 16,25;
Johnson, ch. 5,00; Wilming-
ton, Miss. Soc. 4,00; per Rev.
J. Stevens, agent, 30,35

Manchester, ch. 13,00; Eben-
ezer, ch. (of which \$8 is from
Robert Fowler, tr. of the Miss.
Soc.), 13,75; Lawrenceburg,
ch. 43,75—less discount of
draft 1,05, 69,45

— 99,80

Illinois.

Elgin, J. B. Smith 1,00; a friend
of Miss. 7,00; Lyndon, 1st ch.
5,00; Washington, ch. 1,30;
Mon. con. 2,15; Carrolton,
ch. 20,00; Upper Alton, Dan-
iel F. Wendell, for Bur. Miss.,
1,00, 37,45

Michigan.

Michigan Bap. Convention, Rev.
M. Allen tr., to cons. Rev.
Wm. Taylor L. M., 100,00;
Grand Rapids, ch. 8,00, 108,00

Iowa.

Davenport, ch. 3,00

New Brunswick.

J. F. Gale 5,00

— 332,480,21

Legacies.

Montgomery, N. Y., John J.
Martin, per M. Bookstaver ex-
ecutor, 200,00
Joseph Fielding, late of the Afri-
can Miss., per S. Peck, execu-
tor, 100,00
Alden, N. Y., Mrs. Abisha
Linsley, per Wm. Dayton ex-
ecutor, 85,00
Rushford, N. Y., James McCall,
to cons. Nelson McCall L. M.,
in part, 100,00
Ovid, N. Y., Mrs. Keziah Scott,
per Joseph Dunlap executor, 85,00
Pulaski N. Y., Martha Gurley,
per Rev. A. Bennett, agent, 50,00
Caroline, N. Y., Mrs. Cliff, per
do. do., do., in part, 2,00
Oswego, N. Y., Asa Truman,
per do. do., do., in part, 50,00
Piscataway, N. J., Samuel R.
Stelle, per Lewis R. Stelle ex-
ecutor, 200,00
— 872,00
— 333,352,21

Total from April 1, 1848, to March 31, 1849,
\$88,902,99.

The Treasurer also acknow-
ledges the receipt of the
following sums, viz. :—

From the Am. Tract Soc.

For publication of tracts in Ger-
many, 700,00
do. do. Hongkong, 300,00
do. do. Ningpo, 100,00
do. do. Barmah, 300,00
do. do. Siam, 200,00
do. do. France, 400,00
— 2000,00

From the Am. and For. Bibles
Society.

For translating and printing Si-
amese scriptures, 1000,00
do. do. do. Assamese do., 500,00
— 1500,00
— 3500,00

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INSTRUMENTALITIES OF DOING GOOD UNDER THE ADMINISTRATION OF GOD.

God has, in the main, a settled method in the employment of his instrumentalities for the diffusion of good, and for the accomplishment of his will upon earth. God has various instrumentalities. Sometimes he operates through the agency of men, and sometimes through the agency of elements which are beyond the control of men. Sometimes the agents of his power are seen and known by us, and we understand the manner of their working. Sometimes they are unseen and unknown, and we can only say of the effect, "The Lord hath done it." But it is especially observable that in the employment of his instrumentalities, God is generally very deliberate. Though he has the power to operate quickly and suddenly,—to speak and it is done, to command and it stands fast,—he seems to prefer the other method. Even if the final blow is sudden, he often takes a long period to make preparation for it. If the result bursts upon us at once, as it sometimes does, a careful eye can easily see that the elements were at work and tending towards the result, for a long time before it was developed. The operations of God in nature are gradual and deliberate. They proceed often through many successive, silent, inappreciable influences, but all tending to the one result. The state of the atmosphere at various periods favors the evaporation of moisture. The evaporation of moisture secures the formation of clouds. The clouds produce rain. The rain, as it comes from time to time, mingled with the warm and fertilizing influences of the sun, ripens the harvest, so that the reaper gathers his sheaves with rejoicing. How distant is the series of instrumentalities, or each of them, taken one by one, from the end. Yet they all tend towards it. How deliberate is the march of God's power and goodness, going forth from the early spring to the autumn, through all the elements, working, night and day, to give man food and health, life and strength, and happiness. Like motion transmitted through an indefinite succession of wheels and cogs, the teeth of one working into the teeth of another, so are the works of God. In most instances God permits protracted toil to precede the fruits of that toil and rest from it. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Time and labor, wisely expended, form the history of many days and months, before the last grapes are gleaned, and the garner filled for winter. Indeed few persons reap, for themselves, the

full results of their labor. They set in motion causes, whose effects are of a more enduring character. The inventor of machinery, the manufacturer, the worker in metals, from the miner up to the most expert artizan,—each sows that which others will reap; each plants the field from which other men will gather a harvest. It is the order of things that many persons are, in most instances, employed to bring one work to perfection. By virtue of that division of labor, which is among the elements of civilization and refinement, no one can take to himself the glory of any entire production. Among the materials of every fabric, either in themselves or in the form which they have taken, there are always some in respect to which the workman enters into another man's labors. When God bestows his blessings upon us, as human beings, by human instrumentalities, it is generally in this deliberate manner. The infant, nourished by food and refreshed by sleep, advances by imperceptible degrees to the vigor of manhood. The improvement of every day, and the influence of every day's improvement upon the ultimate result, is not easily computed. But when the iron muscle, the noble figure, the manly bearing, and the conscious dignity of ripened years appear, they bear witness to the efficacy of the unwearied activity of the influences, each in its sphere, which have terminated in such a result. The work of education, physical and mental, is a work of time. Touch after touch of the pencil brings out at last the beauty of the soul. Grain after grain is knocked off from the marble by the graving tool, till, at last, it stands a perfect specimen of sculpture. The light first appears, an almost imperceptible breaking away of the night; at length the morning redness increases; ray after ray is sent up from under the horizon; and, at last, we have the full brightness of noon. We are often interested in observing in history, or in the lesser events lying within the circle of our personal knowledge, how by a combination of circumstances God prepares the agent who is to take an important part in some great event, then prepares the way for him to act most efficiently, and finally gives him success, by making all beings and circumstances subservient to the end which he designs to accomplish by him. For many years, through the manner and form of their early education and the influences governing them, we can trace the mode in which God prepares men for great occasions. This is especially seen in the history of missions,—in their early principles, their first agents, their original operations, their gradual growth, their increasing success. The method of God's government is slow and deliberate. He is not driven by human impatience. He is not hurried by men's enthusiasm. He is not hindered by impediments, before which men faint. In his government, result follows cause in unceasing succession, and each result becomes a new cause, in unvarying round. Every successive event is dovetailed into that which goes before and that which follows after it. Men labor, and others enter into their labors. One begins what a second and a third carry on, and a fourth completes. And this achievement only opens the way for new achievements still, from age to age.

The same principle prevails, where God acts with a less visible intervention of subordinate agency. In punishing the wicked, lightning does not suddenly smite the transgressor. Nor does a swift-winged bird fly to feed his people in famine. It is the order of things that the best results shall be the fruit of a gradual process. No morning dew, nor shower, nor day of sunshine is the single instrumentality in producing a crop; but they all unite their energy. They are all repeated again and again, till the fruit appears. The sick do not ordinarily recover at once, as if by a miracle; but by the gradual

influence of efficacious medicines, or by the recuperative energies of natural constitution.

The same is true of the method in which God effects his purposes of mercy towards men. It is always true that, in regeneration, an individual passes in an instant of time, from the state of an enemy of God to the state of a friend, from being an unbeliever, to a believer; and it is in this instantaneous change, that the Spirit performs his mighty work upon the human heart. But yet the way for this result may, in the divine counsels, have been long preparing; and by an influence now here, now there, God may have been gradually winding the web of his grace around the struggling captive, till at length his opposition is conquered, and he submits, a willing and a joyful subject, to the authority of the Prince of Peace. How deliberate was the process by which God prepared the world for the birth of Christ and the new dispensation. Prophet, and priest, and king died, full of anticipation, and yet the vision tarried; the glory delayed till every thing was ready, and then Christ came. Still further preparation, however, was demanded for the public proclamation of the gospel of Christ; and he lingered thirty years before he took on him his office as a teacher, and began to astonish men with his mighty works. There were reformers before the Reformation of the sixteenth century. Wiclif, who is commonly called the morning star of the Reformation, flourished more than a century before Luther broke the chain of religious thralldom, and bade God's people go free. Every revival of religion is, in like manner, a gradual work. Many glorious results appear nearly together; but this is, so to speak, merely casual. The preparation for those results may have been in some cases shorter, in others, longer; but in all a reality, which time may not, but eternity will, disclose. In that preparation, now an influence was necessary to be called into action here, and now, there. In one place, a difficulty was to be removed; in another, a facility or a susceptibility increased. Memory, in some cases, must be quickened, to recal past impressions. Instruction must be communicated. The sinner must be convicted of sin. He must understand and perceive the rectitude of God's law. He must be alarmed in view of his danger, and led to the cross of Christ. The influences leading to this consummation may be scattered through years. The hymn learned by the lisping infant may have been the first step towards the conversion of the ripe man. A single word, or a sentence from the lips of a pious parent or Sabbath school teacher, a brother or a sister, may strike the key note, whose vibrations will never die away, but chime in with the harmony of the song of the redeemed. A sermon or an exhortation, heard ten years ago, and another five, and another to-day, seeming to fall on vacant ears and to be sown in listless hearts, may be the links in the chain of blessing by which the sinner is drawn to Christ and his soul saved. When the light and the gay sit in the house of God as if it were no scene of interest to them, and float away from it, apparently, as thoughtless as they entered, who can tell but God has been at work with their hearts? The casket of their memory is his; and if he has locked up there an awakening thought or a divine impression that shall result hereafter in their conversion, who shall forbid him? When men are converted, their conversion is not, doubtless, the sole work of the last instrumentality; but of a series of sanctified instrumentalities, of which the last struck, so to speak, the finishing blow; as every stroke of the artizan's hammer contributes to form the heated iron, till the last completes the work; and, as every dew, and rain, and mist, and damp night, and sunny day contributes its quota to the growing corn, till

the last hot sunshine puts it beyond the reach of detriment by the frost, and secures the certainty of a prolific crop. Hence, if a spiritual effort is not followed by immediate success, it is not certain that it is lost. If an immediate result does not appear, as the fruit of our endeavors, who will dare say that we have labored in vain? If the mechanic does not fashion his instrument by a single blow of the hammer, was the blow misdirected? The rill that comes trickling down the mountain's side, or stealing through the valley, is not the mighty river, pushing its majestic way to the sea. But does it not form a part of it? The dew-drop that lies upon the leaf of the young corn, and in an hour slips down to the root or is exhaled by the heat, does not, by itself, produce the blade or the ear; but does it not accomplish its own part towards it? We ought to appreciate more highly the lesser events and circumstances, which, in the progress of things, may work the grandest and the most benign results. A modern poet has well said,—

“A pebble in the streamlet's bed
May change the current of a river;
A dew-drop, on the infant plant,
May warp the giant oak forever.”

The missionary Boardman has long slept in dust. How often have his brethren visited the green grave where he rests, and wept that he has ceased from among the living. But when a native preacher returned from the forest, some five years ago, reporting that during his absence he had baptized 1550 Karens, all disciples of Jesus, did we not at once remember Boardman, and think “He being dead yet speaketh?” The time of his labors among that people, and of his death is so recent, that we can easily trace the connection of his instructions with these results. And if that happy teacher has any of the spirit of a Christian, instead of boasting of the conversion of these Karens as if it were his own work, he will rather refer it to the teacher by whom he was himself brought to Christ, and this one will refer it to his spiritual father, and so back to their first missionary; while the first missionary will see only God's hand in sending him thither and giving him success, and all will join in the ascription, “Not unto us, not unto us, but to thy name be the glory.”

And so it will be in the conversion of the world. The preparatory work for that great event is going on. Sometimes, in some places, it seems to be retarded: but even then, it may, in some imperceptible way, proceed; or if it is delayed in one place, it is only that there may be a more successful application of power at a more important one. The points at which the work is begun are constantly multiplying. It is as if rays of light were shooting up from every part of the horizon, and meeting in a point over our heads, in whose splendor the whole earth is to be bathed;—not to be illumined by one sun, but swallowed up in one glory;—not to send its inhabitants from local temple to temple, but to be itself the temple of the Lord God and of the Lamb;—not to be any longer the ignorant worshippers of the unknown God; but to send up the purest incense of praise from every household and every heart.

“Let us not be weary in well-doing; for in due season we shall reap, if we faint not.” Let us view every spiritual effort made among us or by us as a part of the great preparatory work, by which souls are to be brought to Christ. We may not see the fruit of all our endeavors. Other men have labored, and we have entered into their labors. We labor, and other men will enter into ours. Let us, therefore, prize every opportunity of doing good. Let us see every sea-

son of prayer, as a means of increasing our efficiency. Let us not boast of the good wrought by us, as if it were our work, and not the work of our fathers; yet not the work of our fathers, but the work of God. And while we ply the work of faith and the labor of love, let it be in the patience of hope.

"Thou canst not toil in vain;
Cold, heat and moist and dry
Will foster and mature the grain
For garner in the sky.

"Thence, when the glorious day,—
The day of God, shall come,
The angel-reapers shall descend;
And Heaven cry, 'Harvest Home.'"

SYSTEMATIC CONTRIBUTIONS.

The command relating to the evangelization of the world was issued by our Lord to be fulfilled by the eleven apostles and by their successors in the ministerial office. And, as the Lord has ordained that they who preach the gospel should live of the gospel, it is the duty of all Christians and of others to sustain those who go into all the world, for the purpose of preaching the gospel to every creature. Thus the command is of binding force and efficacy in respect to two classes of persons,—those whose office it is to preach the gospel, and those who are under obligation to aid them in that work, by liberating them from the necessity of occupying themselves in any other engagements. The period during which the command is in force is from the time of its promulgation until its complete fulfilment,—until the gospel shall have been preached to every creature in all the world. A statistical survey of the world shows us at a glance that much is to be done, before the whole world shall have heard the sound of the gospel. There is a class of persons, whose official rank and whose qualifications make it their duty, in the providence of God, to preach the gospel; and there is another class, who have the means to sustain them while they are doing it. God has formed, qualified and deputed these two classes of persons for their several efforts, in reference to the great duty designated. He has also invented the gospel, and rendered it available, in its renovating, sanctifying, benign and saving efficacy, to meet the wants of all mankind. The divine apparatus for the evangelization of the world is, therefore, complete. It remains only that the use of that apparatus by those who are able and appointed to wield it, should be judicious, effective and persevering.

The missionary work is one which requires the constant application of the appointed energies, until the necessity in which it originated is fully met. A benefaction once or twice in a man's life, an occasional effort after a stirring sermon, a mere temporary enthusiasm, is not adequate to meet the wants of a perishing world. What may be necessary to be done, or what endeavors may be spared, in some future brighter and happy age, we cannot tell. But during the life-time of the present generation, at least, we may anticipate the necessity of daily offering the prayer, "Thy kingdom come." And as long as our sphere is in the church militant on earth, it will be necessary that our contributions should be poured into this department of the treasury of Christian benevolence

in a continual stream. Constancy in these efforts is as essential to the accomplishment of the end proposed, as an enlarging liberality. The earth is made comfortable, and fit for the abode of man, by the regular and constant recurrence of day and night, summer and winter, seed time and harvest. The constant supplies of warmth and moisture enable it to send up from its prolific bosom the annual harvest. The river depends upon the brooks, and streams, and living springs, and humble rills,—to pour their constant tribute into its waters,—to enable it both to maintain its own being, and to waft upon its broad expanse the commerce of the nations. Of what use would be an occasional rush of a fiery comet near the earth's path, if we had not the daily sun? Or an occasional flood, if there were no regular return of dews and gentle rains? Or a Yearly freshet, pouring from the mountains, if the river were not fed by constant streams? Or two or three days' provisions for the inhabitants of a city, whose life depends upon an additional supply, day after day, week after week, and month after month? It is of the first importance that the truth be constantly remembered, that the conversion of the world cannot be secured, so far as human instrumentality is concerned, without a constant supply of the means. The command is,—“Go ye into all the world and preach the gospel to every creature.” The preachers of the word must go forth enlarging the circle of their efforts, and pushing the conquests of the cross, till the letter of the command is fulfilled. And, in like manner, the friends and supporters of missions must continue to aid them in their work, by a constant supply of the means. The government at home must furnish food and clothing to their soldiers, regularly and constantly, or their progress in subjugating their foes will be arrested in the midst.

Moreover, as the aids furnished to those who are concerned in preaching the gospel to every creature must be regular and constant, so also they must be gradually increased. The amounts which would sustain our missionary operations in the beginning, will not meet their necessities now. Success itself requires increased effort; the more free is the access of the gospel among the heathen, the more servants of God are needed to proclaim it. The more converts there are, the more spiritual labor is demanded to watch over them, and to reap the new spiritual harvests which their instrumentality has brought forward. The more Christian churches are gathered out of the midst of heathenism, the more ministers are needed to break to them the bread of life. But success may well be met by a thank-offering of enlarged benevolence. Besides, the burden cannot be heavy; for with the increased necessity of contributions, the number of those who have themselves become Christians, and hence the number of those who are actuated by a missionary spirit, is increased, and there are more contributors to meet the necessity of new contributions.

The occasional documents issued by the Committee of the Missionary Union, setting forth the necessity of regular and of enlarged contributions to meet the increased expenditures of the cause, demand our serious and earnest attention. Their requests harmonize with our duties. The word of God teaches us to do what in us lies to save the perishing. Gratitude for the blessings of the gospel should prompt us to wish to diffuse the same blessings. The spirit of Christianity is a spirit of benevolence. It may be said of the missionary cause, and of men's spiritual necessities, as truly as of their temporal ones,—“He that seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

THE PROSPECTS OF THE MISSIONARY ENTERPRISE.

Let us attend to two points by which the missionary cause is commended to our earnest interest and patronage.—1. Its feasibility, and 2. Its cumulative encouragements.

1. The missionary enterprise does not lie open to those objections which lie against many, if not most human enterprises. It cannot be said that the good aimed at by missionary efforts is imaginary and not real. To change the degradation and debasement of the idolater to the pure and elevated spirit of a Christian worshipper, to substitute the soul for forms, faith and love and hope for slavish, but impotent fear, a blessed immortality in prospect, for transmigration or annihilation, to call forth parental love, filial duty and Christian benevolence, to raise woman from toil, hardships and contempt, to kindle the beginnings of heaven, and to pour its tides of joy through the soul of the heathen once profane, obscene, grovelling, worldly and perishing, is not an imaginary good. Compare a Turkish opium-eater, a lying Bedouin, a Hindoo devotee, a fanciful Chinese, a New Zealand cannibal, or an Indian Thug with an humble believer, born of the Spirit, contrite, solemn, holy, sitting at the feet of Jesus and in his right mind, and you will see that no objection can lie against the missionary enterprise, on the ground of its proposing an imaginary, and not a real good. Nor can it be said to have reference only to a distant good. Christianity elevates men as soon as it touches them. The missionary enterprise proposes to be the lever that shall lift men out of the dust, for this world, as well as for the next. Its plan is to renovate society, as well as to regenerate souls. And in the train of our missionary efforts, the cause of education advances as regularly as the cause of religion. The gospel makes an educated nation wherever it is introduced. About twenty-five years ago, the Sandwich Islands were a nation of idolaters, offering human sacrifices and rioting in every abomination. Now, they are not only a Christian people, but they have a newspaper printed in their own language. Fifteen or sixteen years ago, the Karens had not a written language. Now they have not only a written language, but books, and schools, and teachers, pastors and churches, and a religious newspaper in their own tongue. The missionary enterprise trains men for usefulness and honor in this world, and for heaven in the next. It cannot be said that the expense of the enterprise is disproportionate,—being too much paid, for too little obtained. The American Baptist Missionary Union has thousands of native converts gathered into Christian churches, around whom education, civilization and Christianity are diffusing their benign results; and yet it has never expended in a year more money than is required to build four or five miles of railroad, under the most favorable circumstances. If one soul is worth the price of worlds, and might well be purchased by the blood of the Son of God, how can that enterprise be accused of costing more than its results justify, when, through its instrumentality seven thousand saints on earth worship God, who with thousands more will be at last plucked as brands from the everlasting burnings? It cannot be said that the means to carry on the enterprise cannot be secured without impoverishing other departments of life or benevolence. What community, town or village, what parish, or church, or individual, or what commercial, manufacturing, agricultural, educational, benevolent, public or private interest has ever suffered essential injury through the means of the

missionary enterprise? It cannot be said that the power applied is inadequate to produce the results anticipated. It is a sufficient reply to such an objection, that it has produced them wherever it has been applied. Besides, the power on which we rely is not the power of feeble man; it is not words; it is not books; it is not education; it is not mere preaching; but it is the power of God accompanying the word. It is God's work; and is there any thing too hard for him? It cannot be said that we cannot point to the authority or approbation of God. As to the authority, read the New Testament. Our patent is in the gospels, and the epistles, and the promises. As to the approbation of God, we may say in the words of the epitaph over Sir Christopher Wren, in Westminster Abbey,—*Si monumentum quaeris, circumspice*,—look around you. Go to the Burman Empire, to Arracan, to Ceylon, to the South Sea Islands, to almost any one of several hundred posts to which you can be directed, and see, in the fruits, whether God has not set the seal of his approval on the work. It cannot be said, that nothing of the sort has ever been attempted until modern times, and that the experiment is unphilosophical and chimerical. This very thing has been attempted before. Read Paul's epistles, and you will see where, by whom, and with what success. Read ecclesiastical history, and you will find a comment on the expression, "they went every where preaching the word, the Lord working with them, and confirming the word with signs following." It is not unphilosophical to seek to turn a man from sin to holiness, from degradation to elevation, from ignorance to science, from vice to virtue, and from earth to heaven. It cannot be said to be a very limited and indirect means of doing good. None, taken in their whole course, through the chain of instrumentalities and results, are more direct, none more enlarged.

An obvious reply, drawn from well known and established facts, or from the word of God, is ready, to meet every possible objection. If it be said, we have heathen enough at home, it may be answered,—But we have the means and the ability to do good to those at home, and to those abroad too. Those who are at home are not, in ordinary cases, so shut out of the means of salvation and removed from the salutary influences of the gospel as the heathen abroad. And if our efforts are needed at home, they are needed a thousand fold more elsewhere. Besides, who is it that gives liberally, and exerts himself efficiently for the heathen, so called, at home? With only a few exceptions, is it not those who are most interested for the heathen abroad? Indeed, the utility of missions is capable of being demonstrated in several points of view. They are useful in promoting the temporal good of the heathen, and their spiritual good,—in elevating, educating, civilizing, Christianizing and purifying them. They are useful in a scientific point of view. The greatest living geographer in the world, the distinguished German, Ritter, has said that he considers one of our missionary pamphlets issued in this country, the best source of geographical knowledge extant for the parts of the world to which its journals relate. They are useful in a commercial point of view. What a market for various articles in this country their operations have produced; what new fields for commercial enterprise they have opened. They are useful for their reflex influence in leading Christians at home to prize their privileges, to be liberal in their benefactions and benevolent in their feelings. They are useful in improving the spirit of piety. A person endowed with missionary feeling will often be at the throne of grace, praying for the perishing; and the fact of his being much in prayer will improve his own religious character.

2. There are many encouragements in respect to the ultimate, complete suc-

cess of the missionary enterprise ; and those encouragements are mostly of a cumulative character. They are perpetually growing. Every item effected is a help towards all that remains to be done. We are not in the case of an army advancing through a country taking fort after fort, and town after town, and leaving a detachment in every fort and town to prevent it from falling back into the hands of the enemy ;—so that every acquisition only weakens the force and diminishes the numbers of the advancing host. On the contrary, as in the swelling current of a river, every rill that it receives increases its tide of power, and rolls it onward with augmented majesty to the sea. If piety is a means of promoting benevolence, every heathen converted, becomes, as it were, a new channel of benevolence, another stream to be added to the life-giving waters. If prayer is a means of converting the world, every convert, bringing another heart and voice to pray for the world's redemption, multiplies the means of making more. A favorable commencement of the work of converting the world has been made. Two great Christian nations, in two distinct quarters of the globe, divide a large share of its wealth, commerce, enterprise and influence. And besides these, as central fires, hundreds of smaller watch-fires are kindled in many points all over the earth. The cold wastes of the North and the sunny South, as well as the East and the West, have been cheered by the rearing of the cross of Christ. Heathen men, of dark skin and of darker souls, have seen its light rising around them. Wise men, priests and chieftains, have, like the ancient Magi, seen his star and come to worship him. And, as in the days of his flesh, the poor, the sick, and lisping children have crowded around him, to admire and adore. The shores of Asia on the south and east, the west, south and east coasts of Africa, and the north coast of America, have been skirted by the radiance of a dawning Christianity, and some of the islands of the sea have been flooded with its noon-day light.

The present effort is more favorable than the one made in the age of the apostles, and extending thence down to the tenth century. The gospel was then carried to all countries in the known world. The cross had its triumphs. But its conquests were not permanent. There are more means of fixing the conquests of the cross now, than formerly. Now religion and education are diffused, hand in hand. Efforts are made to elevate the standard of taste and learning, as well as of morals. The ignorant are taught ; the children are brought up in the principles of science and of the Christian religion. The art of printing will be of essential use in fixing the conquests of Christianity among the heathen. As a literature embalms a nation, so a Christian literature, it may be hoped, will, under God, embalm the Christianity of those nations. The diffusion of the arts of civilized life, the influence of England as a powerful Christian nation, and of other Christian nations, and the influence of commerce, are all helps to the permanent christianization of the heathen, which, in the former evangelization of the world, were unknown. We have also the help of the recorded experience of the past, which is no mean advantage ; and, we believe also, an interest in the work, pervading a larger number of persons of various classes in the community, than in the first ten centuries of our era. The missionary spirit has become prevalent in several different denominations of Christians ; it has especially entered into the breasts of the pious, whose prayers, it may be expected, will be joined with their alms. The promises of God are recorded in his inspired word, which all look to that great end, the subdual of the world to Christ. And with every passing year, and

season, and month, and day, we know the promises hasten,—hasten to their fulfilment. Many things might be stated showing that the tendency to this great consummation is constantly growing stronger,—as the tide of a river flows more strongly as it approaches the precipice, down whose crags it is about to plunge. The ratio of the success of missionary efforts has for a while past greatly exceeded the ratio of the increase of the agencies put in operation. It has recently been as the scripture says, “One shall chase a thousand, and two shall put ten thousand to flight.” “The little one shall become a thousand, and the small one, a strong nation. The missionaries labored in Greenland twenty years before the first convert was reported. Our brethren in Burmah baptized the earliest fruit of the mission not till after six years of wearing labor and discouragement. But now, within three or four years, the labors of one man in the islands of the sea, have been blessed by the raising up of a church of 5,000 members; and a few weeks of preaching in the Karen jungle, not a great while since, added more than 1,500 to the professed followers of Christ.

Christian men and women, set apart as the servants of the living God, have you considered these things; and have they led you to regular, and constant, and liberal efforts to promote the missionary cause? You have enjoyed your Sabbaths and your Christian privileges. The Lord’s table has been spread for you every month, since the day when you were joined to the church. You have had promises, and prayers, and helps, the arm of God, the strength of the Spirit, and the intercession and the blood of the Son: and for all these, how much do you owe to your Lord? Mere prayers or thanksgivings are cheap. They make no demands upon the purse. David said, “I will not sacrifice unto the Lord with that which doth cost me nothing.” We ought not to sacrifice to the Lord, with that which doth cost us nothing. But let every reader seriously answer this question,—At the judgment seat, how much will it appear that you have given to promote the conversion of the heathen? How much will it appear that you have done to secure their salvation? Of how many rejoicing spirits, saved by missionary endeavors and in the train of Christian liberality, can you say, I did my little towards the bringing of these trophies to Christ? Our office, as stewards of God’s possessions, will soon be surrendered. He will soon send his messenger to say to us, “Give an account of thy stewardship, for thou mayest be no longer steward.” As the saint will soon give account of his profiting under the divine word, and with garments of white will stand accepted before the throne,—as the dying sinner will soon enjoy his last offer of mercy, and then perish, delaying and neglecting it,—so shall we each soon make our last, crowning donation to this great cause, and then surrender our stewardship. As often as the clock ticks, one soul enters into eternity, prepared or unprepared, holy or unholy. Some of them are the souls of the idolatrous heathen. We are in the great tide of souls, pressing towards eternity. How near we may have come! We only wait our turn. But while we have opportunity, let us sacredly set apart a portion of our property, of which we shall say in the broken English of the Karen disciple, “This no me money; this Jesus Christ’s money.”

A GLANCE AT THE WORLD.

More than three-fifths of the race of Man are idolaters, though we are near the termination of the sixtieth century of its history, and of the nineteenth century of the Christian era. Nearly sixty generations of men,—numbering forty thousand millions, have lived and died, since Jesus Christ “brought life and immortality to light through the gospel.” There are now one thousand millions on the earth, of whom

630,000,000 are Idolaters,
100,000,000 “ Mohammedans,
6,000,000 “ Jews,
264,000,000 “ nominal Christians.

A few millions more than *one fourth*, have nominally recognized Jesus Christ as the Savior of mankind! Of these,

130,000,000 are members of the Roman Church,
56,000,000 “ “ “ Greek Church,
8,000,000 “ “ “ Armenian Church,
70,000,000 “ “ “ nominally Protestants.

There are, then, 194,000,000 bearing the Christian name, to whom the bible is a sealed book, and only about one fourth of the population of the globe who are permitted to read it, and are favorable to its circulation. Of these, not more than 40,000,000 are professors of any kind of Christianity,—one sixth of nominal Christians,—one twenty-fifth of the population of the world. Of these, not more than 25,000,000,—one tenth of nominal Christians,—one fortieth of the entire population, are the evangelical followers of Christ. Therefore, we have reason to believe, that at this very hour, thirty-nine fortieths of mankind possess unregenerate hearts! In this condition do we find the world, having passed through the revolutions of nearly six thousand years.

It is now nearly half a century since the commencement of the Modern Missionary Effort. The following table exhibits the brief results of what has been accomplished in these fifty years among the heathen:—

2,000 Missionaries,
7,500 Assistants,
4,000 Churches,
250,000 Converts,
3,000 Missionary Schools,
250,000 Children and adults belonging to them.

200 Dialects into which the bible is translated.

32,000,000 of bibles scattered over the earth in languages spoken by 600,000,000!

But such a table will give no adequate idea of what has been accomplished. If the slightest disturbance of the least particle of matter is felt throughout the confines of the material universe, and the influence of a single thought is perpetuated forever throughout the universe of mind, who shall undertake to limit the influence of a single impulse of good? If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which *two hundred and fifty thousand* can exert scattered among heathenized millions? If one bible left to its leavening influence would work out in time the evangelization of the world, what shall be said of the power which *thirty-two millions* are every where exerting at this moment?

But vast as are these results, *what remains to be done* is still more immense. Only one fortieth of mankind have felt in their hearts the power of the gospel; the remaining thirty-nine fortieths are “aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world;” Eph. 2: 12. When we consider, that thirty-two millions of bibles are abroad in the earth, translated into languages spoken by 600,000,000; let us not forget that only one in thirty-one, on an average, have in their hands the bread of life; that 968,000,000 are destitute, and that to 400,000,000 the bible is a sealed book this very hour. When we consider that several hundred thousand have been rescued from heathenism in the last fifty years, 200,000 of

whom, perhaps, are now alive, let us not forget the millions that have perished in their sins, and the millions that have been heathenized during the same period. Heathenism has been on a terrible increase for centuries. *It is a startling fact, that the disparity between the friends and the foes of Christianity, between the disciples of the Savior and unconverted men, is greater, vastly more so at the present time, than it was fifty years since.*

Such, indeed, is only a "glance at the world," a mere *coup d'œil* upon this vast missionary field,—this terrific moral harvest, which so deepens and widens and waves in the distance!—*J. L. Batchelder.*

American Baptist Missionary Union.

MAULMAIN MISSIONARY SOCIETY.

Extracts from the Eleventh Annual Report.

(Continued from p. 144.)

The Burmese Boarding School

Has been, in general, conducted in the same manner during the present, as reported the past year, except that a department has been added for boys of another class in English studies *only*, the expense of which has been entirely borne by the parents or guardians of the children. This branch was commenced in January, with only five scholars, and has increased to upwards of twenty. The average number has been about fifteen.

The Burmese boys' department has averaged fifty-five.

In the female department of the school there has been an average of thirty.

Total average one hundred scholars.

The proportion of day to that of boarding scholars, has for several years been increasing; but the former, in point of numbers, still falls a little below the latter.

The accounts of the school for the past year, not having yet been closed, cannot at present be precisely given. They will (including the three departments) probably amount to about 3,500 rupees. It is expected that half of this sum, at least, will be paid by those residing in this place, and it is hoped that the day is not distant when the entire expense of the schools will be met by the inhabitants of Maulmain.

Items of expenditure, such as board, clothing, &c., are still furnished at the same low rates as mentioned in the last report; the same branches have in general been taught as therein indi-

cated, and the improvement made by the scholars has afforded satisfaction to their teachers.

A steady progress may be observed, toward a proper estimate of a sound and enlightened education, as well in the minds of the community generally, as in those of the scholars; and not the least satisfactory feature in the present condition of the schools is that which evinces a state of moral improvement very far in advance of what its early history exhibited.

The last report mentioned nine of the scholars as having been baptized on a profession of their faith in Christ during the period to which it referred. These have, in general, continued to adorn their profession by a correct deportment.

During the present year four have been baptized,—one now a scholar, and three previously scholars, and still connected with the school. Others are expected soon to follow their example and publicly profess their faith in Christ. The general interest manifested by the scholars, in obtaining a knowledge of the word of God, in meetings for social prayer and in singing praises to God and to our Redeemer, attest the school to be, what it professes to be,—a *Christian school*, that is, a school where the authority of Christ is acknowledged and his name revered.

Having been blessed of the Lord, the school has been made a blessing to others. It has been made a channel through which the waters of life have flowed in every direction to the multitudes around us. When we say that God has made this school a blessing to multitudes, we refer not only to the fact, that the numbers are constantly increasing who seek to enter it,

but also to *another fact*, not less important to the interests of religion, that through the influences of this school on the community, Christian day schools are now established in various parts of the town, where, till recently, we have labored in vain to maintain them. We see more distinctly the blessing thus conferred on the community, when we consider that these schools are not only nurseries of religious instruction, as schools, but that several of them have thus become regular preaching stations, second in importance to no others in the town. No other mode of labor which could have been adopted would probably have brought so many Burmans, who were strangers to the truth, under the direct and stated preaching of the gospel.

Again, we feel constrained to acknowledge the blessing of God on this school, and take fresh encouragement in our labors, when we consider the fact, that the greater portion of members received into the Burmese and English churches here for the past two years, have been such as were, at the time of being so received, or had previously been, connected with this school.

Thus, while it has been our aim to acknowledge God in all our ways in this school, and to fulfil, to the greatest possible extent, the last command of our blessed Savior, "Go ye into all the world and preach the gospel to every creature," he has not failed to bless us with his favor.

Your prayers in its behalf are earnestly entreated, that he will daily shed down upon it the saving influences of his Holy Spirit.

Day schools in Maulmain.

With the funds supplied by the Society, four Burmese day schools, taught by native Christians, one at Dinewoonquin, one at Tavoyzoo, one at the south end of Moung Gau's village, and one at Mopoon, have been commenced. They have not been in operation long, but a good number of children have learned to read and write their own language, and several have commenced the study of arithmetic. Religious books are daily used in the schools, religious instruction given, and the exercises commenced and closed by prayer; on the Sabbath, too, the children are required to assemble for religious worship, and the parents frequently come and listen

to the instructions given to their children.

It is natural that the inquiry should be made, "What results have followed these labors?" With regard to the result of missionary effort among the Peguans and Burmans, we are able to state unhesitatingly that the prophecy, "Many shall run to and fro and knowledge shall be increased," is being verified among them. The people are becoming acquainted with the leading doctrines of Christianity. They have learned that Christians believe in an eternal God, the Creator and Preserver of all things, and that Jesus Christ, his Son, is mighty to save all who will put their trust in him, from sin and hell; and the conviction is gaining ground that this is the true religion. Very few in comparison with former years are inclined to dispute,—most listen respectfully when addressed either by a missionary or native assistant, and many acknowledge the truth of what they hear, and here and there one appears desirous of becoming interested in the "great salvation." There are several very interesting cases of inquiry. One woman, upwards of eighty years of age, appears to be on the point of embracing the truth, and becoming a decided Christian; several of her children also listen very attentively to the preaching of the gospel, and acknowledge their conviction of its truth. In every part of the town, and in Amherst, and in the country villages, many manifest a friendly spirit, and are pleased to have the assistants visit them and converse on religious subjects. Many, too, are anxious to place their children in the mission schools, although they know they will receive religious instruction. A great change in this respect has taken place within a few years, and affords encouragement to persevere in our labors.

There are obstacles in the way of the conversion of the Burmans and Peguans, but "the weapons of our warfare are mighty through God to the pulling down of strong holds." The gospel has proved the power and the wisdom of God to the salvation of some, and there never was less ground for discouragement than at the present.

The Karen Theological Seminary

Was reported so fully in the last Annual Report of the Society, that a minute account of its labors, the past season, would be mostly but a repetition of what was then presented, and

is therefore unnecessary. The sixth term commenced on the 18th of April and closed on the 2d of October,—present, twenty-five pupils. The studies pursued were about the same as in previous terms, except that more attention has been given to the Old Testament than had before been done. (For remainder of report of the Seminary, see Mag. for April, pp. 108-9.)

The Karen Normal School

Has been in progress during the last year, as heretofore. Additional pupils have been received, and some have been dropped for want of sufficient promise, either of ability or of disposition, agreeably to the original design of this school. It is not intended to retain any but the most promising. The whole number of pupils the past year was thirty-six, twenty-one boys and fifteen girls. Their course of study has been the same, as named in the last report of the Society. They are making good progress in the various branches assigned them, and in the English language, through which they receive all their instruction. For capacity and for moral character, it is not seen that they fall below an equal number of European children.

During the past year, the school has enjoyed the untiring services of Miss Vinton,—and the results, *thus far*, are in all respects fully equal to our most sanguine expectations. Five of the pupils have, the past season, been received by baptism into the church, and others trust that they have been made new creatures in Christ, through the power of the Holy Spirit.

Mr. Binney presents his grateful acknowledgments for the liberal donations made to this school, as also for those made to the Karen Theological Seminary.

Sgau Karen Boarding School.

This school commenced the 1st of April, under the care of Rev. N. Harris and lady, and continued six months. The average number of pupils per month has been seventy-five,—sixty-five boys and ten girls. About sixty of the boys have studied, more or less, reading, writing and arithmetic. Of the older classes, about twenty have studied surveying. Of the girls, there has been one class which has studied natural philosophy.

The expenses of the school for six months, including board, clothing, travelling and assistant teachers' wages,

have been rs. 741 7 1. Average expense for each scholar per month, rs. 1 8 8.

We have the privilege of acknowledging 200 rupees received from the Maulmain Missionary Society toward the support of this school.

It may be said that the greater part of the pupils were members of churches before they came to school this year, or they were cherishing the hope that they had passed from death unto life. During the term of school, fourteen were baptized on profession of their faith in the Lord Jesus Christ. Six others have asked for baptism; and it is hoped that the remainder, if properly instructed, will, by the Holy Spirit's influence, be led to "choose that better part which shall never be taken from them."

From what has been presented, it will be seen that this Society has, for most of the past year, sustained ten assistant preachers, and recently, one reader of the scriptures, and has also materially aided nine schools, embracing nearly four hundred scholars.

Contributions of native Christians.

From the reports of several past years it will also appear, that the native Christians have been accustomed to contribute to its funds. For the advancement of the same object, the Karen church at Dong-yan has formed a missionary society, and designs to support one or more missionaries. To this it may be added, that the Burmese church in this place have had a similar society for the past three years; which has raised annually more than 300 rupees, and has supported the whole time two, and a part of the time three, native missionaries.

In the Burmese department, there has been much to afford encouragement in sustaining schools. In the boarding school, especially, may be seen the genuine fruits of faith in Christ; and if the Burmese day schools are allowed a due share of attention, we may hope that they will be attended with similar results. The former has unquestionably done much to prepare the way for the latter, by disarming prejudice against Christian schools, and establishing a general belief in the minds of the natives that their own systems of education are far inferior to those adopted in these schools. Under these impressions, four Burmese day schools, as already mentioned, have been established during the past year,

and are still in progress, most of them with excellent prospects and under a decidedly Christian influence. In connection with these schools, the Rev. Mr. Haswell has frequently preached the gospel to listening multitudes, and given much religious instruction in a more private way, and not without some fruit of his labors. The Rev. Mr. Stilson has also usually preached at one of the school houses every Sabbath evening to interesting assemblies. The Rev. Mr. Stevens has frequently preached at the different stations; and at the Obo day school house and neighborhood, the Rev. Mr. Mason has preached on Sabbath evenings a part of the year. The labors thus performed, in conjunction with the teachers of the schools, who daily conduct religious worship with the scholars, give religious instruction and teach religious books, cannot fail, with the divine blessing, ultimately to produce most cheering results. Such indeed are, to some extent, now apparent.

We are not left, therefore, to contend as those who beat the air. The same gospel that raised our ancestors from a state of heathenism, and has brought us to our present elevation as Christians, has, within six or eight years, converted as many thousands of Karens, and numbered them among the children of the Most High; while its holy doctrines, brought in direct contact with those of Buddhism, have been observed undermining its sacred bulwarks, and making a steady progress in subjugating to its sway the judgments and the hearts of the more self-righteous Burmans and Talings.

CHINA.—Letter of Mr. Dean.

While resident at Ningpo last autumn, Mr. Dean took the opportunity to visit a few places in the neighborhood; and on one occasion, a few days before his departure, accompanied Dr. Macgowan and the Rev. Mr. Jarrom to a city distant from Ningpo about 150 *le*, called

Fung-Hwo.

This is a Heén city or walled town of the third class, containing about forty or fifty thousand people. It contains, like other towns of this class, its Confucial temple, hall for examination, various idolatrous temples, and buildings for ancestral tablets. It has

also a foundling hospital with two hundred or more foundlings, most of whom are put out to nurse in private families. The town is situated up near the base of the line of hills which surround the plain, at the centre of which Ningpo is situated. On leaving this central city of the district, we followed up one of the branches of the Ningpo river in a south-western direction, but by a winding course, till we came, after eighty *le* from Ningpo, to a little village called Nain Dú. This we reached during the night; and after exchanging our large boat for a small one adapted to the shallow stream we were to follow, we left this place just as the rising sun was reflected from the dew-drops, which were suspended from the mulberry trees planted along the banks of the stream. This was but a mountain rivulet, whose clear waters run gently over its clean bed of white sand and pebbles. This contrasted beautifully with the wide rivers of muddy water, so common in this part of China. Usually the majestic rivers here at high tide rise nearly to a level with the plain which stretches off from the banks; but the banks of this little stream rise eight or ten feet above the water, and near these banks were gardens of tea plants with the white flowers, ripening seeds and green leaves on the same branches. We stopped at different places and gathered flowers and seeds of this famous plant, whose leaves are in daily use by every housekeeper in the civilized world. On our way we passed frequently, on the banks of the river or off a little distance on some eminence, or embowered in a grove of trees, idol and ancestral temples, with here and there an ancient spire, rising seven or nine stories high, as a mark of the superstition of the people; some of which were covered with grass or small shrubs to their top, proving their antiquity.

Just before reaching Fung-Hwo, we landed in its suburbs at the foot of a covered bridge, which forms a thoroughfare across the stream and at the same time a line of shops and market stalls on each side extending across the stream, which here is about 200 feet wide. On the bridge were fruit stalls, cakes, vegetables, hardware, artizans in brass and iron, tailors, barbers, &c., while the throng of people constantly passing rendered it difficult to press through the crowd. We succeeded in crossing and recrossing this bridge, which was sum-

tained by three buttresses of stone, beside those on each bank, so high that large boats could pass under it, being about twenty feet above the water.

The suburbs on each side of the bridge contained several thousand people, and the shops were well furnished with provisions and clothing; among the latter were a good assortment of furs and silks. We soon procured here a sedan chair made entirely of bamboo, with a cotton cloth thrown over the framework, to shield us from the sun, and started off to the city a mile or two distant.

On our way we passed some water-wheels used in pounding rice. This was the first instance in which we had seen in China water power employed to save manual labor. The whole was of the rudest kind, being a mat-shed, in which were a line of half a dozen stone mortars; a stone pestle was passed through the end of a lever ten or twelve feet in length, with the fulcrum near the walls of the shed, the short arm of the lever passing outside where the shafts passing through the cylinder, as it turned by the water-wheel, pressed down the short end of the lever, when the pestle, at the opposite end, was left to fall by its own weight into the mortar. The water-wheel was not above seven or eight feet in diameter,—an under-shot wheel,—with a slight head water gained by conducting a part of the stream by a dam of rough stones. One mill would perform the work of five or six men. The people told us that a little further up among the mountains, water was employed for turning stones in grinding wheat, rice and buckwheat; all of which are found in this region. In passing through the market of the town, we were surprised to find beef in different places and considerable quantities exposed for sale, and where it was not possible to expect other than Chinese consumers. The market was also well supplied with pork, kid, fowls, with wild ducks and geese, and pheasants. Wild game is also common at this season of the year at Ningpo and Shanghai. Pheasants for twenty-five cents a pair.

Fung-Hwo, since the late rebellion three or four years ago, has been regarded as an unsafe place to visit by foreigners; and, indeed, the people of Ningpo have regarded its inhabitants with some fear, since they at that time had their city walls for some days or

weeks covered with the military from Hang-Chau, to guard them against an invasion, which had been either threatened or feared from the people of that district. They had been incensed, it would seem, by the extortion of their local officers, who in collecting the government revenue had added a large percentage for their own personal benefit. When their wrongs were redressed, they became quiet and peaceable.

Tracts distributed.—Fewness of readers in China.

During our trip, a few tracts were given and some conversation held with the people on religious subjects; but giving books to the Chinese here, as elsewhere, gathers a clamorous crowd and is attended with little good. Few of the people can read, and those who can would much rather receive a copper cash (the *fifteenth* of a cent), than the best volume of a Christian book that could be made. They seek books because they are given; if offered for sale at any price, there would be few purchasers. The number of intelligent readers in China has doubtless been greatly overrated, and the number of anxious *students* of divine things among the Chinese must be extremely rare. At Ningpo, a city perhaps second to none in this region except Hang-Chau and Sù-Chau in point of purity of language and learned men, we were told that among the males not one in ten, some said one in twenty, and one Chinese scholar said not more than one in a hundred, could read a book understandingly; and as for Chinese women, he said he had seen but one in the city who could read. It is believed that the amount of good to be expected, by the general distribution of books among the people who have not the privilege of oral instruction in Christianity, will prove to be very little. We saw one Chinese ford the stream to reach our boat for a book; but we have no proof that he or any other will read more than its title page. And we have heard that Chinese have "begged for books with tears in their eyes;" but it has seldom been our lot to see the Chinese weep, unless for the loss of their money, or while facing the north wind. We have seen them laugh while speaking of the death of a friend, and we have seen them wail and weep at funerals; but both the wailing and weeping suddenly stopped at the signal of the presiding priest, or at the

entrance of a foreigner, who might excite a smile among the mourning group, who would then proceed with their sorrows as if nothing had happened. This office is generally performed by the women; while the sons or brothers of the deceased stand with their white cap and white dress, as dignified as a block of marble.

Chin-Hae — Lih-kong — Chapú — Passage to Shanghai.

I left the friends at Ningpo the last of November, all in comfortable health and encouragingly employed in their work, and went with Mr. Lord to Lih-kong, to inquire for a passage to Hong-kong. We went down the river from Ningpo to its mouth, some ten or twelve miles, in three or four hours; and at Chin-Hae exchanged our boat for one that would take us out to sea. While this exchange was being made I walked through the town, which is walled and contains 20,000 or 30,000 people. We engaged a boat for half a dollar to take us off to Lih-kong. This is an island some ten or twelve miles from Chin-Hae, and five or six miles long. It has a pleasant valley running across it, and on each side are tea-gardens and other shrubs, giving the island a pretty appearance. The islands in the neighborhood of the mouth of Ningpo river are hilly, like the southern coast and the neighborhood of Hongkong, though not so barren as at the latter place.

From Lih-kong Capt. Priestman, of the "Ternate," kindly gave us a passage in his own boat across the bay of Hang-Cháu to Chapú, from which place we proceeded overland to Shanghai. While crossing the bay we passed near the spot where the lamented Lowrie was thrown overboard and drowned by Chinese pirates, but a gracious God preserved us from danger and prospered our way. At Chapú we spent six or eight hours in walking through the city and back on its walls, getting a good view of the Tartar city within the walls of the town, which is also surrounded by a second wall; and from the walls enjoyed a fine view of the extensive plain stretching off towards the north and west, and covered with cotton fields now reddened and dead from the late frosts, which have left ice on the water in some cases three-eighths of an inch in thickness. The passage from Chapú to Shanghai lay through a rich silk and cotton district and a lovely country,

well watered, and ornamented with farm houses, and groves of trees around the resting places of the dead.

I am now at Mr. Goddard's, and expect to leave in a day or two for Hong-kong. Mr. Tohey and wife left here for the United States a few days ago in the "Houqua." Mr. and Mrs. Percy, from the Canton station, have just joined the brethren here of the Mission of the Southern Baptist Convention. It appears a time of general health here, and my own health has been as much benefitted by this trip perhaps as it was by my visit to the United States. I hope soon to resume my efforts with new zeal at Hongkong, and bespeak the prayers of my friends of the Board that I may not labor in vain.

GREECE.—Extracts from Mr. Arnold's Journal.

(Continued from p. 150.)

Oct. 11. Another letter from Zante to-day. K. writes that he is still confined to his house by day, partly on account of the still excited state of the populace, and partly for want of suitable clothing. He has, however, ventured out in the evening. Mr. P. writes very strongly in praise of K. He says, "The evening after my arrival, I had the pleasure of embracing our beloved K. I seemed to see the face of an angel; and truly he is altogether changed. His sufferings have, as it were, sanctified him. His prayer, immediately after we met, was in the highest degree earnest and affecting. He acknowledged to me that he never knew what true prayer was until on the day of his persecution, while in the house of the bishop, when his heart was opened in unreserved communion with God in prayer for the conversion and salvation of his persecutors. It is impossible to describe what K. suffered on that dreadful day:—insomuch that you would suspect me of exaggeration, if I should undertake the description. And besides, I choose to omit it, because I think it is unbecoming in a Christian to recount such things, having always in view the incomparably greater sufferings of our Divine Redeemer." He adds, "Our only friend is M. (This is the young man I mentioned in my letter of Sept. 12th, as having gone to Zante with K. K. says of him, 'I think I perceive in him some evidences of regeneration.') He

visits us, and with him we read the word of God. But the rest, who formerly met with us, behold us from a distance." Again he says, "On the coming Sabbath we shall invite our acquaintances, and whomsoever we meet, to my house, to read the scriptures with K., and may God be our helper. We hope in him alone, and, therefore, we shall not be confounded."

It would be gratifying if this were all. But — writes me in a less satisfactory tone as it regards K.

Mr. Arnold here alludes to some injurious reports which existed in regard to K., that he has been under the bishop's censure for a year or so, for immorality. He adds, however,

I am slow to believe this charge, having heard nothing of it until *after* K. became a stigmatized person on account of his Protestant sentiments; and yet I can hardly feel at liberty to disregard it altogether. May the Father of lights and mercies direct my judgment and practice aright in this perplexity.

15. At Greek service this morning sixteen persons present. Preached from Job 22:5.

17. Another letter from Mr. P. today. He writes as follows with regard to last Sabbath. "I have been with K. the whole day, and with three young men,—my relations,—who for the first time have joined us;—the one a very promising young man, the other two, out of curiosity, rather than any thing else; still they liked very much our explanation of the subject,—justification by faith. We tried every means in our power to make them understand it, referring to many parts of scripture. They expected to hear a sermon on the subject; but we represented to them that it is better to explain scripture by scripture, which leads to a deeper investigation of it, and just as the Spirit of God may lead us, after praying for his guidance."

22. At Greek bible class this morning, had between twenty and thirty. One old priest came for the first time. We read the first chapter of Galatians. The old man seemed quite satisfied with the earlier part of the exercise; but when we came to the 19th verse, he had much to say about the family of our Lord's mother, how Joachim and Anna, her parents, were a long time childless, and how fervently Anna

prayed for children; and when he saw that I had very little reverence for these traditions of men, he showed displeasure; and on my asking him where he had learned all this, as the scriptures do not even so much as give us the name of the mother of Mary, and if they do of her father, it certainly was not Joachim, he went out abruptly.

At the English service in the evening about fifty-five were present. Preached from Micah 6:8.

29. Preached in Greek this morning, exposition of Acts 4:13-22. About thirty were present, mostly young men. After sermon several stopped to hear, while a young man, who has often distinguished himself on these occasions as a zealous champion for orthodoxy (as they commonly call their own doxy), disputed with me about the authority of councils.

31. Mr. P. writes from Zante, "Two days ago the Director of my school, (he is teacher of English in the government school,) Mr. —, shewed great concern about the books I used, saying that there were reports in circulation of my using forbidden books, and not the ones intoned in our regulations. I understood immediately that he referred to the 'Dairyman's Daughter,' which I had recommended to my pupils for translation into English; (he is speaking, of course, of the Greek translation of this tract,) and although it has been in use for two years, and no complaint has been made by the parents or friends of my pupils, he forbids its use for the future. He also asked me to limit the reading of the scriptures to once a week; but I referred to our *articles*, and the thing dropped at once. He said he would write to Corfu about it, and also about his forbidding the tract,—'The Dairyman's Daughter.'"

Letter of Mr. Arnold.

A letter of recent date (March 9) gives less encouragement in the case of K.

The subject which was chiefly occupying my attention when I forwarded my last extracts from my journal, has continued to be a theme of thought and of some anxiety, and has not approached much nearer (except in point of time) to a definite and satisfactory decision. I allude to the case of K. I have received letters from him almost weekly since that time. Those letters

have not, on the whole, tended to increase my confidence in him. He has now, influenced, probably, by a hint from me, renewed the proposal to open a room for social prayer and occasional preaching. If this measure is not now carried into effect, he will probably leave Zante and seek employment elsewhere. He says it is impossible for him to remain longer under his parents' roof, and that he has only been allowed to stay so long, on his promise to leave during the present month. He writes me that Mr. P. has offered to contribute \$5 per month towards raising the sum necessary for carrying the proposed plan into effect. I have ventured to respond to this, by offering to add as much more as they will raise among themselves. I had some hesitation in doing this, not knowing what means will be put at our disposal this year; but if there are persons in Zante willing to make sacrifices for sustaining such an enterprise, for the good of souls, and if they have sufficient confidence in K. to contribute for his support, in order that he may devote himself to the work of religious teaching, both by formal discourse and by familiar conversation, I will not believe that means will be withheld from us to do at least as much for them as they are willing to do for themselves.

Greek and English services.

My Greek service has been very variable since my last report. In the months of October and November I had sometimes twenty or more hearers; but toward the latter part of this time, they were of such a character that I could have little hope of profiting them; and once or twice their behaviour was so disorderly that I had doubts whether it were expedient to admit them. * * * * These things are trying, and in a measure discouraging; but they have not left me quite destitute, either of patience or of hope.

Our English service on Sunday evening has been rather more fully attended of late. The average attendance is just now quite as large as it has been at any former period, say seventy or seventy-five. At the beginning of this year, I commenced a course of lectures on the Epistle to the Romans, in place of the former prayer meeting on Thursday evening. The attendance had become very small, and I hoped by this means to secure some increase. In this I have been partly successful, though

the number now is not more than fifteen to twenty.

Religious inquiry and discussion.

Several circumstances, have lately called the attention of the community with more interest than usual to religious questions. The occurrences in Zante last September are not yet forgotten. Since the shackles of the press have been broken, papers have been commenced in each of the principal islands. How far these will be open to the expression, in words of truth and soberness, of religious opinions differing in any respect from those of "the established church," it is hardly time yet to judge. It is an interesting fact, that the first instance of a prosecution under the new law in relation to the freedom of the press, arose out of a religious discussion. A Greek gentleman of Corfu had published a work in opposition to the primacy and temporal power of the Pope. The Corfu paper (*La Patrie*, printed in Greek and French,) had criticised this work somewhat severely, pointing out statements and positions contrary to the doctrine of the Greek church, some of them tending to Protestantism, and others to sheer infidelity. The author, Dr. Dandolo, wrote a reply to this critique, which the editors refused to publish, alleging that as he was not personally attacked in the article in regard to his work, he was not entitled to the benefit of the law securing the right of defence to every one so attacked. Not satisfied with this, Dr. D. brought an action against the editors, which resulted in their favor. The trial drew a great concourse of spectators, or rather auditors, and the would-be Defender of the Faith was held up to public odium by the counsel for the defendants as a heretic and a Protestant, to the no little irritation of the populace.

Another incident has caused considerable remark, in which, I am told, I have come in for no small share of censure. Our br. Chapman, who was overseer of the keepers in the prison, gave some tracts which he had received from me, to some of the prisoners. This was, I am informed, a violation of the regulations of the prison, and, if so, he was certainly censurable. However this may be, he was immediately dismissed from his place, and remains now without any means of support for his family. The paper, in mentioning the circumstances, omitted altogether

the above aspect of the case, and represented him as having given the books with the design of proselytism. The article ends as follows:—"You, gentlemen, who are so eager to make proselytes, we beg you will let us alone, if you wish us to let you alone; otherwise we will show you which is the true faith, and what the doctrine of toleration means." By request, I have sent copies of the tracts to the palace, from the examination of which it will sufficiently appear, that the only proselytism which they aim at, is to convert men to "repentance towards God, and faith in our Lord Jesus Christ."

The old calumny of our buying proselytes seems still to find some credulous enough to believe it. A young man came to me not long since, wishing to be instructed in private. I told him that the only benefit of *knowing* the will of God was that we might *do* it, and that *doers* of it could not be *secrets*. But as he said he wished to know something more of the doctrines of Protestantism before he committed himself publicly, I appointed certain hours for him to come, and selected for reading at our first meeting, a portion of scripture suited to explain the radical distinction between the friends and the enemies of God. He came; and after we had spent the appointed hour in the examination of this, preceded by prayer, he asked me whether I *received* pay from my scholars, or *gave* pay to them. This was his last lesson. He came the next day to say, that he found it would be impossible to come to me *here* without being known, and that would be to sacrifice his good name altogether: if I were going to any other place, where he was not known, he would be most happy to be my scholar; but as it was, he must forego my instruction. Thus our acquaintance ended, very much as I had expected. I endeavored to improve the two or three opportunities which I had, to instruct and warn him, anticipating from the beginning that my opportunities would soon be at an end. There is comfort in the thought, that among many such there may be here and there one, who will remember after many days the words which seem at the time to be thrown away. At any rate, every such instance becomes to one person at least a practical refutation of the calumny that we persuade men to change their religion by giving them money.

FRANCE. — *Letters of Native Preachers.*

The following are from Mr. Lepoide to Mr. Willard.

Chauny, Dec. 11—13, 1848. The sole cause which prevented me from writing to you sooner, is my great occupation at this moment, especially at Chauny, where some young people, whom I am instructing, and who, as well as their relatives, give me much hope, absorb a great part of my time. I thank the Lord, my health is good as well as that of my family; may this be the case with you all.

One more year has rolled away, my brother, and how fruitful has it been in important events. When I said to you in my report of 1846,—“Let our enemies then awake,—let them exert all their power against us, let them smite; as for us, we ought to rejoice, for it is thus they will destroy themselves, and all will then see that nothing can be done to the injury of the truth,”—we were far from thinking then, were we not, dear brother, that this was to happen so soon? Yes, all the promises of our God are yea and amen in him;—why, then, have we so little faith? You know all the blessings which the Lord has poured out upon us this year also; souls awakened, chapels opened, twenty-six persons baptized and added to our church, all has contributed to fill our hearts with joy. What shall we render to the Lord? All his benefits are upon us. May it please our God to give us more capacity, more fidelity and love, that we may do good to souls and glorify his adorable name.

Jan. 16, 1849. “There is nothing new under the sun,”—you understand it, then, we are, as ever, persecuted and blest. Persecuted, no longer indeed by the secular arm; this year it is defamation, odious and black calumny, perfidious insinuations, which are in the wind in season and out of season, according to this Jesuitical maxim,—“Calumniate! calumniate! it will always turn to some account.” Flattery is tried with our friends, promises, threats, and shameful intimidations; to one they say, if you do not thus and so, we will form a league against you,—we will take away your customers, the confidence which they have in you, and we will tear down your house. From another, (poor mother!) fanatical Catholic relatives come and take away her child with a savage barbarity, and

that with the consent of her husband, lest that dear child should be brought up in the religion of the gospel. Elsewhere persons are sent to trouble our meetings, to insult us; and they watch but for one act, one word from us, to accuse us of troubling the towns and villages of the land. You are not astonished at this, doubtless, dear brother;—the Master has warned us of it. Nevertheless, as I told you, in the midst of all these things we are abundantly blessed by our God. Chauny, Bethancourt, Salency and all our other places, are very promising. Also a wide door is opening,—is open at this moment, for the preaching of the gospel at Givry, (on the other side of Cail-louel mountain,)—nearly 200 persons came there to hear me last Friday, and I hope that next Friday there will be more. I am to go this evening, God willing, to make a declaration to the mayor of *Uny-le-Gai*, and officially open a place of worship; for the inhabitants of that commune, who have already heard the dear brethren Cretin, Hergisny and Besin, now call seriously for the gospel. A man who formerly persecuted his wife for the sake of the word of God, is willing now to lend us his house.

Last Sunday, at Manicamp, I had the pleasure of seeing a man who seemed to be near the kingdom of heaven, and who supplicated me to go and see him at his home (at —, two leagues southwest of Manicamp,) because several persons there desire to hear me.

The harvest! the harvest!

Mr. Foulon to Mr. Willard.

Mr. Foulon, in a letter of Jan. 30, has the following:—

Three weeks ago a man arrived at my house on horseback,—it was 7 o'clock, P. M. "Quick," says he, "Mr. Ledouble wants you at Rouy; the curé of Farquier is there, and wishes to have a dispute with the Protestants." I had a fever,—it rained; but in two minutes I was on the way to Rouy. My wife would absolutely follow me; especially as she knew they had threatened to assassinate me. We arrived to the great joy of Mr. Ledouble,—we went to Mr. Camus's, where the meetings are held. The curé saw the people coming in a mass; the friends of the gospel whispered together; he understood that I was come; he put on his cloak,

and nobody could retain him. When I reached the place, the bird had flown. I began the meeting and preached Christ crucified, without making any allusion to the priest, as every body knew what his flight meant. He now wishes to have a private dispute with me. I shall always say no, to such a proposition. Some wicked persons, excited I think by the interested gentleman, seek to trouble our meetings. All means are good with Satan; but He who is for us is called the Mighty, the Faithful.

Letters of Mr. Lepoids.

Religious rights assailed and vindicated.

Mr. Willard, introducing the following extracts, remarks:—"It would seem that the party of the clergy, having succeeded in directing the French Revolution, considers itself sufficiently strong to despise even the constitution itself. Léon Pilatte, a young preacher, has been brought before the Correctional Court at Paris and condemned in a fine of 100 francs, contrary to the positive enactments of the National Assembly, guaranteeing the right of meeting to all French citizens. This was effected through the influence of the clergy. There are other indications of approaching troubles. The following extracts cannot fail to interest all who long for the freedom of all men, and especially for the universal liberty of preaching the gospel."

Feb. 2. Eight days ago, the mayor of Givry [pronounce *g* hard], wickedly guided by the curé, came to interrupt me several times in my meeting, asking questions completely out of place. At first I made no answer, but patiently went on; finally I thought I ought to stop him by asking him who had sent him;—he stammered, and then pronounced the name of the Préfet. I showed him the impropriety of his conduct, and promised to hear him after the meeting, if he had any thing to say to me. The hearers became indignant,—they murmured against him,—they talked of putting him out. He then said he would put himself out. I wished to have him stop, and begged him to conduct himself civilly; but it was in vain. As I saw my people becoming animated, I was afraid something worse might happen, and I dismissed

them with the assurance that I would come again the next week, and would, God willing, preach the gospel to them happen what might. Yesterday I received the following letter from the mayor of that same village.

"Sir—I inform you that in accordance with the reply of the *Préfet* relative to your meetings in the commune, you must, from this day forth, give them up in order to avoid every thing disagreeable, both you and other persons, whom, as yourself, I have confidentially notified; I invite you, therefore, to avoid all disagreeable consequences; I repeat, come no more into this commune."

What do you think of that, dear br. Willard? But this is not all; the curé de Givry is the one who serves the commune of *Uni-le-gai*, and in this last village he has his singer on his side, who is also *adjoint* of the mayor of the place. You would never divine what happened to us there last Tuesday, in the nineteenth century and under the régime of the constitution of the French Republic of 1848,—a *procès*. A *procès*! say you, do I read right? Yes, you read right, it is a *procès*, and accompanied by the following circumstances. Last Tuesday the singer-*adjoint* went to the friend at whose house the meeting is holden, and ordered him, in the name of the *Préfet*, to close the meetings. When I learned this news, I sent to the mayor to know exactly what the case was. He replied that, in effect, a letter from the *Préfet*, in reply to one which had been sent to him, [but of what complexion we are ignorant,] ordered the forbidding of the meetings. From prudence I then dismissed our numerous assembly until we should have taken the necessary steps to ascertain the motives or the legality of this interdiction. The multitude went away in silence; about twenty belonging to the neighborhood staid to hear the singing of a hymn that I was teaching to the child of the house. Suddenly, while we were seated about the fire, the singer-*adjoint* entered, like a furious man, and declared me a *procès* verbal, in the name of the law, "for having holden a clandestine meeting."

Feb. 10. My letter of 2d inst. undoubtedly failed to reach you; for you would have written me, I think, if you had received it. I therein announced to you that our enemies, ren-

dered furious by the extension of the gospel, had written a calumnious letter against me to the *Préfet de l'Aisne*, and that, consequently, the *Préfet* had ordered the forbidding of our meetings and my prosecution, if, &c., that after the prosecution was begun, I had written to Mr. Lutteroth. The following is the answer that our worthy friend sent me, dated 5th inst.

"Dear Friend,—I learned with pain from your letter of 1st inst., that you are experiencing new difficulties in the exercise of your ministry. I wish you had named to me the communes where this has happened; for it is necessary to know exactly all the details of an affair in order to enter into it profitably.

"A written declaration, and a receipt of that declaration from the part of the mayor, have always been, and still are, necessary. If you read the decree of 28th of July, 1848, concerning clubs, you will see that several days should intervene between the declaration and the opening. I think the same interval between the declaration and the opening of a place of worship can be exacted. It is very necessary to observe very exactly the prescribed formalities; they are our surety.

"Besides, I have just written to Mr. Falloux, Minister of Worship, to inform him that, in accordance with instructions given by the *Préfet de l'Aisne*, new difficulties had arisen in your way; and I have requested him to tell me what formalities must now be observed for the opening of a place of worship. As soon as I shall have his reply, I will haste to send you its contents.

"It is probable that in the new law concerning clubs, express mention will be made of meetings for the exercise of worship; and they will take rank in the category of the most favored meetings. I saw this morning the reporter of the bill, Mr. Crémieux, in order to tell him of the importance which we attach to a text that cannot be interpreted as restrictive of the liberty of worship; and I found him very well disposed. If that bill is adopted, you will be much more at ease, and we shall also. Now, it is necessary to wait, I think, till the minister has replied, before making any new attempts; or if the case is urgent, you must submit to the delays of the law concerning clubs, between the declaration and the opening.

"Adieu, dear friend. You see that you were right in calling to mind what I told you,—that our cause is one. You will ever find me disposed to second you to the utmost.

"Your devoted and affectionate
"HANS LUTTEROTH."

It was necessary for me to write also to the *Préfet de l'Aisne*; I did so, in the following terms. After having said to him that things inexplicable to me had taken place in regard to me, and, ostensibly, in his name,—that I thought liberty of worship in the true sense of the expression was granted us when that glorious motto, "Liberty," was proclaimed; I gave as reasons, 1st. The remitting of the fines to which we were condemned for acts relating to liberty of worship; 2d. The authorization for the opening of our chapel at Genlis by the *ex-Préfet de l'Aisne*; 3d. The 19th article of the decree of 28th of July, 1848, in the law concerning clubs; and 4th. The 7th article of our constitution;—that nevertheless a *procto*, &c. I brought him to tell me if liberty of worship was annihilated for the French Baptists, or if the persons who had used his name to hinder our liberty, did so without his knowledge? I ended by saying that in case he should not judge it necessary to honor me with a reply, I should consider his silence as a guarantee of my right, and, consequently, &c. A postscript indicated where my certificate of pastor of the Baptist communion was deposited. Under date of 6th inst. I received the following reply from the *Préfet*, which proves to me that, in effect, I had been calumniated to him.

"Sir,—In reply to your letter of 5th of this month, I inform you that it is in consequence of information which has been given me concerning the inconveniences relating to order and morals which the meetings you hold in some communes round about Chauny, might occasion, that I gave instructions to the mayors to forbid those meetings not legally authorized. I do not think that the dispositions of articles 291 and 294 are virtually abrogated by article 7th of the constitution; and the terms of article 19 of the decree of 28th of July, 1848, concerning clubs, which contains the disposition that the said decree is not applicable to meetings having for their object the exercise of a worship, of whatever sort, confirm

me in the idea that these meetings remain under the application of the common law. Moreover, sir, I demanded, a few days ago, instructions from the Minister of Public Instruction and of Worship, touching the conduct that the local authorities are to hold on the occasion of the meetings, which you propose to conduct in communes where there does not exist even a partisan of the religion of which you call yourself a pastor. I invite you, therefore, sir, to abstain from convoking any meeting until I have received the advice of the minister; which I will make known to you as soon as it shall reach me.

"Reverend sir, &c."

I sent this letter to our friend, Mr. Lutteroth, and I replied to the *Préfet* in the letter accompanying this. Really, dear br. W., my conscience is indignant sometimes, when I think that we are always subjected to the good will of a mayor, (often guided by the priests,) who calumniates us to the *Préfet*, and the *Préfet* involuntarily to the minister, who takes from us, in consequence, the dearest of our liberties. I am fatigued, disquieted, afflicted,—but not discouraged. May God have pity on me, and on my enemies. I think of having a petition drawn up to the *Préfet*, which the majority of the inhabitants of Givry offered me lately, to state my honorable conduct in that place and to testify their desire to hear my preaching.

Reply to the *Préfet*:—

"Sir,—I have the honor of acknowledging the reception of your letter of the 6th inst. I perceive by it that some calumniators got the start of me with you. The accusation brought against me is grave,—too grave, sir, for you not to permit a man, approved by his conscience and his conduct, to justify himself in your presence and before his accusers. I will confess to you, sir, that I possess nothing upon earth except honor; is it permitted any man whatever to strip from a fellow-mortal all he possesses, what he esteems more than life itself? I think you too honorable a man, sir, not to forestall your reply; therefore, I beg of you to bring me before you with my calumniators, that I may by a complete justification gain your esteem, of which I make great account.

"As a man, and still more as pastor of a little flock which I guided according to the law of God and under the

inspiration of my conscience, I must still insist upon a right which you seem to contest in your letter. I am, indeed, a pastor of the Protestant religion, a Baptist, and, as I have always had the honor to tell you, my certificate is deposited at the registry of the tribunal of Leon.

"I have the honor to renew to you, sir, the assurance, &c. V. L."

Feb. 17. It is true that "all things work together for good to them that love God." See; dear br. Lutteroth wrote me this under date of the 14th inst.

"Dear Sir,—I thank you for the new details which you hand me upon the difficulties you meet in the exercise of your ministry. I communicate to Mr. Crémieux, reporter of the law concerning clubs, the passage of the letter of the *Préfet de l'Aine*, relative to the interpretation which he gives to article 19th of the decree of 28th of July. The intention of that article is to protect liberty of worship; the *Préfet* supposes, on the contrary, that it is restriction. That shows how necessary it is to use precautions against administrative arbitrariness. The Minister of Worship replied to the letter which I wrote him in regard to you. He told me that it belonged to the minister to determine the measures to be taken to conciliate article 7th of the constitution with the necessity of tranquillity and public order, and that he has con-

sequently handed my letter to him. One of our friends has taken upon himself to see Mr. Leon Faucher, to speak to him of this affair. I think that the essential thing at this moment is to obtain a general condition which we can invoke in all particular cases.

"Believe, dear sir, in my devoted affection,

"HENRY LUTTEROTH."

I received last Monday a letter from the *Préfet de l'Aine*, in which he wanted me to go to see him Wednesday or Thursday following. Last Thursday I complied with the invitation. Contrary to my expectation, he received me very well; he no longer contested my right to preach the gospel, and all our conversation was of my belief, of the organization of our church, of the object we had in view, &c. Finally he said to me, "Continue your work, hold your meetings. I will give instructions to the mayors not only to tolerate you, but to protect you and your worship."

Have you not prayed for us at Douai, and is not our God good? I have given Mr. Lutteroth an account of my interview with the *Préfet*. I thank you much for your good letter of the 14th inst. The Lord will keep you among us for our good and for his glory; may he render us all more faithful; may his kingdom come. Tell our young friends to make haste; the harvest is whitening every where and calls loudly for laborers.

Other Benevolent Institutions.

SOUTHERN BAPTIST CONVENTION.

CHINA—SHANGHAI MISSION.

Letter from Br. J. Lewis Shuck.

The letter which follows from br. Shuck, dated Aug. 28, 1848, gives an account of

The new chapel.

I am again, through a kind Providence, permitted to address you from this far off land. Since I last wrote, we have kept up our usual services. A week or two ago, a position for a preaching place in one of the most crowded streets within the walls and in the very heart of the city was offered to us, upon uncommonly easy terms. Every

thing seemed so reasonable and so providential, that we felt it to be our duty to secure the place, which we have accordingly done. With an outlay of about \$200 we shall have a hall which will hold an audience of between four and five, yea, six hundred persons. The upper story is sufficiently commodious to accommodate the entire families of both our native assistants, when we succeed in getting them up from Canton. Yong and Man have themselves both moved into the upper story, while the workmen are now turning the whole lower story into a chapel.

The brethren will be able to preach in a few weeks, and it is a matter of great

thankfulness that they shall have a most eligible place in which to exercise their gifts, and where I sincerely hope we all may have much to encourage us in our work. We hope to have preaching there every night and three times on the Sabbath; and such is the advantageous position of the place, that we fully anticipate a large congregation every time we preach. The front entrance upon the street is eleven feet wide. It is jammed in among other buildings, yet the main building is so located as to secure air, light and quiet. I trust the Lord has guided us in this new measure, and that it may result in glory to His name. The plot of ground about which we wrote as so admirably situated for the erection of a chapel is still for sale. Dr. Boone is about closing the bargain for his new chapel. Mr. McKlatchie's chapel fund, I mentioned to you in my last, has arrived. The London Missionary brethren have decided to erect two more chapels.

A week ago we had the pleasure of welcoming at Shanghai our friend and brother, Mr. Dean, who has come up from Hongkong in search of health. He is now lodging with me. Br. and sr. Peary we hope to greet in a few days, as they were arranging to leave when Br. Dean left. The weather is here now becoming cool and delightful in the mornings and evenings, and we hope the health of our invalid friends will soon be quite restored.

The Tie Chew brother I spoke of in my last, continues to aid us every Lord's day. He speaks the Mandarin, and is well understood by the congregation. Br. Dean has, of course, met him here, and says he is a member in good standing in his church, and should be glad if we could employ him to advantage. Br. Dean will join us soon in our missionary excursions into the interior, and we design taking him (the Tie Chew) and Mun with us. We could find an abundance of work here for him to do, did our funds admit our giving him a commission. He is a staid and elderly man, lost his wife some few years ago, and his four children are all married. He was at Hongkong a few months ago, and Br. Dean told him there they hope to be able to give him employment as an assistant in six or eight months.

On the 16th of October, br. Shuck again writes as follows:—

Opening of the new chapel.

Yesterday being Lord's day, we opened, for the first time, our new place of worship within the walls of the city. I have been more of an invalid than a well man for about seven weeks, and did not make my calculations to preach at the opening

yesterday, but when the hour arrived, the temptation was too strong, and I really felt it good to find myself speaking from a pulpit once more. Yong and Mun also preached, and we had a fine congregation of about four hundred people. Brn. Yates and Tobey with Yong and Tsang attended the afternoon service in the city, while Mun and I attended at the chapel place on our premises. Pray for us that the Master would condescend to bless our feeble endeavors to promote His glory among this great heathen people. To get our new chapel place ready has been a severe tax upon our time, strength and patience. You have no idea of the positive and trying inefficiency of almost every sort of Chinese you may have any thing to do with. When we become able to secure lampy we design having preaching in the city every night. The position is so admirable that we can have large congregations at all times. Our mission should have as many preaching places as it has missionaries, each missionary preaching in them alternately, and should have besides a large and respectable foreign-built chapel, in which each missionary would also preach alternately, and in which we might hold all our church and society meetings, and administer baptism and the Lord's Supper. At the same time, if properly sustained from home, we could carry on efficient operations in preaching and book distribution among the surrounding cities, towns and villages. I find myself constantly burdened with a pressing anxiety, that the Board would so sustain us as to enable us to bring the whole present moral and physical force of our Shanghai mission into full missionary action.—*Southern Bap. Miss. Journal.*

LETTER FROM YONG SEEN SANG.

The readers of the Journal will be gratified to read the subjoined epistle from the native Chinese preacher, Yong Seen Sang, who accompanied br. Shuck in his recent visit to this country. The style is peculiar, and all who heard him when in our midst, will recognize it. His reference to the Divine sovereignty in the bereavements and trials of the mission, cannot but affect the heart, and we hope his appeals to the churches to send out other laborers, will excite becoming solicitude, prayer and liberality.

"Our Middle Kingdom formerly heard nothing of the name of Jesus, therefore there were none of us who understood how to serve him. Afterwards teachers of foreign countries entered the Middle Kingdom and preached, and thus in our country we

are beginning to be able to hear about Jesus, that he is the Savior, Redeemer of men's sins and able to save the soul. Therefore have I been able to become a disciple of Christ. And still more, our great Emperor has allowed the privilege at five ports, of erecting chapels; and in the district and city of Shanghai the people who come to give ear to the doctrines of the Savior are not a few. Notwithstanding the teacher Clopton has died and the healing teacher James has also died, and now the teacher Tobey, his wife being greatly sick, cannot attend to mission affairs, must return to his native country; still life and death are entirely with the true God. We look to you, great teachers of the churches, entrusted with Christ's affairs, again to send more laborers to the inner land (China), to preach and teach the gospel, in order that the souls of many may be saved. Many more are words which I do not write you, only sending you these few sentences to communicate with you. I wish you peace and happiness, and all your family likewise. I beseech the teacher, that night and morning he would pray that China may soon confide in Christ.

"I send compliments to Jeter, the great pastor, wishing him happiness and peace. Sincerely do I present this to the great teacher, Taylor.

"From his younger brother, Yong Seen Wang, respectfully."—*Id.*

LONDON MISSIONARY SOCIETY.

Attention of the people to the Word of Life.

Our latest correspondence from this vast empire is highly animating and hopeful. The encouragements of our brethren are increasing, and, with the blessing of the Most High, a plentiful harvest will, at no distant period, reward their toils. In the northern provinces, the field of labor, in all its wide extent, is daily becoming more easy of access, and the multitudes, over whom for ages the shadow of death has hung in unbroken gloom, are beginning to lend a willing ear to the words of eternal life. The breaker-up of the way has gone before the messengers of salvation, and the path to victory no longer appears doubtful or obscure. The willingness of the people to listen to the truth, their freedom from prejudice against those who proclaim it, the deserved contempt in which the native priesthood is generally held, and the neglected state of the temples of idolatry, conspire to prove that the Chinese have grown weary of their ancient delusions, and are now looking for a better hope.

May the Spirit of the Lord speedily descend on these myriads of dissatisfied and restless spirits, and bring many of them into the way of peace!

The several facts mentioned in the appended statement from Mr. Milne, dated Shanghai, Oct. 13, will be found to illustrate and confirm, in a very remarkable manner, the preceding remarks:—

Our itinerant labors (writes Mr. M.) have been continued both in the neighborhood and at a distance. Wong-shan-yet, the colporteur, in addition to his frequent visits to the chapel, lately went to Hang-chau, a large and populous district, about 150 miles distant. He has reported very favorably of his visit, and of the willingness of the people there, as at other places, to hear and receive the Word of God.

April 16. Went to Lung-hwa, a village about six miles distant. It is a place of small consequence in itself, but as connected with Shanghai, it is rendered famous by an annual feast that is held there. On occasion of the last feast, great crowds of people were assembled, to whom we gave tracts and preached. We witnessed the servile prostrations of the worshippers, chiefly women and children. The priests appeared to be a very degraded set of men, whose professed and manifest object was merely to get a sufficiency of rice. In their presence we spoke fully and fearlessly about them, to the evident gratification of the people, who also listened attentively to the message of life and salvation. The idols and temples were in a sad state of neglect, though we do not look upon that as any proof, in itself, of the decline of idolatry.

20. Went to Nanzhang, thirteen miles distant. It contains a population of about 50,000, and is of considerable commercial importance. Our time being limited, we hastened directly towards one of the principal temples by a side-street, distributing tracts, which were willingly received, as we went along. Though we did not expect a large assembly at the place of meeting, we were pleased to find the news of our arrival had so spread, that Dr. Medhurst had, in a short time, a congregation of about 800 people, to most of whom he preached, for the first time, the words of everlasting life. We were much pleased with the attention of the audience, though their appearance indicated an extreme of ignorance and unconcern about divine things.

May 1. Visited Kong-Wan, about five miles from Shanghai. We had been informed that a great feast would be celebrated to-day in honor of the idol, and

that there would be a large crowd of people present. On reaching it, we were astonished at the vast assemblage already in the town, and the myriads who were pouring into it from every quarter. It was estimated that there were not less than 100,000 people. We walked through the streets, distributing tracts; and Dr. Medhurst preached twice, on one occasion to about 700 at once. We repaired thither on the following day also, when Mr. Milne enjoyed a favorable opportunity for testifying against the follies and sins of heathenism. The people quietly and approvingly listened; and, though surrounded by all the symbols of idolatry, and by multitudes eager in the practice of it, we were not in the least molested or annoyed. At such seasons we seldom observe any thing of a publicly immoral or indecent character, as is the case on similar occasions in India: still so much is done to amuse and excite the people in favor of the prevailing customs, that the permission to go amongst them in the discharge of our work augurs well of future success. We do not believe that the people indulge the slightest prejudice against us as missionaries; on the contrary, we are persuaded, that, when they are brought to know our object, it will be approved and esteemed. Happy sight will it be, when, instead of such a vast concourse of human beings collected for idolatrous purposes, many shall be gathered together in different parts of the land for the worship and service of God.

20. Visited Nan-Wai, about twenty-five miles distant. It is a city of great extent, and contains a population probably of 40,000 or 50,000. This place had not been visited for a considerable time, but the people, on recognizing the design of our mission, crowded round us, seemingly resolved to obtain books at all hazards. We endeavored to act as prudently as possible, but were speedily relieved of our burden. Still we experienced no inconvenience except from the intense eagerness of the people, and could only lament that so many immortal souls were otherwise entirely destitute of divine truth. Though not at all aware of the importance of what they so anxiously sought, we hoped it would not be lost upon them, but that they would be led to esteem and value scattered portions of the Word of God as leaves of the tree of life which are for the healing of the nations. We observed in this place an unusual number of intelligent-looking and well-disposed persons, who received our books with politeness and apparent pleasure.

Increase of disciples at Hongkong.

While in the north of China, the knowledge of salvation is extending, and the growing hope of an abundant harvest cheers the heart of the husbandman,—in the south, our brethren are rejoicing over the fruits which they have already gathered. Our readers will be gratified to learn that the Chinese church at Hongkong has recently received four additional members to its fellowship. Writing on the 24th of November last, our brother, Dr. Legge, supplies us with the following information relative to these new disciples, and the circumstances under which they were admitted to the baptismal ordinance:—

On the Lord's day, the 12th inst., it was our privilege to receive four Chinese into our fellowship by the ordinance of baptism. Two months ago I informed you, that so many as fifteen Chinese had signified their wish to make a profession of faith in Christ. We have had many interviews with them; and, in the beginning of this month, all the members of the mission, with our Chinese brethren, met to consider their several cases. Of some we were compelled to stand in doubt; of others we thought very hopefully; but, in regard to these four, we saw it our duty to interpose no further delay to their public recognition as Christian disciples.

Of these four candidates, one is an old man, but the others are young, having been pupils in the school. They are nearly of one age, eighteen or nineteen. The letter addressed to me by the second affords strong proof that the writer is a brother in Christ. It shows that his present proceeding has arisen from no hasty determination. On the morning that he first signified his wish to be baptized, I asked him for how long a period he had thought of becoming a Christian. "For years," was his reply, "but the fear of man, and especially of my parents, kept me silent." "But now," I said, "your parents will be angry with you." With much emotion he answered, "I know that: but I have thought much and long about it, and I now wish to be baptized. It is better that my parents should be angry with me, than that God should cast me off."

It is gratifying to state, that his father unexpectedly consented to the baptism. We advised him and his companions, immediately after their application, to write to their parents, informing them of their intention, and entering fully into the reasons of their conduct. The letter of A-Cheong was a remarkable production,—long, lucid, and deeply pathetic. I for-

warded it, and that of A-King, with a letter from myself, to each of their fathers. A-King's father has not yet replied to me, and to his son he sent merely a brief note, telling him to defer his purpose; but the father of A-Cheong replied at length, both to his son and to myself, giving his full sanction to the baptism.

The third, A-Ch'heong, had not the same difficulty to contend with, being nephew to our excellent colporteur, A-Sun, on whose recommendation he was received into the school, and who previously stipulated with the parents, that if their son, during the course of his education, should wish to profess Christianity, they would interpose no obstacle.

A-King, as well as A-Cheong, had long been convinced of sin, and of his duty to declare himself on the Lord's side. He referred to a conversation which he had with myself in 1844, from which he dated his full conviction of the folly and sinfulness of idolatry, and of the necessity of faith in Christ. The question was put to him, "Have you ever worshipped idols since then?" There was a pause before he gave his reply:—"When I went home I was overcome with fear, and yielded to the will of my father, and worshipped my ancestors; but I can never do so again." The confession evidently relieved his mind. He is a lamb of the flock, and we confide him to the care of the great and good Shepherd.

The first Christian impressions of A-Ch'heong date also several years back. They were awakened before he entered our school at all, by the family worship observed morning and evening in A-Sun's house.

Three more youths in the school are applicants for baptism, besides ten other persons; and, throughout the town generally, there is no small stir about this *new way*. May God enlarge his blessing upon us! At this season both we and our Chinese brethren require a double portion of the spirit of prayer and of wisdom.—*Miss. Mag. and Chronicle*.

CHURCH MISSIONARY SOCIETY.

Central Africa.

Exploring Tour.

No sooner had the missionaries established a footing on the continent of East Africa than they began to look north and south, and to the unknown regions of Central Africa on the west, and to devise schemes of missionary operations for compassing the whole land.

Mr. Rebmann thus commences the nar-

ative of the first journey, in a letter dated Oct. 27, 1847.

After the day had been fixed, and guides hired for the journey, various hindrances were thrown in the way of the expedition by the natives; some of whom wished to extort large presents for permission to pass through their tribes, while others were opposed from the apprehension that if Europeans once visited the interior, their monopoly of the trade would be invaded. When the determination of the missionaries was unshaken by these hindrances, some of the chiefs threatened to destroy their houses and property if they went. Upon this the missionaries appealed to the Governor of Mombasa, and obtained from his superior authority permission to take the journey. Dr. Krapf was obliged to relinquish his purpose of accompanying Mr. Rebmann, on account of his uncertain health. Eight persons were engaged to accompany the missionary, forming a small caravan. He set out on the 14th of October, "after we had encouraged each other with the glorious promises contained in the 49th chapter of Isaiah, and recommended ourselves to the care and protection of Almighty God."

In the second day's journey, at the distance of thirty miles from Rabbay Empia, they arrived at Endangu, "which is not the name of a village, but of the eastern boundary of a vast desert, which spreads itself between it and the mountains of Taita." Of this place Mr. Rebmann writes:—

Elevated at some 100 feet above the desert, the situation commands a good view over it, in the back ground of which the noble mountains of Taita aspire to the clouds, to a height of 4,000 to 5,000 feet. The desert is fully sixty miles across. Of its extent from south to north I can, as yet, hardly form an estimate; but so much is certain, it must be considerably greater than its extent from east to west, and must be supposed to reach to the Galla country, from which quarter the desert has been infested for many years past. Certainly the character of the desert is such as to allow the savage enemy to make the most sudden inroads for murder and rapine, as it nowhere presents an impenetrable jungle, while it is sufficiently wooded to hide a very strong enemy.

On the morning of the 19th Mr. Rebmann reached the foot of the mountains, and after a walk of about four miles arrived at the village of Makwasini, which is situated about a third of the distance up the mountain. Three high mountains,

forming a triangle, inclose the Taita country. The inhabitants are estimated at 170,000 souls. The Taita language belongs to the Bueheli family. Mr. Rebmann spoke in the Kinika dialect, and was pretty well understood. The journal proceeds :—

I could see nothing of Makwasini until I had come quite close to it, as it was situated between large rocks and stones, projecting some twenty feet out of the side of the mountain. It was on one of those rocks that I saluted the first assembly of people in the village, and among them one of the principal elders of the place, who offered me a cottage which he always has ready for strangers. They had been previously apprised of an European coming to them, and several men of the village had already seen Dr. Krapf and myself in our cottage at Rabbay Empia ; on which account my appearance among them did not particularly excite their curiosity and astonishment. Their character appeared to me very ungainly and heavy, but composed and quiet, and not of the talkative disposition of the Wanika.

Ample opportunity was presented to me of sowing the precious seed of the gospel into their hearts ; telling them that also on their account the Son of God came down from heaven to rescue them from the power of Satan, and to make them happy forever. At another time I gave my journey a spiritual turn, saying that as I had not known myself the way through the desert to come to their country, so they did not know the way to heaven and to eternal happiness ; but wanted a guide to lead them there. Now that guide was Christ, who had also prepared the way, that all might find it that heard his word, and believed it in their hearts. Explaining to them the use of my bible, I compared it with bodily food, telling them that as our bodies wanted food to sustain them, so our spirits wanted appropriate food to keep them alive by knowing God and Jesus Christ His Son. I especially took care to shew them the sinfulness of all sorcery, augury, looking after the bowels of animals on the arrival of a stranger, in order to know whether he will bring good or bad things. As to the latter case I told them expressly, that they ought to look on myself, and judge from my words and deeds whether I was a good or a bad man : to look after the bowels of an animal could be of no avail. But though they could not deny the truth of my words, they still practised their own custom, and looked after the bowels of a goat which had been slaughtered to be eaten by my men. When I was told that they had seen good,

I replied that I did not care for it, because I knew from a better source what was good or bad, while to practise augury was greatly sinful in the sight of God, and greatly deserved his just anger. The darkness and superstition of this people are great ; but the gospel light will disperse it.

Mr. Rebmann spent only two days in Taita, and then returned to Rabbay. He thus concludes his account of this excursion :—

As to the question of establishing a mission at Taita, I can only say that there exist no difficulties that would render it altogether impossible. On the contrary, there are some encouragements held out to the missionary, that might induce him to wish to begin his work there as soon as possible. For,

1. There is not so much of the Mahomedan influence, which among the Wanika proves a considerable barrier to the introduction of Christianity ; for whenever we are speaking of Christ to an Emnika, he immediately thinks that Christ was our prophet just in the same way as Mahomed was the prophet of the Bueheli.

2. The Taita people live in compact villages, more than is the case with the Wanika tribe of Rabbay, which is very much scattered indeed on their plantations, so that the missionary can scarcely ever address himself to a considerable number of hearers.

3. The character of the people is free from that savageness which would render it unadvisable for one or two individuals only to reside in their country ; and rather displays much composure, gravity and quietness, as is generally the case with people living in mountainous countries.

4. The climate may be considered excellent, and at some places I believe something of Alpine air and Alpine water are to be enjoyed, while the productions of the country would afford the most necessary articles of food.

Second journey.

The second missionary excursion was made by the two missionaries along the coast, in a small Arab vessel hired for the purpose, with a view to visit, if possible, the river Jub, and investigate the opening which it may afford into the interior. They set sail on the 23d of November, and passed the river Ozi and the island of Pata ; but the monsoon changing on the fifth day, they were unable to accomplish their main object, and were compelled to return southward.

The emotions excited in the minds of the missionaries when within sight of the

Galla country are thus described by Dr. Krapf in a letter dated Dec. 9 :—

At the northern bank of the Killefi the Dabalo country begins, and in the west the Galla territory of the Berrarata tribe. Having passed the Killefi, we saw to the north-west the top of a high and black mountain, which rose behind a lower mountain range that springs out from the Wanika country, and is a continuation of the mountains of Rabbay, Ribe, Kambe, Dehibana, Dehogai, and Kasooma. On the top of the said black mountain the town Sabaki is said to be situated. It is the place to which the Galla resort in all weighty concerns referring to their tribe; and no doubt many destructive war expeditions have been planned there; and

the terrible Mera, or High Priest, in the Druid manner of old, has inspected the entrails of slaughtered animals. Who can know how much misery and woe may have gone forth from this university of the devil? For such places are the high schools of the heathen, and these are entirely under the influence of the father of lies and murder. But we will not despair, for we know our Lord Jesus Christ, who has given his life also for the Galla, can and shall in his time erect an evangelical school at Sabaki. The spirit within us sighed for the coming of this time, and in the name of our Master we took already possession of the place, though at present we cannot even think of setting our feet on that part of the Galla coast, from the ferocity of its inhabitants.—*Miss. Reg.*

Miscellany.

A History of American Baptist Missions in Asia, Africa, Europe and North America. By William Gammell, A. M., Professor in Brown University. With Maps and an Appendix. Boston. Gould, Kendall & Lincoln. 1849. 359 pp. 12mo.

We welcome with unfeigned pleasure this new contribution to the literature of Christian missions. For its plan and execution, and for the interest which it gathers around subjects in themselves deeply interesting and truly sublime, it will be attractive no less to the readers of general literature, than to those who approve and love the work of missions. Among its chief excellences are its method, its accuracy, its just views, and the general impression which it is suited to produce.

As to the plan,—the author relates the history of the several missions in his own words, presenting a concise and luminous narrative of each. He gives sufficient references to the documents from which his materials are drawn to satisfy the critical inquirer who wishes to make original investigations; but in point of style and manner, for the uses of the general reader, this method is immeasurably superior. The history of the missions is accompa-

nied by seven accurate maps of the regions to which they relate:—1. Burmah and Siam. 2. Tenasserim Provinces. 3. Aracan. 4. China. 5. Assam. 6. Teloo-goo Country. 7. Bassa Country. It is an interesting fact, illustrative of the accuracy of these maps, that on being shown to the two Assamese young men, now in this country, they instantly pointed out on the map of Assam, their own residence and the neighboring places with which they were acquainted, the rivers on whose banks they had travelled, and the mountain ranges which they had crossed, in first coming to the mission where they enjoyed their earliest religious instruction.

The work is divided into twenty-four chapters. Chapters I—XV contain the history of the Burman Mission, including the complete account of the organization for missionary purposes of the Christian community at home, and the narrative of the initial efforts of American Baptists in the great enterprise. Chapter XVI is on the Missions to Siam and China; XVII, Assam; XVIII, Teloo-goo; XIX, Western Africa; XX, France; XXI, Germany and Denmark; XXII, Greece; XXIII and XXIV, North American Indians. The Appendix contains valuable Tables of

the Missions; the Missionaries of the Union; Missionaries deceased while connected with the Missions; Contributions of the various States from 1815 to April 1, 1849, together with the Constitution of the Union.

The volume is written in an easy and elegant style, which, in connection with the interest of the subject, bears on the reader insensibly page after page, each

successive page opening some new scene of attraction. It is worthy of the high station and name of the author; and it will add to his well-earned reputation to have made so valuable a contribution to our Christian and missionary literature. The volume is sold at seventy-five cents per copy, and we hope will add to the pecuniary resources of the American Baptist Missionary Union.

American Baptist Missionary Union.

ARRIVAL OF MISSIONARIES.

The Rev. Mr. Bronson and family and Mrs. Cutter, of the Assam Mission, with two Assamese youth of Nowgong Orphan Institution, arrived at this port on the 5th ult. The voyage, we are happy to learn, has been highly beneficial to the health of Mrs. Cutter and Mrs. Bronson, and the prospect is favorable for their entire recovery.

By letters from Calcutta of March 5 and 7, we learn that the missionaries, Messrs. Moore, Van Meter and Benjamin and their wives and Mrs. Brown, who sailed Oct. 21st in the *Cato*, had made a pleasant passage of about four and a half months. To this, however, we are constrained to make one qualification. The missionaries who have been connected with this Board, have sailed with commanders whose sense of propriety and self-respect, if no higher consideration, secured to the passengers honorable and courteous treatment, with exceptions exceedingly rare, of which, we are pained to state, this is one.

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*E. L. Abbott*, Oct. 12, 18.—*J. S. Beecher*, Dec. 19, Jan. 19, 1849.—*L. Ingalls*, Oct. 29, 31, Dec. 21, 34, Jan. 23, 24, 1819.—*H. S. Van Meter*, Feb. 17; *Mrs. V. M.*, March 8.

MAULMAIN.—*J. G. Binney*, Jan. 2. *J. M. Hawell*, Dec. 18. *H. Howard*, Dec. 21.—*A. Judson*, Jan. 22.—*F. Mason and others*, July 31, *Mr. M.*, j. Nov. 25—Dec. 19—Jan. 19—Dec. 19, Jan. 17, 22.—*T. S. Ranney*, Dec. 20,

Jan. 17, 22.—*T. Simons*, Jan. 23.—*E. A. Stevens*, Dec. 19, j. Dec. 4.—*L. Stilson*, Dec. 20, Jan. 22.

TAVOY.—*C. Bennett*, Jan. 4.—*E. B. Cross*, Oct. 11.

ASSAM.—*Mission*, June 20, 1848.—*C. Barker*, Sept. 22, Nov. 6, Feb. 7; *Mrs. B.*, Dec. 27.—*N. Brown*, Dec. 13; *Mrs. B.*, March, 5.—*O. T. Cutter*, Oct. 12, 16 (2), Jan. 8, Feb. 7 (2).—*A. H. Daryfurth*, Sept. 21.—*I. J. Stoddard*, Dec. 18.

SIAM.—*Mission*, Dec. 31.—*J. H. Chandler*, Sept. 21, Jan. 10.—*J. T. Jones*, Sept. 25, Jan 5, 8.

CHINA.—*Mission*, Dec. 26.—*W. Dean*, Nov. 30, Dec. 29 (2), Jan. 23, 24.—*J. Johnson*, March 29, 1848.—*E. C. Lord*, May 20, 1848, June 8, 26.

TELLOOGOOS.—*S. S. Day*, Feb. 22.—*L. Jewett*, Feb. 21.

FRANCE.—*T. T. Devon*, March 22.—*E. Willard*, April 4, 7, 11, 16—18.

GERMANY.—*J. G. Oncken*, April 13.—*G. W. Lehmann*, March 23.

GREECE.—*A. N. Arnold*, Dec. 9 with j., Feb. 7, March 9 (2).

CHEROKEES.—*E. Jones*, Feb. 24, March 26.—*H. Upham*, April 9.

SHAWANOES.—*F. Barker*, March 14.—*J. Meeker*, April 22.

TUSCARORAS.—*A. Warren*, March 26.

DONATIONS

Received in April, 1849.

Maine.

A friend to missions	25,00
Topsham, ch., David Scribner tr., to cons. William Barron L. M.,	100,00
Jefferson, 1st. ch. and soc. 38,00;	
"Young Men's Concert"	
15,00,	53,00
Warren, ch.	30,00
Wiscasset, John Sylvester	5,00
	— 213,00

New Hampshire.

Rumney, "H. T."	20,00
New Hampshire State Convention, Geo. Porter tr., for Karen	

Miss., 75.00; for Burman Mission 25.00,	100.00
Swansey, Silas Parsons, to cons. Mrs. Mark Carpenter and Mrs. D. G. Mason L. M.,	200.00
South Hampton, ch., mon. con.,	9.00
A female friend to missions, for the Burman and Karen Miss.,	10.00
	<hr/> \$39.00

Massachusetts.

Chelsea, 1st ch., Southwick Bryant tr., mon. con.,	100.00
Mansfield, ch.,	3.66
Old Colony Asso., Samuel Norton tr.,	74.73
South Reading, Miss E. Wetherby	10.00
Sudbury, Levi Goodenough	10.00
Boston, Bowdoin Square ch., Otis Tufts, for his L. M.,	100.00
Dedham, Mill Village, Miss Emily Preble, for Arracan Miss.,	10.00
Winchendon, Mrs. Matilda White	1.00
Sandisfield, Simeon Sears	2.00
Plymouth, ch., mon. con.,	16.00
Worthington, Mrs. Betsey Abbott	1.00
Middlefield, John Newton, for Burman Miss.,	10.00
Worcester, 1st ch., Juv. Miss. Soc., C. E. Converse tr., to educate a Karen boy named S. B. Swain,	25.00
Easton, a friend	5.00
Raynham, ch. 14.56; Beverly 1st ch. 62.00; per Rev. J. F. Wilcox, agent,	76.56
	<hr/> 444.95

Rhode Island.

Lippitt and Phenix, ch., per Rev. J. F. Wilcox, agent,	60.00
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Connecticut.

New London, Mr. Latham 50.00; Tolland, ch. 5.00; Willington, Rev. J. H. Vinton 45.00; to cons. Rev. Rodolphus Weston L. M.,	100.00
Stonington, Rev. A. Palmer, towards sup. of a native Karen preacher,	5.00
Connecticut Bap. State Convention, W. Griswold tr., Suffield, Parks Loomise, to cons. himself L. M.,	100.00
	<hr/> 205.00

New York.

New York city, Amity St. ch., David Hawes tr., 335.78; mon. con. 75.00,	410.78
St. Lawrence Co. Miss. Soc., Jonah Waid tr., to cons. Rev. O. W. Moxley L. M.,	100.00
Rochester, Epaphras Wolcott,	10.00
	<hr/> 520.78

Pennsylvania.

Philadelphia, Spruce St. ch., per Rev. G. S. Webb, agent,	135.00
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Maryland.

Baltimore, Virginia A. Wilson	20.00
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District of Columbia.

Washington, E. St. ch., Juv. Miss. Soc., R. W. Wilcox tr., to sup. a Karen youth named Geo. W. Samson, under the care of Rev. F. Mason,	25.00
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Ohio.

Zanesville, Market St. ch.	75.00
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Indiana.

Harrisburg, Miss Rosinda Barrett	2.00
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Illinois.

Decatur, ch., Samuel C. Allen sec.,	10.00
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Iowa.

Kesauque, Miss E. Stanwood 50c.; Mrs. E. A. Morrell 50c.,	1.00
	<hr/> \$2050.73

Legacy.

Hopkinton, N. H., Miss Pharo-zine C. Kelly,	50.00
	<hr/> \$2100.73

The Treasurer also acknowledges the receipt of the following sums from the American and Foreign Bible Society, viz. :—

For translating and printing the scriptures in China,	1000.00
For do. do. do. in Karen,	500.00
	<hr/> \$1500.00

BOXES OF CLOTHING, &c.,

From Jan. 24 to May 11, 1849.

Mass., Charlestown, Judson Miss. Soc. of 1st Baptist ch. and cong., Miss C. Haynes tr., for Mr. and Mrs. Bingham, a box of clothing,	16.16
do., Brookline, Ladies' Benev. Sewing Circle of the Bap. ch., for Miss E. S. Morse, a box of clothing,	44.00
Vt., Derby, Fem. Miss. Assoc. of the Bap. soc., per Ann A. Norcross, for Miss H. H. Morse, a box of clothing,	40.00
do., Middletown, a box of clothing (no advice) for Mrs. Mason.	
do., Hindsburgh, Austin Beecher, for Rev. J. S. Beecher, a cask of dried apples,	2.25
Conn., Willington, per Jonathan Weston, for Miss Miranda Vinton, a box of clothing.	
N. Y., New York city, I. Newton, Esq., for Rev. A. Judson, D. D., a box of clothing, &c.	
Penn., Philadelphia, Mrs. J. W. Roberts and Mary Ann Longstreth, for Rev. A. Judson, (received in October, 1848, and omitted in the January number of the Magazine,) a box of clothing,	130.00
do., do., a box of sundries (no advice) for Rev. A. H. Danforth.	

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

JULY, 1849.

NO. 7.

AMERICAN BAPTIST MISSIONARY UNION.

THIRTY-FIFTH ANNUAL MEETING OF THE BOARD.

Philadelphia, May 18, 1849.

Previous to the opening of the meeting of the Board of Managers of the American Baptist Missionary Union, the brethren who had come together to attend its sessions, devoted an hour, from 9 to 10 o'clock, A. M., to special prayer for the blessing of God on the meeting; on the missions under the care of the Union; and for the conversion of the world to Christ.

At 10 o'clock, A. M., the meeting of the Board was opened by the Chairman, Hon. James H. Duncan, of Massachusetts.

The services were commenced with singing, and prayer by Rev. John Peck, of New York.

The roll of the Board was called, and the following members were found to be in attendance, or gave their names before the close of the meeting.

Ministers.

ELIJAH HUTCHINSON,
LEWEL PORTER,
EDWARD BRIGHT, JR.,
JOSEPH H. KENNARD,
GEORGE I. MILES,
GREENLEAF S. WEBB,
ALFRED BENNETT,
MORGAN J. RHEES,
JOHN JENNINGS,
JOSIAH P. TUSTIN,
EDWARD LATHROP,

Ministers.

ELISHA E. L. TAYLOR,
J. G. COLLOM,
HORATIO G. JONES,
SKYMOUR W. ADAMS,
J. LASSING BURROWS,
EZEKIEL NELSON,
THOMAS F. CALDICOTT,
DANIEL SHARP, D. D.,
EDMUND WORTH.

Laymen.

ISAAC DAVIS,
JAMES H. DUNCAN,
WILLIAM BUCKNELL, JR.,
ANTHONY COLBY,
BYRON GREENOUGH,
DANIEL SANDERSON,
WILSON JEWELL, M. D.,
SAMUEL SMITH,
TIMOTHY GILBERT,
JOHN C. DAVIS,
JEFFERSON BORDEN.

The Chairman addressed the Board in an interesting and impressive manner, adverting to the goodness of God in the preservation

of the lives of the members of the Board and officers of the Union; in the provision of ample funds during the year to meet the expenditures of the Union; and in His blessing bestowed upon the missionaries in their arduous labors among the heathen.

Communications from Rev. Caleb B. Davis, of Maine, Rev. Dr. Wayland, of R. I., and William Colgate, Esq., of N. Y., apologizing for their absence from the meeting of the Board, were read.

The times of meeting were fixed as follows:—at 9 A. M. and 3 and 7½ P. M. ; and of adjournment at 1 and 5½ P. M.

George Kempton, W. L. Dennis, F. A. Willard, S. Peck and E. Bright, Jr., were appointed a Committee to make arrangements for devotional and missionary meetings to be held in the evenings of the present week.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure during the year ending March 31, 1849, of \$86,421 62 ; and the receipt, during the same period, of \$90,826 29, exclusive of receipts from the U. S. Government and coördinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

The report of the Executive Committee was read by the Corresponding Secretaries,—Rev. E. Bright, Jr., in reference to the different departments of the home work; and Rev. S. Peck on the foreign operations of the Board; and on motion this and the reports of the Treasurer and Auditing Committee were referred to the following Committees:—

1. *On Finances.*—W. Bucknell, Jr., A. Colby, D. Sanderson, B. Greenough, S. Smith.

2. *Agencies.*—E. Hutchinson, C. E. Wilson, H. B. Ewell, J. Aldrich, F. Ketcham.

3. *Publications.*—J. N. Granger, I. Davis, S. S. Cutting, S. W. Adams, J. L. Burrows.

4. *Burman and Karen Missions.*—D. Sharp, D. D., G. S. Webb, A. Bennett, J. P. Tustin, J. G. Collom.

5. *Siam, China, Assam and Telooogo Missions.*—R. Babcock, D. D., J. H. Kennard, T. O. Lincoln, T. Gilbert, S. L. Caldwell.

6. *Bassa Mission.*—E. Lathrop, E. E. Cummings, G. W. Bosworth, W. E. Locke, T. Wattson.

7. *European Missions.*—G. B. Ide, D. D., G. C. Baldwin, S. D. Phelps, N. Colver, D. M. Wilson.

8. *Indian Missions.*—Irah Chase, D. D., D. G. Corey, H. V. Jones, E. Nelson, G. W. Anderson.

Rev. E. Bright, Jr., presented a report from the Executive Committee on "The Policy to be pursued with reference to Publications;" which was referred to the Committee on Publications.

The Committee on Devotional Exercises reported recommendations as follows:—

1st. That the services this evening be conference and prayer in connection with our brethren at our different missionary stations.

2d. That the Board hold a missionary meeting on Wednesday evening, at which the returned missionaries, Rev. J. Wade, of the Tavoy Mission,

and the Rev. M. Bronson, of the Assam Mission, with others, will make addresses.

3d. That the Board recommend to the Union that the annual sermon be preached on Thursday evening.

4th. That the meeting-house be opened for devotional exercises daily at 8 o'clock, A. M. G. KEMPTON, Chairman.

The report and recommendations were adopted.

Adjourned till 3 o'clock, P. M. Prayer by Rev. Daniel Dodge, of Pennsylvania.

3 o'clock, P. M.

The Board met. Prayer by Rev. J. C. Harrison, of Pennsylvania.

Rev. S. Peck read a report from the Executive Committee on "The Due Gradation of Missionary Labor," which was on motion referred to a Committee of five;—G. S. Webb, J. G. Warren, S. F. Smith, A. P. Mason, T. F. Caldicott, were appointed the Committee.

A report from the Executive Committee, on "The Comparative Claims of Missions to Reinforcement," was also read by Rev. S. Peck; and was referred to a Committee of six;—E. E. L. Taylor, J. Wade, M. Bronson, J. N. Granger, S. B. Swaim, J. Jennings, were appointed the Committee.

A report from the Executive Committee on "The Means by which the Home Work of Missions should be conducted in the Churches," was presented, and referred to a Committee of five;—R. H. Neale, S. M. Osgood, W. L. Dennis, L. H. Moore, S. W. Adams, were appointed the Committee.

A report was read by Rev. E. Bright, Jr., on "The Votes given on the Proposed Amendment to the Constitution;" which was referred to a Committee of five;—A. Colby, I. Davis, A. Bennett, G. I. Miles, J. P. Tustin, were appointed the Committee.

L. Porter, L. Leonard, and Dr. W. Jewell, were appointed a Committee on *Obituaries*.

Adjourned till 7½ P. M. Prayer by Rev. E. E. Cummings, of New Hampshire.

7½ o'clock, P. M.

The Board met, and the meeting was opened with singing, and prayer by Rev. Daniel Sharp, D. D., of Massachusetts.

In accordance with the recommendation of the Committee on Devotional Exercises, adopted by the Board this morning, this evening meeting was observed as a season of conference and prayer in concert with our brethren at the different missionary stations.

Addresses were made by Rev. D. Sharp, D. D., of Mass.; Rev. J. Peck, of N. Y.; Rev. A. Bennett, of N. Y.; Rev. W. Hague, of Mass.; and prayer was offered by Rev. Dr. Sharp and N. Colver, of Mass.

Adjourned till 9 o'clock to-morrow. Benediction by Rev. Dr. Sharp.

Wednesday, May 16.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. L. Leonard, of New York.

The Minutes of yesterday's proceedings were read and approved.

The Committee on the Burman and Karen Missions reported through Rev. D. Sharp, D. D., chairman.

The report was adopted and ordered to be printed.

The Committee on the Burman and Karen Missions would respectfully submit the following report:—

As it is now acknowledged to be the peculiar work of Christ's chosen and faithful disciples to carry out his great commission of preaching the gospel to every creature, so it must be admitted to be the peculiar work of the American Baptists to take in charge the dispensation of the gospel among the Burmans and Karens. The whole progress of this mission from the beginning, bears the marks of a special providential superintendence. It was commenced more than a third of a century ago by our first foreign missionary, when as yet the design of the missionary undertaking, as now existing, was scarcely conceived by American Baptists. It was instrumental in awakening the spirit, forming the organization, and beginning the labors, into which we of a later generation are now so largely entering. It was not by any forecast of man's purpose, that this field was selected; it was the work of faith, guided by a special providence. When Dr. Judson left this country as a foreign missionary, he was not a Baptist, nor was he designated to labor in Burmah, nor did our churches contemplate occupying this interesting field of evangelical labor. What man proposes, God often disposes in a very different manner; and so especially in this case. As soon as Dr. Judson became a Baptist, and when, instead of laboring in India, he was providentially conducted to the eastern shores of the Bay of Bengal, then it was that the American Baptists were first aroused to the missionary work, and from that day to this, God has given this field of labor entirely into their hands. In this respect, also, the field in question is a peculiar case. There is no other race of people, or mission station, but what is, or has been, more or less under the care of other similar evangelical institutions. In this field there is no other denomination of Christians sharing the work with us, nor, from all present indications and tendencies, is there likely to be. It may not, therefore, be the part of any uncandid or partial advocacy, to set forth the claims of the Burman and Karen Missions to the special attention of this Board, with the view of enlarging the resources for furthering the great work of evangelization and Christian civilization among these people.

It will be obvious, upon a consideration of the facts contained in that part of the report of the Executive Committee now under consideration, that this field of labor is only just now coming into a state when, with the blessing of God, we may begin to hope for the results of successful culture. There is no other department of the heathen world under the care of this body of Christians, in which the preparatory process for general evangelization has been brought by them to a state of so great forwardness. Instead of furnishing any occasion to diminish our exertions, this becomes a paramount inducement for us to increase our means and appliances to secure the promising results proposed.

Among the Burmans and Karens there are certain fixed points gained, which may be regarded as necessary conditions for the organization of a state of Christian society among them, and for the permanent employment of Christian instrumentalities. Some of these are dwelt upon, in detail, in the report of the Executive Committee. It speaks of neat and commodious meeting-houses, in considerable numbers, built by the natives for their own accommodation. It speaks of nearly 3,000,000 pages of printed matter struck off in the last year for the common use of the people. It is a great

point gained, to have school-houses, and numerous other preaching places, in the large towns and their vicinity, in which to preach the gospel regularly to the Burmans and Karens. These common and day schools, as well as the higher boarding schools, it is understood from this report, and from other sources, are in part self-sustaining, by the support received from the people in whose midst they are located. It therefore only now remains that increased expenditure should be bestowed upon the great work of preaching the gospel, and of furnishing the best means for training an adequate number of native preachers by a course of sound theological instruction.

As to the first of these points,—the increase of missionaries,—there is an evident necessity. During the past ten years there has been only one missionary designated to the work of preaching in Burmese. From present indications, it is probable that a large portion of the converted and civilized Karens who have received the gospel while residing in the British provinces on the Bengal coasts, will soon return in sufficient numbers to form Christian settlements within the limits of Burmah Proper, where, enjoying superior advantages for their national prosperity, they will probably receive such favor from the Burmese government as they have not previously known. If this state of things should come to pass, the way will most likely be very soon opened for the entrance of American missionaries once more into Burmah Proper. At all events, it is even now believed, that a missionary may be safely located at Bassein as soon as a suitable person can be placed there. There is also at this present time an urgent necessity for a missionary to the Burmans being located at Tavoy.

But even if these pressing demands in behalf of the Burmans are, for the present, entirely denied, there are hundreds of converts among the Karens, who, according to recent advices, are waiting for baptism and introduction into the fellowship and privileges of Christian churches; but who have been waiting in vain, by want of missionaries competent to give them the requisite attention. How many of such there may be, not as yet reported, who are scattered at a distance of several days' journey in the interior regions of Burmah Proper, we have no certain means of knowing.

The tribe of the Kemmees, whose remarkable history is second in interest only to that of the Karens, should have without delay one missionary set apart to the work of preaching the gospel without having his attention too much occupied with other departments of labor. Even this tribe, so recently become known to us, has now the advantage, in common with the Karens and Burmans, of having their language reduced to writing, and, to some extent, the materials of an elementary literature provided. Upon such a field thus prepared, the truths of the gospel may be scattered abundantly.

But among such a people, taught to read and partly civilized, the work of Christian evangelization may be regarded as having just begun. The last year the number of pages printed, chiefly in the Burman and Karen languages, was 970,400, and the number issued was 1,823,452; and with such a people in such a receptive state, waiting, and in many instances importunately asking for the gospel, who will not admit that it is now in a special manner incumbent upon us to send some more missionaries, to be engaged directly in preaching the gospel to these people, whom Christ has entrusted to our hands?

Did the limits assigned to this report allow, your Committee might present at length their views growing out of the interesting facts relating to theological instruction for the native preachers, and to the work of pastoral and itinerant preaching to which so many have been called. But our space forbids. The day schools, normal and boarding schools, are all important in their place. But these, like the department of printing, are now in such high request among the natives themselves, that they may be considered as having almost attained the point of self-sustaining support. The great demand now seems to be, a generous provision for the adequate training of a sufficient number of native preachers in theological study.

And that number to be sufficient, will soon be large. Every year will increase it. In this quarter seems to be the hope for the chief supply of evangelical laborers in time to come.

But, in the mean time, instead of stinting, we should strengthen the resources of supply. It is gratifying that some unknown individuals have consecrated the sum of \$5,000 to the special purpose of strengthening the foundations for the support of the gospel among the Karens. If no such other benefactors can be found who will take a special interest in the Burmans and Kemmees, it is to be hoped that the Board will justify the Executive Committee in making liberal provision for an adequate increase of well-qualified native preachers, and for the immediate appointment of at least two additional missionaries, one to the Burmans and the other to the Kemmees.

All which is respectfully submitted.

DANIEL SHARP, ALFRED BENNETT, G. S. WEBB, J. P. TUSTIN, J. G. COLLOM,	}	Committee.
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The Committee on Publications reported through Rev. J. N. Granger, chairman. The report and resolutions thereto appended were adopted and ordered to be printed.

THE POLICY TO BE PURSUED WITH REFERENCE TO THE PERIODICAL PUBLICATIONS AND MISSIONARY BOOKS.

Agreeably to suggestions made in a paper presented at the last annual meeting and the instructions of the Board, the Executive Committee now submit their report on the policy to be pursued with reference to the periodical publications of the Union and missionary books.

1. *With reference to the Periodical Publications.*—The Board has repeatedly expressed the opinion that the two monthly publications are to be classed among its indispensable agencies in prosecuting the missionary work. One of these is intended to be a complete record of the history of our missionary operations abroad and at home, and the medium through which elaborate discussions of great missionary principles may be conducted. No change, perhaps, can be made for the better in its price, size or general character. The history and the principles of our cause ought to be thus recorded and discussed, and embodied in a permanent form for the instruction of men both of the present and after generations. But things which seem to be essential to the Magazine,—the character and length of its articles, its price and postage,—well nigh destroy its influence as an agent in carrying forward the home work of missions among *the masses of our people*. Nor does the Macedonian, in its present form, meet the exigency. Its size is that of a juvenile paper. Were it chiefly designed for children, it would be unnecessary to enlarge it; but to awaken in the hearts of both old and young a livelier and abiding interest in the missionary enterprise, it should be printed on better paper and on a larger sheet. Its columns should be filled with instructive and impressive missionary articles, gathered without restriction from the best sources at home and from the correspondence of missionaries abroad. Its price should not exceed \$12 per 100 copies for the year, and its circulation should be increased to the farthest extent. So far as the periodical publications of the Board are concerned, it should be the home agent of our missionary operations.

To provide such a home agent might involve the issuing of a new paper. For while the editing of the Macedonian is directed by the Board, its proprietorship, secular management and profits are in the hands of its

publisher. No contract, however, expressed or implied, binds the Board to continue its present relations to the Macedonian beyond the close of the present volume.

The proposed arrangement might also diminish the circulation of the Magazine. But it can hardly be necessary to regard this result as inevitable;—for it is scarcely credible that a smaller number than 5,000 intelligent pastors and laymen would possess themselves of a complete record of the history of our missions and the principles which govern them. But should it be otherwise, what would be lost to the *Magazine* might be gained for the *cause* by the augmented usefulness of an enlarged sheet.

The proposed arrangement would almost certainly involve the necessity, however, of making an important change in the mode of publishing both journals. The pecuniary inducements might not be sufficiently sure and large to lead men to publish them at their own risk, as a purely business undertaking. But both periodicals could be brought into the Missionary Rooms, and published as a part of the work which appropriately belongs there. The objections to this course would be the additional risk to be assumed by the Board, and the increased labor to be performed by its Executives. There are considerations, however, which favor the change. Every person acquainted with the subject knows that the circulation of a journal depends almost as much on the enterprise of its publisher as on the ability of its editor; and if the periodicals of the Board are agencies essential to the right prosecution of its work, they ought to be published under the influence of the same class of motives as rule its other agencies. The additional risk and labor to be incurred are of the same character as those which are sustained with reference to all its other home agencies; and it is believed that in pursuing the same policy in conducting the publications, the Board will greatly increase the influence of both on the cause of missions.

The direct pecuniary profit to the Board for the last volume of the Magazine and the Macedonian was about \$475. Of this sum, the Treasurer received from the publisher of the Magazine nearly \$425, which have been used for general missionary purposes. It may be that the periodicals, conducted as is proposed, and paying their own expenses, would show no balance on the side of profit. It is even possible that the balance for a year or two might be on the side of loss. But whatever might be the result in these respects, a liberal policy should be pursued with reference to both. They should be conducted so as to be a source neither of direct pecuniary expense nor revenue to the treasury. They should be regarded as agencies employed for the benefit of the cause of missions and its contributors;—but self-supporting agencies, and nothing more. This principle would forbid the gratuitous circulation of them except so far as it might be necessary to the increase of their subscription lists, and it would leave no room for profitless expenditure on their account. But such a principle superadded to their bearings on a great enterprise, would require their own profits to be used in indemnifying them against inevitable losses, and in delivering them free of expense to subscribers at central points in our home field, and in increasing their value as agencies in the enterprise of missions.

2. *With reference to Missionary Books.*—The interests of our cause may demand the preparation of a work on some department of its history or principles; a manuscript may be submitted to the Board, the publication of which would directly and permanently subserve our enterprise; or a book may be issued in the ordinary operations of trade, the widest circulation of which would give fresh power to the missionary spirit in the churches. Ought the Board, either by its own acts or through those of its Executives, to take measures to secure the preparation, publication or circulation of such books? Were the Board, in so doing, to make itself responsible for the statements made in any book, or to assume the pecuniary risks of its publication, or to establish a system either of gratuitous distribution, or of publication and sale as a source of direct profit to its treasury,—it should stand aloof from every operation of the kind. With one hand it

would thus seek to replenish a missionary treasury by imposing a higher tariff on missionary knowledge, and with the other it would make drafts on that same treasury for the gratuitous diffusion of books which would do better service if paid for by their readers. Risks and responsibilities, also, would be thus assumed, which might prove to be as much at variance with the provisions of the Constitution as with the dictates of enlightened economy.

But are these results necessarily involved in the exercise of any agency on the part of the Board in promoting the preparation, publication and circulation of missionary books? The time had come when it appeared to be eminently desirable that the history of our missions should be prepared, and issued in a form and at a price to place a comprehensive view of the way in which God has led them and the success with which he has crowned them, within reach of all interested in their prosperity. The work is now published; and without the slightest pecuniary risk to the Board, with no responsibility for its literary character resting elsewhere than with its author, at a price one fourth lower than is usually charged for works of the same class, and with an agreement that the Board receive a share of its profits should the sale be large. It was also believed that great and permanent benefit might be conferred on the object for which the Board exists, by spreading before pastors and laymen the "*Thoughts on Missions*," which had been recently published by the American Tract Society; and it was found to be practicable to accomplish this to almost any extent without an indiscriminately gratuitous circulation of the work, or of ultimate expense to the treasury.

In these instances the proof is furnished, that it is practicable for the Board to cause missionary books to be provided and published and circulated without involving itself in expense, risks or responsibility; and it is believed that the same work may be done in the same way as often as the necessity or opportunity shall occur. Reasons for so doing are to be found in the relations which the Board sustains to the enterprise of missions. If it is its province to employ suitable agencies for the prosecution of the home work of missions, why should it do otherwise than secure the help of men who will utter their glowing thoughts and their most impressive facts in thousands of families throughout the land, without calling on the treasury either for salary or travelling expenses? If the Board plants and sustains missions in different parts of the world, why should it leave permanently valuable parts of their literature to find their way to the public in forms and at prices determined solely by the pecuniary interests of individual publishers? While, therefore, objections of the gravest character stand in the way of the Board's attempting to prepare missionary books on its own responsibility, or to publish them as a source of direct pecuniary profit, or to circulate them gratuitously,—stronger reasons exist to show that the Board ought, in a way that will be free from these objections, to take such measures as shall secure to the missionary enterprise the influence of a cheap and valuable missionary literature.

The Committee would also suggest that an account be opened on the books of the Treasurer with "*Publications*." To this account should be credited and charged the receipts and expenses of the monthly periodicals, and of any missionary books in which the Board may have a pecuniary interest. The net profits of these publications might constitute a fund to be used in covering their losses, in promoting their interests, and in defraying the cost of extending the series of *Occasional Publications*;—a series which should include no other than such essays or discourses on missionary subjects as would possess practical and permanent value for gratuitous circulation. The state of the publication fund should be reported to the Board at every annual meeting; and if it were to accumulate beyond the necessities of the objects named, little difficulty would be found in reducing it.

These views of the policy to be pursued with reference to the periodical publications of the Union and missionary books, the Committee now submit to the careful consideration of the Board. The proposed policy contemplates important changes, all the details of which cannot be described in this report. But should the Committee be instructed to adopt its provisions, it could not affect the editorial care of the two monthly journals, without the specific direction of the Board; and the interests of their publication would be assigned to the home department of our missionary work. The volumes of the Magazine and the Macedonian, and existing contracts with their publishers, expire with the present year. It is therefore important that the policy which is to govern their publication after that time be settled by the Board at its present meeting.

On behalf of the Executive Committee;

EDW. BAILEY, JR., *Cor. Sec. Home Dep.*

The Committee to whom was referred the report of the Executive Committee on the "Publications" of the Union, together with the paper prepared and presented by the Home Secretary, by order of the Executive Committee, on "The policy to be pursued with reference to the periodical publications of the Board and to missionary books," have attended to the duty assigned them, and respectfully present the following report:—

The portion of the Annual Report referred to this Committee exhibits the gratifying fact that the number of subscribers to the Magazine has increased during the past year, and that this periodical continues to be a source of income to the treasury of the Union. Of the Boston edition of the Macedonian, 15,000 copies have been published,—the same as last year. The balance in favor of this valuable publication is \$90.17. The monthly issue of the Cincinnati edition has been increased to 6,500 copies, at an expense, above the receipts from subscribers, of \$228.73. The Committee would respectfully ask the attention of the Board to the propriety of discontinuing the Cincinnati edition of the Macedonian. The following are among the reasons for this change.

The Macedonian of one month at Boston is reprinted the next month at Cincinnati, thereby delaying for that length of time the publication, to western readers, of whatever recent intelligence the first issue may contain.

Again:—To the extensive field of Ohio and Western Pennsylvania but one agent is assigned, who has heretofore been the editor of the Cincinnati paper. He must necessarily be kept at or near Cincinnati, to superintend the press. The Committee cannot but believe, that the agent should be permitted to travel more extensively over his field, visiting churches and Associations, which is not possible so long as he is charged with the superintendence of a monthly paper at any given point.

Add to these considerations the fact that while the Cincinnati edition is a constant source of pecuniary loss to the Board, the same number of copies (6,500) can be printed at Boston at a cost, above that of the present Boston edition, scarcely more than the cost of the paper, and can be sent in a few days, by express or otherwise, to Cincinnati for distribution; and your Committee can see no serious objection to the proposed change. The agent in the field could still labor to extend the circulation of the paper, and could, from time to time, forward to Boston communications and notices intended for western readers.

The paper of the Home Secretary referred to the Committee, sets forth the views of the Executive Committee on two important points, viz.:—the policy to be pursued with reference to the periodical publications of the Board, and with reference to the publishing of missionary books.

Respecting the first of these points, your Committee fully approve the plan recommended in this paper. Both the Magazine and the Macedonian should be the property, as well as the organs, of this Board. They should

come entirely under the control of the Executive Committee and officers, who should be responsible, not only for the matter printed, but for the style and execution of the monthly issues and their prompt delivery to subscribers. Few, probably, of the thousands who read these publications are aware, that they are either owned and published or are controlled by private individuals. What is but the reasonable supposition of the public, should be true in fact. Your Committee recommend that a monthly publication of the size and character contemplated in the Secretary's paper, be commenced at the close of the present volume of the Macedonian, at a price however, if possible, not exceeding the present price of that periodical. They recommend that this paper, together with the Magazine, be hereafter published as well as edited by the executive officers of the Board; the arrangement to commence at the time the present contracts shall expire.

On the other point presented to the notice of the Board, the policy to be pursued with reference to the publication of missionary books, the views presented in the "paper" are satisfactory to your Committee. Under no circumstances ought the Union to become a publication Society. It should take no risks, assume no responsibilities, of this character. Yet the commanding position which this Society occupies, may often enable its Executive to encourage the publication of works of lasting value to the cause of Christian missions; to rescue from oblivion the holiest meditations and maturest reflections of missionaries, and to fix upon living writers in this country, who are best adapted by their talents, knowledge and missionary spirit, to meet some particular want in our churches at home, by discussing and illustrating some period of missionary history, or some point in the missionary argument. Under such circumstances, no restrictions should be placed upon the Executive Committee and officers, save such as will leave the authors and the publishers solely responsible for the literary character of the works and for the pecuniary risks attending their publication.

That the Board can do much in the home work of missions, by encouraging the preparation of suitable missionary works, while yet they assume none of the responsibilities of authorship or of publishing, is illustrated in the instance of Professor Gammell's History. This work was undertaken at the request of the Executive Committee. They were able to render valuable assistance, by opening to the author the journals and reports of missionaries and other papers on file at the Missionary Rooms. The work is now published, in an attractive form, at an unusually low price, without any expense to the Board, and with an agreement on the part of the publishers that the Board shall receive a share of the profits, should the sale be large. In other cases which may occur, the Executive Committee should be at liberty to pursue the same general policy which has governed them in this instance.

In no case, however, should this work, even within the limits your Committee have indicated, become a prominent one with the Executive. It should only be occasional, and from some strong necessity which is widely felt. It should ever be second in importance to the other agencies employed in the home work.

In accordance with the views here expressed, the Committee present the following resolutions, which they recommend to be adopted by the Board.

1. *Resolved*, That the Magazine, and a monthly paper to supply the place of the Macedonian, be published by the Executive Committee, after the contracts with the present publishers of those periodicals shall have expired.

2. *Resolved*, That this Board approve of the policy which the Executive Committee have adopted heretofore, respecting the publication of missionary books, as that policy is set forth in the paper on this subject; and that the Committee be encouraged to adopt a similar course in future, whenever, after prayerful consideration, they believe that they can thus render the most assistance in their power to the cause of missions; provided, however, that in every such instance, the Committee are careful to see that

none of the pecuniary risks of the publication of books are assumed by this Board.

All which is respectfully submitted.

JAMES N. GRANGER, ISAAC DAVIS, SEWALL S. CUTTING, JNO. LANSING BURROWS, S. W. ADAMS,	}	Committee.
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The Committee on Agencies reported through Rev. E. Hutchinson, chairman. After some discussion the report was recommitted.

The Committee on Finances reported through W. Bucknell, Jr., Esq., chairman. The report was adopted and ordered to be printed.

Your Committee have examined the means and operations of the Missionary Union for the past year with much interest.

The increase of contributions, the gradual diminution of the debt, the extension of its operations, the cheerful response of its patrons in *past* need, all encourage the hope under God of its future success.

The statements of the Treasurer and the balance sheet of the business of the Union, give evidence of the fidelity of the Executive Committee and the reasonable economy of its management.

Permit us to ask the friends of the Union and patrons of this Christian enterprise, if we have not reason to thank God that our feeble efforts have been so signally blessed; and, in obedience to our Savior's command, "Go preach my gospel," have they not yet sanctified time, talents and property in the hands of *living* executors, and are they not now ready, by the help of God, systematically and liberally to devote it in *seconding* the command of our Savior, until our *life members* shall be increased a thousand fold. Let us pray that the light of the gospel may pervade all nations, and darkness be driven away.

All which is respectfully submitted.

WM. BUCKNELL, JR., ANTHONY COLBY, DANIEL SANDERSON, BYRON GREENOUGH, SAMUEL SMITH,	}	Committee.
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Hon. Isaac Davis, of Mass., offered the following resolution:—

Resolved, That the Executive Committee be requested to report at the next annual meeting of the Board, whether any improvement in the present plan of raising funds for the Union can be made, and, if so, report a plan.

The resolution was laid on the table.

On motion of W. Bucknell, Jr., Esq., of Penn., the following resolution was adopted.

Resolved, That the Executive Committee be requested to gather, during the present year, all the information in their power in relation to the amount of moneys contributed for benevolent objects by the converts at the different stations now occupied by the missionaries of this Union.

The Committee on the Means by which the Home Work of Missions should be conducted in the Churches, reported through Rev. R. H. Neale, chairman. The recommendation and report were adopted and ordered to be printed.

The Committee on "The Means essential to the right prosecution of the Missionary Work in Churches," and to whom was submitted a paper on this subject, written by the Home Secretary, beg leave to report:—

That they have read the document and regard it as containing suggestions of the greatest practical importance to the churches and to the cause of missions at the present time. It embodies the results of the Secretary's own experience, stating such means as have occurred to him while in the performance of his official duties and from free and frequent consultation with pastors, as being the wisest and most efficient.

The Committee fully accord with the sentiments expressed, and would recommend that the paper be reported to the Union, accompanied with the request that it be read and made the subject of a special conference at their meeting on Friday morning.

All which is respectfully submitted.

R. H. NEALE, *Chairman.*

The Committee on Siam, China, Assam and Telooogo Missions reported through Rev. R. Babcock, D. D., chairman. The report was adopted and ordered to be printed.*

The Committee on European Missions reported through Rev. G. B. Ide, D. D., chairman.

During the discussion on the report, the Board adjourned till 3 o'clock, P. M. Prayer by Rev. D. Packer, of Vermont.

3 o'clock, P. M.

The Board met, and the services were introduced with prayer by Rev. H. Seaver, of Massachusetts.

The discussion on the report of the Committee on European Missions was resumed, and on motion the report was received, and referred to the special consideration of the Executive Committee.

The Committee on the Votes on Altering the Constitution reported through Hon. A. Colby, chairman.

REPORT ON THE QUESTION OF ALTERING THE CONSTITUTION.

The report presented and the circular adopted at the last annual meeting of the Board, on the proposed amendment to the Constitution, have been sent to members of the Union agreeably to what was understood to be the instructions of the Board. The circular has been addressed to about 1,700 members; and the question, Are you in favor of so amending the Third Article of the Constitution that annual memberships may be created by the payment of fifty dollars? has been answered affirmatively or negatively by 831 members. The result is as follows:—

Of members in Maine,	26	answer Yes and	33	No.
" " " New Hampshire,	22	" " "	17	"
" " " Vermont,	12	" " "	11	"
" " " Massachusetts,	74	" " "	100	"
" " " Rhode Island,	10	" " "	46	"
" " " Connecticut,	30	" " "	15	"
" " " New York,	135	" " "	108	"
" " " New Jersey,	15	" " "	21	"
" " " Pennsylvania,	24	" " "	43	"
" " " Delaware,	4	" " "		

* See Appendix.

Of members in Ohio,	36	answer Yes and	14 No.
" " " Indiana,	3	" " "	3 "
" " " Illinois,	5	" " "	4 "
" " " Michigan,	11	" " "	3 "
" " " Wisconsin,	4	" " "	" "
" " " Other States,	1	" " "	2 "

Of the whole number who have voted, 412 answer Yes and 419 No;—showing a majority of seven against the proposed amendment. Of those voting in the affirmative, forty-one qualify their vote by declaring themselves satisfied with the Constitution as it is, but consent to the change for the sake of peace; and seven by expressing a preference for a lower sum than fifty dollars for annual membership.

Accompanying this statement is a list of the members of the Union, with the answers of such as have given their vote, and a communication addressed to the Board by members in Albany, N. Y.

All of which is respectfully submitted.

EDW. BRIGHT, Jr., Cor. Sec. Home Dep.

The Committee to whom was referred the examination of the votes on altering the Constitution, would respectfully present the following report:—

It is the opinion of this Committee that the facts ascertained by the protracted and repeated correspondence and discussion on this subject, sufficiently indicate that the Board would be less justifiable in assuming the serious and critical responsibility of recommending a change in the Third Article of the Constitution, than at any former period since its adoption. The votes obtained as the result of the correspondence of the Home Secretary during the past year, show an actual majority of seven, who without any qualification are opposed to any change. Of those who returned an answer in favor of the proposed alteration, forty-one signified their personal preference for the Constitution as it is, and only consented to render their votes in favor of a change, on the supposition that it might possibly indulge the preferences of those who were known to be strenuously in favor of a change. Besides those who returned an answer in favor of establishing annual memberships for fifty dollars each, there have been seventeen members of the Union who expressed their desire to make an alteration in favor of annual memberships for ten dollars each.

These are all the facts submitted to the attention of this Committee by the correspondence referred to; and it now only remains for this Committee to present their own opinion to this Board on the subject, as it is now brought before their attention.

Your Committee do not deem it in any manner incumbent upon them to examine the merits of the main subject itself; inasmuch as, in their opinion, the reasons on both sides of the matter were fully detailed in the able report adopted and published by the Board at their last annual meeting. They would also remind the Board that the question has been repeatedly discussed for three successive years, ever since the Constitution was adopted; and in various ways all the considerations seem to have been advanced, on both sides of the subject, which properly belong to it. Only 831 members of the Union, out of the 1,700 who were addressed according to the resolution adopted at the last annual meeting, have returned any definite answer to the questions proposed to them; leaving of this number 869, who by their silence are presumed to signify their acquiescence in whatever course of action the Board may recommend to them to adopt. In the judgment of this Committee, nearly all who would feel any anxiety in favor of a change, have improved the opportunity which has been given them during the past year to express their wishes on this subject. Your Committee are, therefore, fully of the opinion, that a majority of those who have responded to the inquiries addressed to them, would prefer to leave

the Constitution unaltered; and as the subject has now been discussed in a manner so thorough and prolonged, they can conceive of no other method by which the preferences of the members of the Union can be more fully ascertained. And as the Union can make no alteration in the Constitution except by a vote of two-thirds of the members present at an annual meeting, and only upon the recommendation of the Board of Managers, your Committee do not believe that the Union is now prepared to proceed to any change in view of the facts before them; while the large expense of time and money involved in such a correspondence as was conducted during the past year by the Home Secretary with the members of the Union, would seem to render it improper to resort to such a similar expensive experiment for another year. In view of these facts, your Committee would now recommend that the subject referred to, on the proposed alteration of the Third Article of the Constitution, be indefinitely postponed.

All which is respectfully submitted.

ANTHONY COLBY,	} Committee.
ISAAC DAVIS,	
ALFRED BENNETT,	
GEO. I. MILES,	
J. P. TUSTIN,	

The recommendation submitted by the Committee, for the indefinite postponement of the proposed alteration of the Constitution, was adopted; and it was directed that the report be presented to the Union as expressive of the decision of the Board on this subject.

The Committee on the Due Gradation of Missionary Labor, reported through Rev. S. F. Smith. The report was adopted and ordered to be printed.

FOR WHAT DEPARTMENTS OF LABOR ARE MISSIONARIES AT THE PRESENT TIME MOST NEEDED? OR, THE DUE GRADATION OF MISSIONARY LABOR.

At the last annual meeting a paper was submitted on the "Foreign Expenditures of the Union, and the policy to be pursued therein the ensuing five years." The expenditures were classed in five departments;—of missionaries, native laborers, schools, publications and contingencies;—and the several sums were specified, which were supposed to be requisite in each for the then current year. With regard to the policy to be pursued in subsequent years, the Committee attempted little more than to indicate, in brief terms, what in their judgment ought to be *mainly* sought; and then the proper condition to its attainment.

It was stated that a "prominent and indispensable feature of our policy must be the sending out of new missionaries," rather than to expand operations in the publication or school department;—maintaining, however, a due proportion of native laborers;—and that the appropriate condition to this increase of the number of missionaries would be a correspondent increase of our annual income.

To provide the means for adding to the number of missionaries by reducing expenditures in other departments, it was argued, would be exceedingly disastrous to the missions; and, unless reduction were pushed to a virtual abandonment of those departments, not more disastrous than vain. The amount to be gathered up from such a process would be inconsiderable, compared with the aggregate cost of sending new missionaries, even were no account made of injury sustained by the departments subjected to reduction.

Assuming the justness of the positions maintained in the paper alluded to, both as to the object to be prosecuted and the condition, we proceed to exhibit more fully than was then practicable, what is the service or department of labor for which additional missionaries were and are needed. And

the Committee are the more inclined to do this, inasmuch as, from the brevity with which the subject was treated last year, their views were liable to misconstruction as to the *due gradation of missionary labor*.

The object of the Missionary Union is "to diffuse the knowledge of the religion of Jesus Christ by means of missions;" and whatever instrument or method of operation comports with and subserves these means and object, comes within its scope. The head and chief of the instrumentalities employed, is preaching,—the oral dispensation of the gospel. The commission was, "Go, *preach* the gospel to every creature;" "by the foolishness of *preaching* it hath pleased God to save them that believe." The action of the Board and its Executives has uniformly recognized this preëminence of the preacher's office in the missionary enterprise. Of the seventy-nine missionary brethren sent beyond sea, all but seven were at the time of departure ordained ministers, whose calling of God, according to their professed convictions and in the judgment of the churches and their brethren, was to *preach the gospel*; and of the seven,—one a physician, five printers, and one a machinist,—two have subsequently been inducted into the gospel ministry. Of the fifty-four missionaries now connected with the Board, including the Indian Missions, all but five are preachers of the gospel. This uniformity, approaching so near to invariableness, in appointing *preachers* to the missionary work, and based as it is on the commission given by Christ, denotes preëminently two things. It imports what is the interpretation given by the Board and their Committee to the great commission, and next with what simplicity of purpose they have endeavored to carry it into effect. It indicates with no less directness the proper province or calling of the missionary. The terms *missionary* and *preacher* are, with us, all but synonymous. Discrepancy is the exception. And hence if the missionary is not a preacher, and if he does not moreover "wait on his ministering," preaching the gospel with all diligence and making thus *full proof* of his ministry, there must be an imperative *cause*; a cause that can and ought to be distinctly stated; or his mission fails. Hence, too, unless a cause to the contrary can be alleged, the department of labor for which new missionaries are needed, must of *right* and *course* be that of *preaching*. This work is first and last, the Alpha and the Omega of the missionary enterprise; the first to be attempted, the last to be set aside.

But while preëminence is duly given to the preacher's office, there are subordinate services which must be rendered by the missionary, or the object of his enterprise cannot be fully gained. Subsidiary to the preaching of the gospel and next to claim the mind and heart of the missionary, is, by general consent, the *translating, printing and circulating* the *written* word. The written word, translated, must be given to all lands; and who shall give it but the missionary? To this work, so difficult, so necessary, so fraught with blessings to present and future generations, the missionary, left to his own perception of duty or set apart to the service by his brethren, has, in numerous cases, appropriated some portion of time and toil; in several instances, where duty and necessity constrained to it, he has expended years of unremitting labor; and translations of the scriptures, in whole or in part, by missionaries of the Union, have been made and printed in Burman, Karen Sgau and Pwo, Peguan, Siamese, Chinese, Assamese, Rassa, Cherokee, Ottawa, Shawanoe and Ojibwa. In the two dialects of Karen, in the Bassea, and in the Keimsee and the Salong, they have executed also the preliminary task of reducing the spoken language to writing; and in others have laboriously toiled in compiling vocabularies, dictionaries, grammars, reading books, &c. With the translating of the scriptures has been connected the preparation and publishing of religious tracts. On these and other valuable works a large proportion of the missionaries have incidentally bestowed some time and labor; for many of the more appropriate and idiomatic tracts and books, we are indebted to female assistant missionaries. Two only of the missionaries, however, Messrs. Judson and Wade, are set apart to preliminary service; and they but temporarily,

and not to the abandonment of preaching. To the work of translating the scriptures the missionaries especially designated, are four,—Messrs. Mason, Brown, Jones and Goddard; and there are several who render important occasional aid.

The third department of labor devolved on missionaries, is *teaching*, restricting the term to *schools*. The form and extent of school organization proper to be attempted in the process of evangelizing a heathen tribe or people, vary with time and circumstance. The first and simplest form, growing out of the necessities of missions, is the gathering together of adult converts, undisciplined, uninformed, and encumbered with duties and cares incident to adult age, but more intelligent than their fellows; and the imparting to them, at intervals and as they have capacity to receive, the fundamental and elementary truths and principles pertaining to the gospel ministry. Instances of this character are to be found in the so called *schools* for native assistants, as at Tavoy and Sandoway. A second stage is when candidates for the ministry can be brought together at an earlier age, and may thereby, or from whatever cause, receive instruction uninterruptedly and for a longer period, as in the Karen Theological Seminary at Maulmain. These two classes of schools are alike designed for the training of a native ministry, and differ solely in the particulars indicated,—the character and circumstances of the pupils, and the completeness and effectiveness of their course of training. A further advance is the instituting of preparatory or normal schools, the design of which is to fit a younger class of pious students, by thorough training, for the various departments of native labor; and especially such as are evidently called of God to the ministerial work, for a fuller realization of the benefits of the theological seminary, and thereby, ultimately, for an abler discharge of the duties of the Christian ministry. The propriety and importance of maintaining these several classes of schools, so far as pupils of suitable qualifications can be gathered, may be estimated by the value of a well-trained native ministry. Their claims may be secondary to preaching and translating, in the order of time, being less immediately available; but are not secondary in directness and force. Missionaries may *introduce* the gospel to pagan nations; but its universal diffusion and its transmission to future generations must be devolved on laborers raised from among themselves. This necessity of employing native labor is recognized by the Lord of missions; who distributes among heathen converts his ascension gifts,—“some prophets, some evangelists, and some pastors and teachers;”—and in the provisions which we make for their suitable training, so that they shall be “workmen that need not to be ashamed,” we do but follow the consentaneous teachings of His Spirit, His providence and His word.

To the department of teaching belongs a second order of schools, such as boarding or high schools or orphan institutions; whose claims to a free and generous support are less obvious to determine. Of their general utility, if well conducted, there can be no just question. The difficulty is to ascertain their *relative* importance as teaching the *grand* design of missions, in connection also with their comparative expensiveness.

Their expensiveness may be regarded in two aspects; 1st, the labor which they impose upon the missionary, and which, of course, is so much withdrawn from other fields of usefulness,—and 2d, the pecuniary cost of their support. With respect to the labor devolved on the missionary, careful investigation, it is believed, will shew,—at least in the few cases which exist in our connection,—that in comparison with labor elsewhere bestowed in the missions, it has been well remunerated. Taking into account simply the *conversions* which have occurred in schools, the superintendents and teachers have had signal and numerous occasions for gratulation and devout praise. Witness the Karen Boarding Schools, the Maulmain Burmese High School, the Nowgong Orphan Institution and the Bassea Boarding School. It is hardly too much to say, that in this single respect alone,—the multiplication of converts,—the missionary could not have

been employed more effectively. The school-room has, in truth, been the house of God, the teacher God's minister, the pupils hearers and worshippers, the Holy Spirit the renewer and sanctifier. And thus, if we take into consideration the character of these youthful converts;—the boarding school, high school, or orphan institution has become to some extent a normal or preparatory school for the training of native assistants, and to the same extent has won an additional title to support. Nor are we to overlook another element in the usefulness of schools of this character, that they tend to gather for the missionary *adult* hearers of the truth, and to conciliate their attention and trustful regard. As to pecuniary expensiveness, where the number of pupils is large, the aggregate outlay for instruction and support, including buildings, may be rated, in general, as equal to that for the missionary in charge. It should be noted, however, that much of the cost of boarding schools has been defrayed by local residents, at whose suggestion they have sometimes been originated, and who are in favorable circumstances to appreciate their benefits. On the other hand, the aid thus given has been, from incidental causes, injuriously variable; at one time covering almost the entire cost of the establishment, and at another verging toward the opposite extreme of abandonment.

It would be an exceedingly painful question, and in a practical view might be as perplexing as painful were it forced upon us;—Shall the boarding schools now in charge of the missions be broken up? Conceding the in expediency of originating such establishments in a time of pecuniary embarrassment, and while different departments of labor rest their claims upon their own intrinsic merits simply, regard must be had to various other considerations in the question of the continuance or abandonment of those which, in various ways, have come already into existence. A valuable outlay of capital in buildings and other preparations, to be sacrificed in case of abandonment, would be the least powerful dissuasive. A weightier consideration would be the influence of such a withdrawal on the surrounding heathen, on the missionary himself, and on his supporters. A retrograde step in the missionary work, at whatever point, can hardly fail to be injurious. God has made no provision for it. It forms no part of the plan. Measures should be carefully taken, advances warily made, but the foot once planted is not to be hurriedly withdrawn. It might also be matter of grave reflection whether and how far an obligation had been incurred with respect to the individuals or bodies by whose generous coöperation the institutions have thus far been sustained. This could not be construed into a necessity to perpetuate these institutions at whatever sacrifice, but would authorize at least a measurable expectation that they would not be lightly cast off. As an alternative to the extreme measure of abandonment and in case of urgency, it might be found on advisement to be a wiser course, to restrict the expenditures in this department within narrower bounds; yet so as not to compromise its successful prosecution.

There is a *third* order of schools,—common or day schools; which are designed for the more general diffusion of elementary knowledge, secular or religious, among a people; and for their gradual elevation to the level of civilized and Christian communities. Not native preachers only,—the masses must be educated, taught to read, to reflect, to reason, to search for themselves the sacred scriptures, and for themselves to devise and execute ways and measures of social, moral and spiritual advancement. But not the uneducated masses, not even the partially enlightened few can appreciate the benefits of mental culture, can clearly apprehend what culture means; much less can they divine the appropriate process, or put themselves self-moved to its accomplishment. The missionary must plan, the missionary must arouse and enlighten. The people must be *taught* the value of letters and inclined to seek after knowledge. And this is, confessedly, a part of the missionary's office; not first, not second to command his thought, but nevertheless holding place with other forms of missionary labor, to be accomplished in its own due time. The problem here is, not

whether, but when, how, to what extent? Is the missionary not overtaken with more imperative duties? Will the people receive the service, will they bear it forward, will they at no distant day take the charge of it to themselves? What demands does it make on the mission treasury? REGARD must be had to the *relative* utility or need; not merely to the absolute. Educational establishments of the class here alluded to, however indispensable to the substantial and permanent advancement of a people, lie nevertheless on the outer range of missionary operations, and the occasions which will justify their maintenance to the prejudice of any other department of labor, must be rare.

From the views which have now been presented it must be sufficiently apparent, what in the judgment of the Executive Committee is the due gradation of missionary service; and, also, to what form of labor preëminently the missionary may be expected to apply himself, when the circumstances of his position leave him free to prosecute his work in his chosen way. He was appointed to do the work of an evangelist, as one called to it of God; he has accepted the commission and loves the work; if turned aside to other avocations, it is *for imperative cause*; and it is only in the urgency of that cause he finds either his motive or his justification.

It must be equally apparent what, in general, the Committee would deem the proper order of retrenchment, in case of a reduction of operations compelled by a deficiency of funds; the whole number of missions being retained. Excision must begin with the elementary or common schools, and thence ascend to other departments of labor in the reverse order in which they have now been considered; but the minuter details of the reluctant process may be deferred until the necessity of reduction has fully come.

It only remains, in closing this paper, to state summarily for what department of labor additional missionaries are now needed.

The translating of scriptures, so far as concerns the present missions of the Union, is nearly done. The Burman bible was published long since. The Karen bible, it is expected, will be completed within two years. The Peguan, Siamese and Assamese New Testament are printed, and parts of the Chinese scriptures. Portions of the *Bassa* New Testament have been prepared; and in the American Indian languages, nearly all has been accomplished which it was contemplated should be done. The work which remains to be executed in this department, can, for the greater part, be performed by those who have it now in hand. If in one or another language a helper is called for, then, so far as the call is answered, the present translator can be released for other service. Some revision, however, may be required of the *Teloogoo* scriptures, and translators are still to be provided for the *Bassas*, and, perhaps, for the *Salongs* and the *Kemmees*. Remarks of like import, substantially, might be made in regard to other publications. Little help, comparatively, in addition to what is already provided, will be needed for years in the preparation of books and tracts. So of schools for native preachers, of all grades, and of boarding schools, &c. If brethren now devoted to the higher departments of instruction are disabled by sickness or removed by death, their places must be supplied. But, till then, additional supplies of labor or money, *except for the direct preaching of the gospel*, will not be large. What we now need is *preachers,—evangelists,—who shall give themselves to prayer and the ministry of the word*, teaching publicly and from house to house, and testifying both to Jew and Gentile, Mohammedan and Pagan, repentance toward God and faith in our Lord Jesus Christ. All which is respectfully submitted.

By the Executive Committee;

S. PECK, Cor. Sec. For. Dep.

The Committee to whom it was assigned to consider the subject of the Due Gradation of Missionary Labor, report as follows:—

In general, we deem the views contained in the report of the Foreign Secretary as highly judicious and proper. The order there indicated is

the order which God has established;—1. The preaching of the gospel is the missionary's great work. It stands forth prominently above all other modes of doing good, as God's appointed method for the conversion of the world. This is that to which the minister is called by the Holy Ghost. It is the service to which he is consecrated by conditions which do not permit him to make this work second to any thing else. The heathen nations in the days of the apostles needed literary instruction as much as the heathen do now. Yet the apostles in no instance turned aside from the preaching of the gospel to teach the ignorant; and, after their example, the preaching of the word should be made the great, prominent, and absorbing work of every minister of the gospel who is sent to the heathen.

2. Of the importance of the translation of the Scriptures there can be but one opinion. The Committee cannot but congratulate the Board on the favorable progress already made in this work. For the accomplishment of this work a peculiar order of talent is requisite; and so nearly is it connected with the missionary service, and with our obligations to the world, that it can be deemed no dereliction of duty for any missionary, possessing the requisite qualifications, to be set apart to so important a service.

3. The principal question of difficulty relates to the proper degree of attention to be given to schools of different orders, the theological, the normal, the boarding and common schools. Of the importance of the theological school, for the training of native preachers, there can be no question. It is nearly connected with the dearest interests of the missions. If the missionary churches are gradually to come under the charge of a native ministry, it is of vital importance that that ministry should be trained up with the greatest diligence in the principles of divine truth and sound doctrine. And the time expended by the ordained missionary in so training them is evidently nothing but an occasion of daily preaching to an assembly of growing and enlightened Christians, every one of whom will carry forth the results of such instruction and diffuse the divine elements received among the masses of the surrounding heathen.

It is more difficult to come to a satisfactory result as to the common, boarding and day schools. Confessedly useful as they are, in a subsidiary view, to the missionary work, they are and ought ever to be put last in the circle of missionary efforts. If retrenchment at any time be necessary, it should be commenced here. If the question of enlargement arises, enlargement in points more directly belonging to the preaching of the gospel should be preferred, rather than the outlay of greater power here. It is an important consideration that while common schools may do much to prepare the common mind for the seed of the gospel, this sort of preparation is not absolutely essential. It is *divine* truth that converts the soul; and God operates often to convert the soul which is buried almost in the deepest darkness, as to all matters pertaining to intellectual progress and development. Often, the grace of the Holy Spirit, communicated to the soul, lets in upon it the very first ray of intellectual light, and prepares the way for the ingress of knowledge. If the heathen are made Christian converts, common knowledge will, through the influence of the missionary teachers, gradually and surely distil upon them. Science follows in the train of Christianity far more readily than Christianity in the train of science. And we submit whether the cases of hopeful conversion which have so often occurred in the missionary schools are not to be traced more to the perpetual Christian instruction enjoyed in those schools, than to the literary instruction, which, in some views of the case, might be regarded as preparing its way.

We would suggest, that, while nothing be abandoned which has already been commenced, new efforts of this sort, especially where they are expensive, should be sparingly undertaken;—and that, where schools are undertaken, there be as great concentrateness as possible,—two or more schools being, in no instance, established, where, by a little inconvenience to the pupils, one would answer equally well the end in view. Many things that are to be learned as an intellectual discipline and for the purpose of pre-

paring the heathen mind for the gospel, may be safely left to books, and to the gradual influence going out from the missionaries, and the native preachers who have enjoyed their more immediate instruction.

G. S. WEBB,	} Committee.
S. F. SMITH,	
T. F. CALDICOTT,	
J. G. WARREN,	
A. P. MASON,	

The Committee on the Bassa Mission reported through Rev. E. Lathrop, chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that part of the report of the Executive Committee which relates to the Bassa Mission, would respectfully present the following:—

It is with mingled emotions of sorrow and joy that your Committee have reviewed the dealings of Providence toward this mission during the past year,—sorrow at the painful dispensations which have reduced the number of faithful laborers in this interesting field, and joy at the success which, notwithstanding the embarrassments of the mission, has crowned its comparatively feeble efforts.

The report makes mention of the death of the Rev. Ivory Clarke, who, through ten years of active and laborious service, had succeeded, with the divine blessing, in removing some of the most formidable impediments to the spread of the gospel in that benighted land, and who, with his worthy coadjutors, had evinced a degree of apostolic zeal rarely surpassed in the history of our missions.

On the other hand your Committee notice, with great satisfaction, that the work to which Clarke and Crocker and other devoted laborers so cheerfully gave themselves, has not been permitted to languish through any want of interest or energy on the part of the survivors in the field. The native assistants have nobly borne up under the pressure of many discouragements, and the gospel is still preached to the perishing, and the seed sown in tears is already producing a precious harvest to the praise of the divine glory. Nine Bassa youths are reported as having been hopelessly converted during the past year; and in other aspects the mission shows as many signs of promise as at any former period of its history.

In the opinion of your Committee the Mission to the Bassas should not be abandoned nor neglected. A large outlay is not now demanded for this field, but "the things that remain" require to be strengthened. In the language of the Executive Board, "The way is open for the speedy introduction of the gospel among the people. What they need are men to convey it to them; men full of faith and of the Holy Ghost." May we not hope that such men are now being prepared to enter into the labors of our fallen brethren?

Your Committee cannot better close their report than by reiterating what may be appropriately regarded as the dying appeal of the lamented Clarke, communicated in the last Annual Report of the Board. "We doubt not the Board are doing all their means will allow for the heathen. But when we hear them say that other missions ought to be strengthened, and say nothing of Africa's needs, and see our appropriations constantly diminishing, we are disheartened. We have no thought of abandoning Africa while the Lord gives us any strength. We have learned to labor amidst discouragements, to bear privations and neglect; but we are constrained to express our convictions and to plead for Africa. We renew our petitions; we ask only one faithful missionary. We implore it as the only means of not losing what you have expended and sacrificed. We bespeak it in the behalf of

these young men, who are laboring for the salvation of their fellow-men; in behalf of the poor heathen; in honor of the blessed Redeemer."

Your Committee, in conclusion, would recommend that prudent measures be adopted for the speedy reinforcement of the Basa Mission.

EDWARD LATHROP, Chairman.

The Committee on Indian Missions reported through Rev. Ira Chase, D. D., chairman. The report was recommitted.

The Committee on Comparative Claims of Missions to reinforcement, reported through Rev. J. N. Granger. The report and the paper on which it is based were referred to the new Board.

The Committee on Obituaries reported through Rev. L. Porter, chairman. The report was adopted and ordered to be printed.

Your Committee on Obituary Notices have attended to the duty assigned them, and ask leave to report:—

Our subject leads us to speak of death. This is an event from which the human heart instinctively recoils. It is associated in every mind with pain, deprivation and sorrow. The mother presses her babe to her heart with a stronger grasp, as she hears the tramp of the horses drawing the body of some one through the thronged streets to the silent grave. And the man of business is often arrested in the rush of his prosperous career, by the thought that all his possessions must soon glide away from his control, and he enter into far different scenes and pursuits. The heathen shudder in view of death. It is to them the end of all joy. They know what they leave behind; but what they are to meet hereafter is painfully uncertain. It may be non-existence. It may be revival into some degraded form of life. It may be such miseries as their guilty consciences assure them they deserve. Or it may possibly be an elysium of voluptuous delights. Yet the wisest of them spoke the general sentiment of antiquity, when he said in the dying hour, "I am about to take a leap in the dark."

To nominal Christians also, death is a fearful event, which they habitually exclude from their thoughts, and which they would fain persuade themselves does not belong to their history. Or it is so remote, in their case, as to require no present preparation to meet it. Hence they surrender themselves to the duties and pleasures of the passing hour, until summoned, perhaps without one moment's serious thought, into the presence of their Judge.

But the real Christian, whose daily conversation is in heaven, is enabled to triumph over the fear of death. It is not to him the king of terrors. The gospel has uncrowned this mighty king, before whom the nations tremble. It has broken his sceptre. It has spread seraphic smiles over his face, given heavenly music to his voice, and placed in his body the warm heart of a friend. Thousands of the young, the beautiful and the affluent, who have enjoyed all that makes this life alluring, as well as other thousands far less favorably situated, through faith in Jesus Christ have triumphantly taken the cold hand of death in theirs, and have gone with him down into the sepulchre as to a beloved home. Every day the church on earth sends more than one life-member to the skies.

During the past year one of this Board, the venerable and beloved Nathaniel Kendrick, D. D., has been called to his rest and reward. He was a good man, and full of the Holy Ghost. He was a standard bearer in the church militant, and the banner of love, which he carried, was always seen aloft, whether the sun shone or the tempest howled. He was distinguished for the wisdom of his counsels, for the courteousness of his spirit, and for the energy and simplicity of his faith. Although no longer permitted here to aid in the conversion of a world to God, we doubt not he is allowed to behold the results of the missionary enterprise, and to share in wel-

coming the redeemed of the Lord, from every nation, as they successively arrive at their mansions in heaven.

Three missionaries of the Union have also been called, by their divine Master, from their toils to their recompense, since our last meeting.

Rev. Ivory Clarke, of the Bassa Mission, for ten years a devoted servant of Christ on the pestilential coast of Africa, has finished his work. Although repeatedly invited by the Executive Committee to return to this country for a season, he could not be persuaded to do so until nature, completely prostrated, made a return impracticable. He died upon the ocean waves. His body was committed to the deep, where it will remain until the "sea gives up its dead." Who will take his place on that vast and mysterious continent, which has been so fatal to the traveller, to the merchant, to the warrior and to the missionary? Who will seize his fallen torch, raise it on high, and bear it until death through the gloom of Africa?

Mrs. Anna A. Stevens Johnson, of the China Mission, and Mrs. Caroline Baldwin Jencks, of the Siam Mission, have also ascended the path of life. If any path from earth to heaven is more bright, more beautiful, more holy, more glorious than any other, it is that missionary path of life up which holy women ascend from heathendom to God. It is that once untrodden path amid whose holy scenes the sainted spirits of Mrs. Judson and Mrs. Newell were the pioneers, in modern times, and in which they have been followed by an increasing company. Who will catch the floating mantles of these departed sisters and wear them well and follow them through their path of life to their home in heaven?

Brethren of the missionary Board, these instances of mortality suggest to us and to the churches the *certainly of death*. This little band have gone to their graves in Asia, Africa and America. Travel where we may, let scenes and persons be ever so strange, we shall every where recognize one solemnly familiar face. It is the face of death. Let us travel around the globe, ever so much alone, and we shall have one travelling companion who never leaves us. It is death. He is with us by sea and by land, and goes with us into all companies and interferes in all plans.

This little band was formed also of the old and of the young, of males and of females. Death to them is a past event. They can now look back upon it, as on a dark, retiring cloud, which can never more rise over their horizon and obscure the brightness of their eternal day. But to us it is still a future event, and it may be very near. At our next anniversary another Committee on Obituary Notices will undoubtedly be raised, and who of us now planning and praying and giving, in this Christian land, or toiling on heathen shores for the salvation of earth's perishing myriads, will be named in it, is wisely concealed. But, in view of our speedy departure, let us not defer until to-morrow any duty which can be done to-day, for to-morrow is the tomb of many a good intention.

In conclusion, allow your Committee to suggest that the assurances of the deep and affectionate sympathy of this Board be presented to the families and friends of the deceased.

All of which is respectfully submitted.

In behalf of the Committee,

LEMUEL PORTER, *Chairman*.

The Committee on Agencies, to whom the report made this morning was recommitted, reported through Rev. E. Hutchinson, chairman. The report and recommendation were adopted, and ordered to be printed.

The Committee on Agencies beg leave to present the following report:—

The work of Agencies is vitally connected with the very existence of our missions, for it comprehends the whole operations of the home field. To speak, therefore, of dispensing with Agencies, is to speak of abandoning all

those labors which spread missionary light, which multiply missionary funds, and which secure missionary prayer. Agencies must be employed, or the missionary enterprise cannot go on.

And, in the opinion of your Committee, the great body of Christian pastors are the very agents needed in this work. It is for them, not only to preach the gospel to the destitute, but to do their utmost to bring the whole strength of Zion to bear upon the world's salvation. Sustaining as they do to the church a most sacred and intimate relation, and wielding over their particular flocks a mightier influence than all others united, they are solemnly called upon to train their people to the great work of evangelizing the world. And a most fearful responsibility rests upon that pastor who does nothing to enlist the energies of his people in the work of missions.

Your Committee believe that the truly missionary pastor will usually have a missionary church, be he in the city or in the country; in the home or the foreign field. He preaches Christ crucified, which preaching most effectually develops the missionary spirit; he keeps his people familiar with the wants and woes of the world; and he will not be satisfied till some system is adopted by which every member of the flock shall be a helper in the work. And when all the pastors *shall* thus recognize the home work of missions as a part of their pastoral labors, then will our excellent brethren no longer be called to leave their families and flocks to do the work of collecting agents. But, until then, other agents beside pastors are indispensable.

And your Committee would especially inquire whether the present system of Agencies may not be modified, and made more efficient;—whether agents should not be placed in different districts, at a few central points, whose duty it shall be to coöperate with the pastors throughout their districts, by visiting the churches, circulating periodicals, and by every other practicable means, *with the view of introducing some system of benevolent action into every church.* Might we not hope that some plan like this would bring larger returns, and tend to prepare the way for that time when our churches, like the church of Corinth, shall make up their bounty beforehand, in readiness for the calls of benevolence.

Your Committee recommend that the Executive Committee be instructed to inquire into the expediency of modifying our system of Agencies, and report at the next Annual Meeting of the Board.

All which is respectfully submitted.

E. HUTCHINSON, *Chairman.*

The resolution offered by Hon. Isaac Davis, of Mass., and laid on the table, was called up for consideration, and was adopted. (p. 203.)

Resolved, That the reports of the Treasurer and Executive Committee be accepted, and printed with the proceedings of the Board.

Resolved, That the Treasurer and Corresponding Secretaries be instructed to present abstracts from their reports to the Union.

Resolved, That the Chairman and Recording Secretary of the Board be instructed to report to the Union the proceedings of the Board.

Adjourned till 7½ P. M. Prayer by Rev. L. H. Moore, of Michigan.

7½ o'clock, P. M.

The Board met, and in accordance with the arrangements of the Committee on Devotional Exercises, the evening was devoted to addresses from the missionaries who were in attendance.

The meeting was introduced with singing; and prayer by Rev. Alfred Bennett, of N. Y.

The Foreign Secretary, Rev. S. Peck, introduced to the Chairman of the Board Rev. J. Wade, of the Tavoy Mission, and Rev. M. Bronson, of the Assam Mission.

The Chairman, in behalf of the Board, extended their cordial welcome to these beloved missionaries.

The meeting was then addressed by the missionaries.

Dhoni Ram (Lucien Hayden) and Seeb Ram (James Tripp), the Assamese converts, made some remarks, and sang a hymn in their native language.

A collection was taken amounting to \$103.50.

Adjourned till 9 o'clock to-morrow morning, with the benediction by Rev. A. Bennett, of New York.

Thursday, May 17.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. Joseph Matthias, of Pennsylvania.

The Committee on Indian Missions, to whom the report made yesterday was recommitted, reported through Rev. Irah Chase, D. D., chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that portion of the report of the Executive Committee which relates to our missions among the Indians of the West, have been deeply impressed with the degree of success which has attended efforts made amidst great difficulties and discouragements. God has given abundant testimony of his approbation. Indeed, the most touching considerations which constrain us to send the gospel to more distant regions, have here superadded to them some peculiar claims, urging us to send it also to the heathen on our own borders. In doing this, as well as in exemplifying worthily the power of Christianity at home, we can best give to those who do not yet understand the spirit of the foreign missionary enterprise, an unanswerable reply to the disparaging remark which is sometimes heard from their lips, that

"Tis distance lends enchantment to the view."

The facts stated in the report show that there ought to be made, in behalf of earnest and well-directed Christian labors, an exception to the melancholy statement, that whenever the white man has come into contact with the Indians, it has been to their detriment. Considering all the circumstances of their past history and all the disadvantages of their present state, the happy change which has been effected in connection with those labors, demands our admiration and our gratitude. Conversions, the manifest work of the Holy Spirit attending the means of grace, have cheered the hearts of the missionary laborers, and made "the desert rejoice and blossom as the rose." The erection of meeting-houses, and liberal contributions by the people in various ways, coöperating with the missions, give encouraging indications in respect to the future. It is desirable that the churches be led on, as early as practicable, to know by experience the benefits of sustaining voluntarily among themselves the regular ministrations of the gospel. And we can hardly express in terms sufficiently strong our conviction of the importance of encouraging the native preachers to become well instructed, and "thoroughly furnished unto all good works."

A statement having been spread abroad that there are instances of slaveholding in some of the churches, the Executive Committee, we have been assured, are taking measures to ascertain the facts in the case, and intend, when they have fully ascertained those facts, to lay them before the Board for advisement, trusting that He whose we are and whom we serve, will make the path of our duty plain.

The Christian progress which we are permitted already to perceive among these remnants of the Indian tribes, bids us still hope for more. The first injunction of our Lord in his great commission was to bring the perishing sons and daughters of the human family to become in heart his disciples. Next, as being penitent, believing, and teachable,—born of the Spirit,—they were decidedly to profess their discipleship by being baptized. Then they were to be further instructed, with gentleness, fidelity and patience, in all that pertains to perfection of Christian character; for our Savior adds, “teaching them to observe all things whatsoever I have commanded you.” The spirit of that holy religion which fills the heart with love to God and love to man, if that spirit be duly cherished;—the voice of that Savior who has taught us to do to others as we would that others should do to us, if that voice be heard and duly considered,—must lead the disciples of Christ, every where, to do what they can, in their circumstances, to remove, without unnecessary delay, any acknowledged evils in which they may be involved.

Respectfully submitted.

IRAH CHASE,	} Committee.
ESENEZER NELSON,	
D. G. COREY,	
H. V. JONES,	
GEO. W. ANDERSON,	

The Board then adjourned *sine die*. Prayer by Rev. J. H. Kennard, of Pennsylvania.

M. J. RHEES, *Rec. Sec'y*.

THIRD ANNUAL MEETING OF THE UNION.

12TH TRIENNIAL, 3D SESSION.

Philadelphia, May 17, 1849.

The American Baptist Missionary Union convened this day at 10 o'clock, A. M., in the meeting-house of the Fifth Baptist Church, to hold its third annual meeting.

The President of the Union, Hon. George N. Briggs, of Massachusetts, took the chair.

Prayer was offered by Rev. Daniel Dodge of Pennsylvania.

On entering upon his duties, the President made a most eloquent and appropriate address.

A Committee consisting of Rev. Messrs. J. L. Burrows of Pa., L. F. Beecher of Me., J. O. Mason of N. Y., J. F. Wilcox of Mass., S. S. Parker of N. J., H. Wooster of Ct., and Mr. John A. Gault of N. H., was appointed to ascertain the names of members present; who subsequently reported as follows:—

Maine.

Luther F. Beecher,
Samuel L. Caldwell,

Asa H. Gould,
Byron Greenough,

Silas Hsley,
James W. Smith.

New Hampshire.

Anthony Colby,
E. E. Cummings,
Nahum P. Foster,

John A. Gault,
Thomas O. Lincoln,
William Lamson,

Edmund Worth,
Thos. G. Wright.

Vermont.

Lewis A. Dunn,
Joseph C. Foster,

Elijah Hutchinson,

Daniel Pecker.

Massachusetts.

Jonathan Aldrich,
George N. Briggs,
Joseph Banvard,
Rufus Babcock, Jr.,
Jefferson Borden,
Benjamin F. Bronson,
George W. Bosworth,
Edward Bright, Jr.,
Thomas F. Caldicott,
L. E. Caswell,
Asahel Chapin,
Irah Chase,
Gardner Colby,
Nathaniel Colver,
Charles K. Colver,
George Cummings,
Isaac Davis,
James H. Duncan,
Daniel C. Eddy,
Richard E. Eddy,

Benjamin A. Edwards,
Charles W. Flanders,
Amory Gale,
Timothy Gilbert,
Benjamin Grafton,
William Hague,
John Jennings,
Whitman Metcalf,
Robert C. Mills,
Bradley Miner,
Rollin H. Neale,
Ebenezer Nelson,
William Newton,
John W. Olmstead,
Solomon Peck,
Samuel S. Perkins,
Andrew Pollard,
Moses Pond,
Lemuel Porter,
John Putnam,

Wm. Taylor Richardson,
Daniel Sanderson,
Horace Seaver,
William H. Shailer,
Julius S. Shailer,
Joseph Sherwin,
Simon G. Shipley,
Daniel Sharp,
Thomas Shaw,
S. F. Smith,
George S. G. Spence,
John C. Stockbridge,
S. B. Swaim,
Leonard Tracy,
George Ward,
Leonard B. Wight,
James F. Wilcox,
Benjamin Willard.

Rhode Island.

Jeremiah Asher,
Adoniram J. Chaplin,
Josiah T. Crooker,

Asa M. Gammell,
James N. Granger,
George B. Peck,

Charles Shaw,
Josiah P. Tustin.

Connecticut.

Peter D. Irish,
F. Ketcham,
S. D. Phelps,

Nathan Thomas,
William C. Walker,

James J. Woolsey,
Henry Wooster.

New York.

Amos Aller,
George C. Baldwin,
Alfred Bennett,
Dolphus Bennett,
John C. Burroughs,
Leroy Church,
Samuel Colgate,
Benjamin Clapp,
Daniel G. Corey,

Sydney A. Corey,
Lemuel Covell,
S. S. Catting,
Franklin Dane,
Orrin Dodge,
Henry B. Ewell,
W. W. Everts,
C. M. Fuller,
Z. Freeman,

George Gault,
Henry L. Gross,
William F. Hansell,
George Hatt,
Leland Howard,
Arnold Kingsbury,
R. P. Lamb,
Edward Lathrop,
Lewis Leonard,

James O. Mason,
Alanson P. Mason,
James McLallen,
William S. Mikels,
James B. Olcott,
Sewall M. Osgood,
Frederick S. Park,
Lemuel C. Pettengill,

John Pack,
R. Pegg,
Edward F. Platt,
Robert R. Raymond,
John Taylor Seely,
William H. Spencer,
Ira R. Steward,
J. R. Stone,

E. E. L. Taylor,
Cornelius W. Thomas,
Jonah G. Warren,
Hezekiah West,
Samuel White,
F. N. Wilson,
William H. Wyckoff

New Jersey.

Andrew Armstrong,
Joseph Beldon,
William Bowen,
James M. Challias,
Jonathan G. Collom,
John P. Cooper,
Henry Clay Fish,
Jonathan Fletcher,
Thomas S. Griffith,
Josiah Hatt,
Wm. D. Hires,

H. V. Jones,
Charles Kain, Jr.,
Daniel D. Lewis,
William Evans Locke,
William Maull,
S. Stiles Parker,
D. S. Parmalee,
John Rogers,
Joshua E. Rue,
P. P. Runyon,
M. Semple,

Samuel Smith,
Samuel Sproul,
Bergen Stelle,
Lewis F. Stelle,
Thomas Swaim, Sen.,
Thomas R. Taylor,
John Teasdale,
Edward D. Tendall,
Daniel T. Twiss,
Charles E. Wilson,
D. M. Wilson.

Pennsylvania.

Charles T. Abbott,
George W. Anderson,
J. V. Allison,
Emerson Andrews,
Taylor B. Atkinson,
Charles H. Auner,
John J. Baker,
E. M. Barker,
Joseph Barnhurst, Sen.,
Edward A. Bennett,
James F. Brown,
William Bucknell, Jr.,
Jno. Lansing Burrows,
Park H. Cassady,
Samuel J. Creswell,
John P. Crozier,
John Dawson,
William L. Dennis,
Daniel Dodge,
Isaac Ford,
Thomas S. Foster,
Joseph Hammett,
William S. Hansell,
Standish F. Hansell,
John C. Harrison,
C. A. Hewett,
D. B. Hinman,
George Higgins,

George B. Ide,
William B. Jacobs,
Charles S. James,
John S. Jenkins,
Wilson Jewell,
Horatio G. Jones,
John Jones,
Theophilus Jones,
George B. Keen,
William W. Keen,
George Kempton,
Joseph H. Kennard,
Eugenio Kincaid,
Andrew Levering,
Edgar M. Levy,
Richard Lewis,
Heman Lincoln,
Franklin Lee,
J. M. Linnard,
Benjamin R. Loxley,
Thomas S. Malcom,
John M. G. Mason,
John K. McIlvaine,
George I. Miles,
P. B. Mingle,
Henry Mowry,
James Moore, Sen.,

George P. Nice,
Alfred S. Patton,
William H. Richards,
John M. Richards,
Edwin S. Richards,
Walter S. Roberts,
Thomas Roberts,
Phineas Rowan,
Matthias Sedingar,
Nathaniel R. Snowden,
George I. Solomon,
Adam Steinmetz,
Joseph Taylor,
J. B. Trevor,
Charles Tucker,
Joseph Walker,
Walter Ward,
Joseph B. Walton,
Joseph A. Warne,
William E. Watkinson,
Thomas Wattson,
G. S. Webb,
Daniel Weckerly,
John D. White,
Thomas White,
Clement A. Wilson,
Thomas Winter.

Delaware.

William G. Jones,
Washington Jones,

Foster C. Messenger,
Morgan J. Rhee,

J. P. Walter,
John T. Zebly.

Maryland.

William Crane,

Franklin Wilson.

Ohio.—Seymour W. Adama.

Iowa.—Edwin P. Bond.

Michigan.

Lyman H. Moore, Samuel Haskell.

Kentucky.

F. A. Willard, Henry Day.

Burmah.—Jonathan Wade.

Assam.—Miles Bronson.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which on vote was accepted.

To the American Baptist Missionary Union, the Board of Managers respectfully present the following statement:—

Immediately after the adjournment of the Union in May, 1848, the Board organized, and elected its officers and Executive Committee.

They also instructed the Executive Committee to continue the Teloogoo Mission, in accordance with the views expressed by the Union.

On Tuesday, May 15, 1849, in accordance with the provisions of the Constitution, the Board met in Philadelphia, and received the reports of the Treasurer and the Executive Committee, and referred the different items and points submitted to them to appropriate Committees. On the reports of these Committees these items were reviewed, and the documents and the reports of Committees were directed to be printed. Abstracts from these reports have been directed to be read to the Union.

The Board submit to the Union a paper from the Executive Committee on "The Means by which the Home Work of Missions should be conducted in the Churches," with the request that it may be read to the Union, and made the subject of a special conference at the session on Friday morning.

The Board also present to the Union the accompanying report on the votes given on the alteration of the Constitution, in answer to the circular issued by direction of the Union at its last annual meeting, as the basis on which they acted in indefinitely postponing the whole subject. In this course the Board have acted on the conviction that they have complied with the wishes of the members of the Union; and they trust that those who have favored the change will cheerfully yield their preferences to the will of the majority.

The Board have enjoyed the privilege of welcoming to their meeting two of our beloved missionaries from the East, Rev. J. Wade, of the Tavoy Mission, who has been laboring more than a quarter of a century among the Burmans and Karens; and Rev. M. Bronson, of the Assam Mission, who has been instrumental in rearing a mission of deep interest among the interesting race of Assamese. These brethren, with the beloved companions of their lives and labors, and Mrs. O. T. Cutter, of the Assam Mission, have been compelled by failing health to return to their native land to recruit. Br. Bronson is accompanied by two of the converts from heathenism. It is our fervent prayer that God will bless the means employed for the restoration of the missionaries to health, and permit them to return to their interesting and important fields of labor; and that they may see yet greater success in the work to which their lives have been devoted.

It is a source of rejoicing to the Board to be able to announce, as the Treasurer's report will more fully disclose, that the receipts of the year

have exceeded the expenditures, and reduced the liabilities of the Union about \$4,000.

The returns from the missions are also of a most cheering character. Converts are being multiplied, and the desert places are beginning to blossom like the rose. Let us all then be encouraged to go forward, trusting in the living God, and resolving in his strength to continue our labors until the kingdoms of this world become the kingdom of our Lord and of his Christ.

The Board recommend to the Union that the annual sermon be preached on Thursday evening at 7½ o'clock.

All which is respectfully submitted.

JAMES H. DUNCAN, *Chairman*.

M. J. RHEES, *Rec. Sec.*

Resolved, That a Committee of seven be appointed to present the names of fifty brethren, out of whom twenty-five shall be elected members of the Board of Managers in the place of those whose term of service has expired by limitation. Rev. A. Bennett of N. Y., Mr. B. Greenough of Me., Mr. G. Colby of Mass., Mr. W. W. Keen of Pa., Rev. S. W. Adams of Ohio, Mr. P. P. Runyon of N. J., and Hon. A. Colby of N. H., were the Committee.

Voted, That 4 o'clock this P. M. be assigned as the time for electing the officers of the Union for the ensuing year.

Hon. J. M. Linnard of Pa., Rev. Messrs. H. B. Ewell of N. Y., L. H. Moore of Mich., J. Banvard of Mass., C. E. Wilson of N. J., S. W. Adams of Ohio, and S. D. Phelps of Ct., were appointed a Committee to designate the place for the next annual meeting; also to nominate some person to preach the annual sermon.

The Treasurer of the Union, R. E. Eddy, Esq., presented a summary of his annual report to the Board of Managers, which was accepted.

The Foreign Corresponding Secretary read an abstract of the annual report of the Executive Committee to the Board of Managers.

Voted, That the report be accepted.

Voted, That the time of holding our sessions during this anniversary be from 9 o'clock, A. M., to 12½ P. M.; from 3 to 5½ P. M., and at 7½ in the evening.

Adjourned till 3 o'clock, P. M. Rev. N. Colver of Massachusetts offered prayer.

Thursday, 3 o'clock, P. M.

The Union met according to adjournment. Prayer was offered by Rev. D. Sharp, D. D., of Massachusetts.

The Committee to nominate fifty persons, out of whom twenty-five might be selected to serve on the Board of Managers, reported, and the report was accepted.

Rev. Messrs. B. Miner of Mass., and E. Worth of N. H., and Messrs. S. Colgate of N. Y., J. Hanna of Pa., G. B. Peck of R. I., D. M. Wilson of N. J., and D. Bennett of N. Y., were appointed to collect and count the votes for the officers of the Union; and subsequently reported that the following were duly elected.

HON. GEORGE N. BRIGGS, of Mass., President.

A. H. DUNLEVY, Esq., of Ohio,
REV. B. T. WELCH, D. D., of New York, } *Vice Presidents.*

REV. WM. H. SHAILER, of Mass., Recording Secretary.

Rev. Messrs. W. W. Everts of N. Y., C. Tucker of Pa., E. P. Bond of Ia., and L. A. Dunn of Vt., and Messrs. F. C. Messenger of Del., H. Day of Ky., and S. R. Weeden of R. I., were chosen tellers to collect the votes for twenty-five persons to serve on the Board of Managers for the ensuing three years.

The Committee to designate a place for the next annual meeting and to nominate a preacher, reported; recommending that the meeting be held with the Washington Street Baptist Church, Buffalo, N. Y.; that Rev. E. L. Magoon of Ohio preach the annual sermon, and that Rev. William Hague of Mass. be his alternate. The report was adopted.

On motion of Rev. A. Bennett of N. Y., the following resolution was adopted.

Resolved, That a Committee of five be appointed to equalize the apportionment of members of the Board among the several States embraced in the home field of this body, and to report at an early hour at the next annual meeting.

Rev. Messrs. A. Bennett, E. E. Cummings, J. N. Granger, G. S. Webb and S. W. Adams, were appointed the Committee.

The Rev. J. Banvard of Mass., offered the following resolution, which was adopted.

Resolved, That the Secretaries be instructed to make out a list of those who have preached the annual sermon before this body and its Board, and insert it in the report.*

The report of the Committee to whom were referred the votes on the alteration of the Third Article of the Constitution, which was presented to the Union by the Board of Managers, was read and adopted. (p. 205.)

Voted, That the paper referred to this body by the Board of Managers, "On the Means by which the Home Work of Missions should be conducted in the Churches," be made the order of the day to-morrow at 10 o'clock, A. M.

Adjourned. Prayer by Rev. J. Matthias of Pennsylvania.

Thursday Evening, 7½ o'clock.

After prayer by Rev. M. Bronson, missionary from Assam, the annual sermon was preached by Rev. M. J. Rhees, of Delaware, from Phil. 2 : 5.

Adjourned till 9 o'clock, A. M., to-morrow. Prayer was offered by Rev. J. Wade, missionary from Burmah.

Friday, May 18, 9 o'clock.

The Union met according to adjournment. Prayer was offered by Rev. T. Roberts of Pennsylvania.

* See Appendix.

The records of yesterday were read and approved.

The tellers to collect the votes for persons to supply the vacancy in the Board of Managers, reported that thirteen had been duly elected.

The report was accepted.

On motion of Rev. S. S. Cutting of N. Y., the following resolution was adopted.

Resolved, That the Committee to nominate one class in the Board of Managers, be instructed to report, as soon as may be, a number of names equal to the vacancies which remain unsupplied by the balloting which has been had.

Resolved, That those Railroad Companies who have allowed delegates to this meeting to travel over their roads at reduced prices, are entitled to and receive the thanks of this body for their kindness and courtesy.

Resolved, That the thanks of the American Baptist Missionary Union be tendered to Mr. and Mrs. Harrison, of the Butler House, in Philadelphia, for their pleasant and delightful entertainment of the members on the evening of May 17, 1849, and that the Recording Secretary be instructed to transmit to them a copy of this resolution, with the best wishes of the Union for their temporal and spiritual welfare.

Resolved, That the thanks of the American Baptist Missionary Union be most cordially presented to the Baptist churches and other friends in Philadelphia, for their very generous hospitality extended to this body during its present session.

The Committee on nomination reported the names of twelve additional persons to serve on the Board of Managers, and the Union proceeded to an election; which resulted as follows:—

<i>Ministers.</i>	<i>Ministers.</i>	<i>Laymen.</i>
L. F. Beecher, Me.	C. P. Sheldon, N. Y.	J. Borden, Mass.
E. Hutchinson, Vt.	J. S. Backus, N. Y.	I. Davis, Mass.
N. Colver, Mass.	D. G. Corey, N. Y.	J. A. Gault, N. H.
R. H. Neale, Mass.	D. B. Stout, N. J.	V. J. Bates, R. I.
B. B. Swaim, Mass.	G. B. Ide, Pa.	D. Barton, N. Y.
J. N. Granger, R. I.	E. G. Robinson, Ohio.	W. Colgate, N. Y.
D. Ives, Ct.	E. Tucker, Ill.	D. M. Wilson, N. J.
S. H. Cone, N. Y.	M. Allen, Mich.	T. Wattson, Pa.
		G. James, Ohio.

The document which was made the order of the day at 10 o'clock, was read by the Home Corresponding Secretary; after which the Rev. R. H. Neale offered the following resolution.

Resolved, That the report which has now been read, be adopted and printed; that the recommendations therein made be earnestly commended to the adoption of the churches; and that the Executive Committee be desired to publish the same in a separate form, as one of their Occasional Papers, and give it an extensive circulation.

After addresses by Messrs. Neale, Colver, Wattson, Howard, Everts, Taylor, Kincaid and Granger, the resolution was adopted.

MEANS ESSENTIAL TO THE RIGHT PROSECUTION OF THE MISSIONARY WORK
IN CHURCHES.

The Missionary Union has closed a financial year which, in some respects, has had no equal in the history of our missionary service. The missions, as a whole, have wrought a greater work, contributors have shown a stronger determination to sustain them, and the fields in which they are planted have given promise of richer harvests, than in any other year since our first missionary reached Burmah. At such a time it behooves this organization carefully to ascertain and to recommend MEANS WHICH ARE ESSENTIAL TO THE RIGHT PROSECUTION OF THE HOME WORK OF MISSIONS IN CHURCHES.

It is not supposed that the Union has the right, with the slightest appearance of authority, to prescribe rules for the churches. But as an agency through which missions are sustained in different sections of the world, it is its province to submit such plans for doing the work at home as will secure to those missions ever-growing prosperity. What, then, are means inseparable from the right way of doing the missionary work in individual churches?

First, in the order of its use, is

1. *THE PULPIT,—or the faithful coöperation of the pastor.* "The pastor's relation to the missionary work" was brought before the Union in the annual sermon delivered at its last anniversary, and it can be necessary to do little more in this place than to recall the eminently seasonable and practical views then presented. In that discourse the plan of preaching a monthly missionary sermon to every congregation, on the Sabbath in which the Concert of Prayer is now so generally observed, was distinctly set forth;—a plan which is opening new sources of missionary power to an increasing number of pastors and churches. The week which precedes the monthly meeting for prayer is to such pastors a missionary week;—a week in which the world, as the field of evangelical effort, is the subject about which they read and think and pray,—a subject embracing the widest range of elevating themes, and abounding in the richest stores of illustration. From facts and principles thus gathered, pastors themselves obtain truer conceptions of the nature and magnitude of the missionary work, and the people receive a monthly missionary day;—a day in which instruction is imparted and thoughts are awakened and purposes are fostered, the influence of which may be felt in forwarding the work of evangelization in every land and throughout all time. Congregations so instructed become intelligent and reliable helpers in the cause of Christian missions; the habit of permanent and hearty coöperation is formed by frequent and careful reviews of its claims and progress; and the ministry of their own pastors will have supplied the agency needed to give success to all other means essential to the full development of the missionary spirit.

The first Sabbath of the month may be the time in which many churches observe the ordinances of Christ's house; but this is scarcely to be considered an objection to the plan of a monthly missionary sermon on that day. The ordinances, with all their precious and holy associations, are not more directly or closely connected with the glory of Christ and the power of the Cross than is the enterprise of missions; and there is little danger of giving its interests a larger or more sacred place in the ministration of the pulpit, than the Savior himself assigned them in what he taught and suffered.

Closely allied to the pulpit, and second only to it in importance in subserving the missionary work at home, is

2. *THE PRESS,—or the placing of a copy of one of the missionary periodicals in every family.* The monthly issue of the Magazine is now about 4,500 copies, and of both editions of the Macedonian 22,000;—while the number of families from which the missions might expect coöperation

is not less than 150,000. More than 125,000 of these families, therefore, do not receive the missionary journals; and in upwards of two thousand churches neither of them has a subscriber.

The publications, it is to be remembered, are the mediums through which missionaries who have gone out from among ourselves, and by appointment, inform their supporters of the necessities and progress of their work. In them they speak of what their eyes have seen and their ears have heard; of the fears which assail them and the hopes which they cherish; of conflicts endured and victories won; of Christian privileges and obligations as they appear from lands in which the work of evangelization is no more than begun. Periodicals nearly filled every month with such journals and letters, and published at prices to make them every where accessible, and embracing the latest intelligence received at the time of their going through the press, are to be classed among the most powerful of missionary agencies;—the introduction of which into every family in every congregation is demanded alike by the relationship sustained to missionary laborers abroad and for the right doing of the missionary work at home.

This can be effected without unreasonable labor, or making drafts on money which would otherwise be sent to the Treasury. Young men and women may be found in every church to whom the circulation of both periodicals might be assigned. The price of the Magazine or Macedonian can be obtained once a year from almost any family; the service of collecting it, of receiving the monthly packages and of depositing copies in the pews of subscribers, would create a livelier interest in the cause of missions on the part of those who perform it; and an invaluable missionary agency would be sustained from year to year throughout the congregation.

The third means necessary to the right prosecution of the work in churches, is

3. SYSTEM IN MAKING COLLECTIONS,—or a plan by which every member of the church and congregation shall be personally solicited to make a yearly contribution, at least, to the missionary cause. The necessities of the missions for the past year have been met,—generously, nobly met; and, for reasons stated in the annual report, it would not be right to attempt to prove the want of systematic effort in the churches, from the fact that more than one third of the amounts received in two financial years came to the treasury in their last month. But a statistical view of donations received the year ending with March, 1848, was presented at the last annual meeting of the Board, in which it was shown that nearly *three-fourths* of their amount was received from two hundred churches embracing less than 50,000 members; and that out of the 285,000 members connected with the 3,500 churches in our home field, upwards of 175,000 members and 2,000 churches gave nothing that year for the support of the missions. The number of contributing churches and members has increased since that time; but not to such extent as materially to change the estimate then made. An agent, who has spent almost three years in one of the most intelligent sections of our country, says that he does not know of a church in his district of which every member is an annual contributor to the missionary cause; and it is believed that among the 3,500 of the entire field, there are not more than five churches in which all the resident members contribute as often as once a year.

Such facts as these show how wide-spread is the want of system in the missionary contributions of churches. The tendency of negligence in this essential thing is to produce measures and crises and appeals incompatible with the missionary service; but which will cease when the churches act on the principle that they are divinely appointed associations of missionary laborers,—congregations of believers held responsible to Christ as individuals, for the obedience which they render to his last command. Then, as of old, will the disciples at home, "every man according to his ability," send relief unto their brethren abroad,—to forestall the calamities of famine.

But in what way shall the help of every member be secured? In two churches, all of whose resident members are annual contributors to our treasury,—one of which is located in a city and the other in a village,—substantially the same plan has been pursued for several years. Additional to collections taken at the Monthly Concert, each of these churches annually appoints a large committee of male and female members, whose duty it is to district the congregation among themselves, and, after a missionary sermon by the pastor in which special prominence is given to the necessities of the missions, to see all the resident members of the church, besides such of the congregation as may be induced to aid, for the purpose of obtaining subscriptions. This system presents one object at a stated time in the year to every individual, and leaves him to give according to the measure of his prosperity; it is simple, and has been faithfully tried; its success is a full reward for the time and labor which it requires, and it is believed to be the only system by which the cause of missions has secured the help of every member of any church from year to year.

In other churches, where collections are made at the Concert of Prayer, subscription-cards are circulated among the congregation at the close of a missionary discourse, once in every year; or the pastor presents a subscription-book to individuals as he may have opportunity. From congregations in which these plans are pursued, large contributions are annually received; but the number of contributors seldom exceeds two-thirds the number of the members. Some churches in country towns have adopted the practice of making up their annual donation by collections taken on the morning or afternoon of the first Sabbath in the month; and where these are preceded by a sermon connected with the subject of missions, the results have been encouraging. But there are churches whose collections made or subscriptions paid at the Monthly Concert of Prayer are allowed to pass for the yearly contribution of the entire congregations,—three-fourths of whom are generally absent from such meetings, and seldom give any thing for the cause they are designed to promote. The largest number of churches, however, have no system for gathering missionary contributions, other than such as depends on the annual visit of an agent or the recurrence of some special emergency.

The adoption of precisely the same system in all churches is not to be expected. But a point of immeasurable importance will be gained, when every member of every congregation shall be personally and wisely solicited, at least once a year, to "give according to his ability" for the single object of diffusing "the knowledge of Jesus Christ by means of missions throughout the world."

A fourth means essential to the right prosecution of the home work of missions, is

4. *THE SABBATH SCHOOL,—or the observance of some plan by which children shall become intelligent helpers in the missionary work.* Connected with the congregations in the home field of the Union, there are probably not less than 3,000 Sabbath schools embracing more than 150,000 members. In these schools are the germs of the men and women to whom in a few years will be committed the unfinished work of evangelizing the world. The future missionaries and home laborers of the enterprise are there. Ought they not, in childhood and youth, to receive instruction suited to the responsibilities which await them? While the character of the man and woman is forming, shall Christians fail to illustrate before the young those principles of benevolence which must be imbedded in their hearts to qualify them for the holy trust? In some schools an hour of the first Sabbath of every month is now devoted to this work; when brief statements or addresses are made by pastors, superintendents and teachers, on the subject of Christian missions, and collections are taken on the penny-a-week system. From such schools the treasury receives from five to a hundred dollars a year;—contributions which are fraught with the richest hope to the missionary cause.

But this kind of coöperation might be greatly extended were suitable measures taken to foster it; and as children may be expected to feel a livelier interest in a specific object than the general service of the missions, to them might be assigned the support of all mission schools intended for children and youth. The annual expense of these schools may be from \$6,000 to \$10,000; but the highest sum might be reached in a few years by the Sabbath schools. For their encouragement and instruction a separate monthly acknowledgment of their offerings might be made in the Macedonian, and the balance of the page be devoted to such communications from missionaries and members of mission schools, as would interest and profit the contributors. In these ways the Board might coöperate with parents, superintendents and teachers in making children the intelligent and enduring helpers of an enterprise whose object, principles and incidents cannot fail to interest their hearts; and is not the end to be secured is of sufficient importance to command the earnest care of all engaged in Sabbath schools and in the home work of missions?

The last means which will be named in this paper, as indispensable to the right doing of the work in churches, is

5. PRAYER,—or the faithful observance of the *Monthly Missionary Concert*. If prayer is essential to the prosperity of every spiritual undertaking, how can such an enterprise as that of Christian missions live without it? Prayer for it is to be made elsewhere than on the occasion referred to. But in no other place, at no other time, are the inestimable benefits which pertain to a well-conducted missionary concert to be obtained. It is a meeting for united prayer to those who there join in it, and of simultaneous prayer on the part of multitudes in their own and other communions, throughout their own and other lands. It is a meeting for missionary instruction, in which the pastor presents great principles in a familiar manner, and illustrates the vicissitudes of the enterprise by facts rendered more impressive by reference to the places on the missionary map where they transpired. It is a meeting for missionary exhortation, where thoughts, which may have been long burning in Christian hearts, are uttered with subduing or reviving power. It is a meeting for missionary contributions, in which fervent prayer and stirring facts and impressive exhortation are linked with the giving of that which is needful to carry forward the work which has called them forth. The *Monthly Missionary Concert* should, therefore, be cherished by pastors and churches, as an appointment which cannot be separated from the full development of the missionary spirit.

Having thus presented an outline of things deemed essential to the right prosecution of the missionary work in churches, the subject is committed to the consideration and disposal of this body. If the pulpit, the press, systematic pecuniary efforts, the Sabbath school and the missionary concert, are means on which depends the permanent growth of the missions, the Missionary Union ought wisely and unceasingly to seek the largest measures of their influence. For while God is multiplying the blessings and responsibilities of the missions, the help of all things necessary to their largest success should be within their reach.

By direction of the Executive Committee,

EDW. BRIGHT, JR., Cor. Sec. Home Dep.

Rev. L. Tracy of Mass. offered the following resolution, which was adopted.

Resolved, That the thanks of the Union are hereby tendered to the Rev. Morgan J. Rhees for his judicious and excellent discourse delivered last evening, and that he be requested to place it at the disposal of the Executive Committee.

Adjourned to meet with the Washington Street Baptist Church in Buffalo, N. Y., on the third Thursday of May, 1850.

The President closed the harmonious session with a deeply impressive address. Prayer was offered by Rev. L. Howard, of New York.

WM. H. SHALER, *Recording Secretary.*

MEETING OF THE BOARD OF 1849-50.

Philadelphia, May 18, 1849.

Pursuant to the provisions of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 3 o'clock, P. M.

The meeting was opened with prayer by Rev. E. Lathrop, of New York.

The roll was called, and the following members were found to be in attendance.

<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
T. F. CALDICOTT,	J. G. COLLON,	G. B. IDE,
G. S. WEBB,	S. W. ADAMS,	D. G. CORRY.
A. BENNETT,	L. F. BEECHER,	
M. J. RHEES,	E. HUTCHINSON,	<i>Laymen.</i>
E. WORTH,	N. COLVER,	J. H. DUNCAN,
J. JENNINGS,	R. H. NEALE,	T. GILBERT,
J. P. TUSTIN,	J. N. GRANGER,	D. SANDERSON,
E. LATHROP,	J. L. BURROWS,	J. A. GAULT,
E. E. L. TAYLOR,	S. B. SWAIN,	T. WATSON.

The Board proceeded to the election of Chairman and Recording Secretary. Rev. A. Bennett and Mr. J. A. Gault were appointed tellers to conduct the election.

The tellers reported the following persons duly elected.

JAMES H. DUNCAN, of Mass., *Chairman.*

MORGAN J. RHEES, of Del., *Recording Secretary.*

Rev. Messrs. T. F. Caldicott, G. S. Webb, E. Lathrop, E. Hutchinson and E. Worth were appointed a Committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer and an Auditing Committee.

In answer to the resolution of the Board last year, requesting the Executive Committee to report on the propriety of increasing the salaries of the Corresponding Secretaries and Treasurer, a communication was received from that Committee referring the subject back to the Board.

On motion, it was

Resolved, That the salaries of the Corresponding Secretaries and Treasurer be fixed at \$1,400 for the ensuing year.

The Committee to nominate an Executive Committee, &c., reported.

The report was accepted, and the Board went into the election of the Committee and Officers.

Rev. E. E. L. Taylor and Mr. D. Sanderson were appointed tellers.

The vote of the Board receiving and referring the report of the Committee on European Missions to the special consideration of the Executive Committee was reconsidered, and on motion, the report was recommitted.

The tellers reported the election of the following persons as the Executive Committee and officers.

EXECUTIVE COMMITTEE.

Ministers.

WILLIAM LEVERETT,
BARON STOW, D. D.,
WM. H. SHAILER,
J. W. PARKER,
ROBERT E. PATTISON, D. D.*

Laymen.

HEMAN LINCOLN,
S. G. SHIPLEY,
J. W. CONVERSE,
GEORGE CUMMINGS.

SOLOMON PECK, *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Dep.*

RICHARD E. EDDY, *Treasurer.*

CHARLES D. GOULD, } *Auditors.*
JOSHUA LORING, }

The report of the Committee on the Comparative Claims of the Missions to Reinforcement, and the paper on which it was based, which were referred to the consideration of the Board at its present meeting, were taken into consideration, and were referred to a Committee of five. Rev. Messrs. J. N. Granger, S. B. Swaim, G. S. Webb, E. Lathrop, and N. Colver were appointed the Committee.

Adjourned till 8 o'clock this evening. Prayer by Rev. E. E. L. Taylor, of New York.

8 o'clock, P. M.

The Board met. Prayer by Mr. T. Gilbert, of Massachusetts.

Resolved, That the proceedings of the Union and the Board be published under the direction of the Executive Committee.

The Committee to whom were referred the report and paper on The Comparative Claims of the Missions to Reinforcement, reported the following resolution.

* Declined.

Resolved, That the paper on The Comparative Claims of the Missions to Reinforcement be referred to a Committee of seven members of this Board, with instructions to inquire into the state of the Maulmain Burman and Karen Missions and their respective claims to reinforcement and support; and to suggest to the Executive Committee such improvements and changes, if any, as they may think desirable.

The resolution was adopted; and Rev. Messrs. F. Wayland, D. D., S. H. Cone, D. D., W. R. Williams, D. D., G. B. Ide, D. D., Alfred Bennett and James N. Granger, and Hon. Isaac Davis, were appointed the Committee.

The Committee on European Missions, to whom the report on that subject was recommitted, reported through Rev. G. B. Ide, D. D., chairman.

The report was accepted, ordered to be printed, and referred to the consideration of the Executive Committee.

The Committee have given to the subject assigned them, as full an examination as their limited time and means would permit; and ask leave to submit the following statements as the result of their inquiries:—

The missions in Europe, connected with the Board, are those of Greece, France, Germany and Denmark. The last two, having a common centre of operations, may with sufficient accuracy be comprehended under the general designation of the German Mission. The number of laborers occupying this entire field, including native preachers, assistants and colporteurs, is, in the Greek Mission, five; in the French, twenty-four; in the German, eighteen; making an aggregate of forty-seven. From the accounts submitted to them the Committee learn that the prospects of success attending these missions are various; being, in some, of a less encouraging character; in others most decisive and animating.

The Greek Mission is now, as it ever has been, extremely weak, and well nigh fruitless. Very little impression appears to have been produced by it on the community in which it has been placed. No permanent footing has been effected; no access gained to the public mind; no perceptible advantage secured. It still remains an alien to the soil on which it has been thrown. The people, wedded to a corrupt Christianity, stand aloof from instruction; and the land where Paul preached, and where the gospel was once so widely received, now repels that very gospel as a foreign and hostile thing. And while the present is thus disheartening, the future exhibits little more of promise. There are no elements of change and amelioration at work among the masses, no visible movements of Providence, to indicate the approach of a brighter day. The darkness that overhangs the mission is almost universal; while, as yet, God no where shows his hand, rifting the cloud, and pointing to the clear sky. That this deplorable state of things has, in no degree, been owing to the incompetency or unfaithfulness of the agencies employed, there is the fullest reason to believe; for the Board has never sent forth into any field laborers more able, energetic, or devoted. Hitherto, however, all their anxieties, and toils, and sacrifices appear to have been nearly in vain. The Committee cannot but feel that, in these facts, Jehovah is teaching us some manifest lesson in reference to this department of our efforts. And they would, therefore, suggest to the Board the inquiry whether,—should these discouraging aspects continue, should no new and more hopeful circumstances arise,—that lesson may not be, the ultimate withdrawal from this field, and the removal of the missionaries to a more promising scene of labor. To abandon a Christian enterprise on which we have once entered is indeed most painful, and never to be contemplated except in cases where the divine dispensations

seem imperatively to require it. Yet there can be no doubt that missionary bodies, as well as individuals, may mistake the direction which God would give to their labors. Does not the present state of the Greek Mission render it, in some measure, probable that we may have done so in this instance? And if, after suitable inquiry and delay, this probability should strengthen into a conviction of certainty, will it not become our duty to retrace our steps? Are we not warranted by the example of Christ and his apostles, in retiring from a spot where the truth is systematically and perseveringly rejected? Did not our Lord withhold his visits from those places where he could do no mighty work, because of their unbelief? Did not Paul, after the Jews had counted themselves unworthy of eternal life, turn to the Gentiles? And was it not the general practice of the apostles to regard the continued want of success in any particular region, as an expression of the divine will, to carry their efforts elsewhere? It certainly does not follow, that, because God has commanded his gospel to be preached in all the earth, he has allotted to each division of his "sacramental host" the work of conveying it to every individual nation and tribe. It is more reasonable to suppose that, as in nature and in providence he wisely distributes the instrumentalities which he employs, so, in building up his spiritual kingdom through the exertions of his people, he has established a similar apportionment of labor and of sphere. The blessing which he has hitherto denied to us in Greece, he may hold in reserve for some other branch of his church. And how are we to learn his will in this respect, but by the intimations which he makes of it, in bestowing or withholding the omnipotent succors of his grace? With our present scanty resources, ought we not to expend our chief strength on those regions which God has specially opened for our occupancy, and in which he has granted us the clearest proofs of his favor? Instead of wasting time, and means, and valuable life, on a soil that yields little return, and where no dew or rain descends to give token of Heaven's approval, is it not more wise, and more in accordance with providential developments, to work not only *when* but *where* God works; to concentrate our efforts on fields where every blow which we strike is energised from on high; where, before we call, God answers; and where, in the various preparatory agencies in operation, and in the cheering results already witnessed, we see his hand, clear as a sunbeam, marshalling our way, and pouring the brightness of promise along the path of our future toils?

The Mission to France, though of higher importance, and somewhat more encouraging in its aspects, than the one just contemplated, is nevertheless surrounded by peculiar difficulties, and, in its results, has but partially answered the expectations of its founders. Its position, amidst a numerous and mighty people, the leaders of modern civilization, who are powerfully influencing the destinies of Europe and the world, is too momentous to allow the thought of its abandonment to be for an instant entertained. Besides, the remarkable political changes which have taken place there, removing many of the obstructions by which the work of evangelization was formerly impeded, give manifest evidence that the time has arrived for pressing that work with increased energy and hope. But while your Committee believe that this mission should be enlarged and strengthened, they would respectfully inquire whether some material change might not be advantageously made in the form in which it is now conducted. They are fully convinced that, in a population possessing such mental and moral characteristics as that of France, settled pastors, with regular places for preaching, and fixed stations of labor, do not constitute the means best adapted to success. Such feeble and isolated points must there be at once hidden and crushed, by the ever-flowing current of frivolity and worldliness, the scorn of infidelity, and the overwhelming weight of an apostate hierarchy, that press upon them on every side. While they admit the necessity of continuing to supply with a stated ministry the churches which have already been established, they are persuaded that the main depend-

once should be placed on itinerant labors. In their opinion, it would be well, if the American missionaries now on the ground, instead of confining themselves chiefly to fixed locations, were to act as the superintendents of a universal system of colportage and itinerant missions, to be extended by means of native laborers throughout the entire country. They believe that the most efficient instrumentality for the spread of the gospel in France, at least for the present, is to be found in the distribution of bibles and religious books; in the word of prayer and exhortation, dropped, as it were, incidentally by the wayside, and in the dwellings of the poor; in the tidings of mercy, borne through all her marts of trade, and over all her vine-clad hills, by messengers who come unseen, and depart unheeded; like the summer cloud, that scatters its treasure on one district, and leaving it to do its work, passes rapidly away to fertilize another.

In Denmark and Germany, the state of our missions is eminently prosperous. There the work was commenced in obedience to a special call of God; it has been prosecuted in a wise and efficient manner; and the results have been correspondingly happy. In reference to these fields, the Committee have little to suggest, except that it behoves us to lift up our hearts in unfeigned thanksgiving to God, for the success which he has granted to our feeble endeavors; and to put forth more enlarged and earnest efforts in an enterprise which he has so signally blessed. Germany, with all its millions, lies open to evangelical labor; and God is giving us the most distinct indications, that there he would have us toil on an ample scale, and with peculiar zeal. Let us reflect upon the stupendous influence which the German mind, with its noble honesty, its unbending firmness, its tireless industry, its vast stores of learning, and its wide-reaching talent, will exert for the glory of God, and the cause of human salvation, when, by a second Reformation,—a Reformation complete as the first was partial, and carried forward by men who shall assail the very citadel of darkness, as Luther did the catwinks,—it shall have been emancipated from the delusions that now enshroud it, and be consecrated to the spread of pure Christianity. May such a contemplation, by the blessing of Divine grace, urge us to more fervent prayer and more intense endeavor for the arrival of a consummation so important to the present and eternal welfare of man.

All which is respectfully submitted.

GEO. B. IDE, N. COLVER, D. M. WILSON, GEO. C. BALDWIN, S. D. PERLPS,	}	Committee.
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Resolved, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1850, in the meeting-house of the Washington Street Baptist Church, Buffalo, N. Y.

On motion of Rev. J. N. Granger, of R. I., it was

Resolved, That the Executive Committee be requested to report at the next meeting of this Board, what measures have been taken by missionaries of this Board for the introduction of the gospel among the Salongs of South Eastern Asia, and with what results; and also, what are the present prospects that that people will now receive the gospel at our hands.

Resolved, That the Committee on the Maulmain Burman and Karen Missions be instructed to meet, if possible, and to discharge the duties assigned them, in all the month of June ensuing.

Adjourned. Prayer by Rev. J. Wade, of Burmah.

THIRTY-FIFTH ANNUAL REPORT.

MR. CHAIRMAN,

The Constitution under which we have met here requires the Executive Committee to "present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as agents of the Union, to form or express an opinion." In performing this service, the Committee first desire to acknowledge that the past has been a year memorable for the manifestations of the faithfulness and power of God, in all the vicissitudes of human affairs and in all the trials and responsibilities of missionary operations.

Death has made a breach in the Board of Managers. The venerable NATHANIEL KENDRICK, D. D., for nearly thirty years one of its members, has finished the work which his Lord gave him to do on earth, and has entered into rest; leaving to those who survive him the memory of a life devoted, with wisdom and disinterestedness rarely surpassed, to the highest interests of his race. Rev. Ivory Clarke, of the Bassa Mission, Mrs. Anna A. Stevens Johnson, of the China Mission, and Mrs. Caroline Baldwin Jencks, of the Siam Mission, have also died since the last annual meeting of the Board; of whom farther notice will be taken in connection with the missions to which they respectively belonged.

MISSIONARY ROOMS.

Agreeably with the authorization of the Board the Committee have procured a set of rooms, in all respects better adapted to the purposes for which they are used than those occupied by the executives at the time of the last annual meeting. Possession was taken of them in July, and the annual rent is \$600.

Within the year the Committee have had occasion to review their own acts and those of the executive officers. In the first instance the examination was conducted by the Committee with the aid of the Secretaries, Treasurer and returned missionaries; and subsequently with the assistance of brethren whose information and circumstances qualified them for the service. The examination, in both instances, extended through nine days; the results, attained with great unanimity, will, it is hoped, subserve the interests of the missions.

On account of the pressure of other engagements, Mr. Jonathan Bacheller resigned his place in the Committee in November, and the vacancy was supplied by the election of Mr. Simon G. Shipley; for similar reasons Barnas Sears, D. D., and Mr. Gardner Colby resigned their seats in February, and their places have not been filled.

RECEIPTS AND EXPENDITURES.

The receipts for the year have been as follows:—

Donations from Churches, Individuals, and Sabbath Schools,	\$82,362 47
Legacies,	6,540 52
On account of sale of Grand Rapids land,	1,500 00
Profits on Missionary Magazine,	423 30
Interest on Fund for support of Officers,	1,200 00
Grants of United States Government,	4,000 00
“ “ American and Foreign Bible Society,	7,500 00
“ “ American Tract Society,	2,000 00
Making the receipts, from the above sources,	\$105,526 29

The expenditures in the same time have been for

Objects named in the Report of Treasurer,	\$86,421 62
Civilization of Indians of N. America,	4,000 00
Translation, printing and distribution of Scriptures in France, Germany, Burmah, Assam, Siam and China,	7,500 00
Tracts in France, Germany, Burmah, Siam and China,	2,000 00
Support of Secretaries and Treasurer,	1,200 00

Making the expenditures \$101,121 62
 And leaving a balance of 4,404 67—\$105,526 29
 with which the liabilities existing at the beginning of the year have been reduced to \$24,891 06.

Additional to the above receipts, and as "a thank-offering for the wonderful success which has followed the labors of missionaries among the Karens of South Eastern Asia," two individuals proposed to pay \$5,000 into the treasury beyond their ordinary and annual contributions, on condition that it should "be expended in such a way as most directly to give greater efficiency to the existing facilities for preaching the gospel to the Karens; and that it be in addition to whatever appropriations the Executive Committee would otherwise make to the Karen Missions, under present or subsequent estimates." This generous and unexpected proposal was promptly acceded to by the Committee, and the \$5,000 remain in the hands of the Treasurer as a *special fund*, of which the Karen missionaries have been apprized, to be expended as fast as its conditions can be met.

The estate of the late Mrs. Farwell, referred to in the last annual report of the Committee, came into their hands early in April, 1849. In view of fruitless attempts made to obtain an act of the Legislature of Massachusetts releasing the Missionary Union from the necessity of holding the *estate* in trust, for the payment of the perpetual annuity to the Massachusetts Baptist Missionary Convention, the Treasurer has been instructed to use the annual income of the same in paying the salaries of the Secretaries and Treasurer, except so far as it may be required to meet annuities and demands provided for in the Will, and until the time in which any other claims expire by limitation. The net income to the Board is about \$500 per year; and the Committee have made this disposition of it with the expectation that the difficulty of releasing the estate from the perpetual trust would make it necessary for the Board to add the property to the Permanent Fund.

It is known that more than one third of the amount of donations and legacies received the last financial year, was paid into the treasury in the month of March; and that a like occurrence took place in the last month of the preceding year. So unequal a distribution of contributions among the several months in two successive years, may awaken in the Board apprehensions of ultimate disaster.

In view of the desirableness of securing a larger income at an earlier day, seasonable and earnest efforts were made to obtain so much by the middle of January, as might enable the Committee to prepare the annual schedule in due season without diminishing the appropriations to the missions. These calls for the time were comparatively inoperative. But subsequently contributors made responses which proved that the interests of the missions were fixed in their principles and hearts, and that the delay was for sufficient cause.

During the eighteen preceding months, the influences of pecuniary distress had prevailed; and within a year an unusual

number of churches ranked among the largest contributors have changed pastors. The ordinary times and systems of collection were thus seriously affected. Upwards of \$13,000 were paid into the treasury in March by individuals and churches whose donations in 1846-7 were made before the close of January. But to this delay on the part of so many large contributors, painful as were the fears which it occasioned, is chiefly to be attributed the fact that the expenditures have been met without resorting to "special subscriptions." In a few instances such subscriptions may have been made; but as a very general rule the donations received in March were annual contributions, made under the influence of motives which might have failed to produce the same amounts in any other than the last quarter of the year.

The same causes will lead to similar results as often as they occur, unless effort be made to induce contributors to regard the *time* more than the *amount* of their donations. But such a policy could scarcely be pursued without interfering with the rights of donors. Churches often choose to retain their contributions until they have reached the sum required for membership in the Union,—a privilege which they could not be dissuaded from exercising without injury both to themselves and to the missions, and the enjoyment of which will continue to make the receipts of the last month of every year relatively large.

More perfectly to equalize the receipts of the year among its different months would produce more reliable plans in all departments of the missionary service. But there are times for sowing and reaping; and the husbandman can better afford to borrow the means of purchasing bread than to reap an unripe harvest. So in the home work of foreign missions; it is wiser to wait even until the last month of the year for the full contribution of a church, than to receive little at an earlier day—and thus render necessary "extra collections" or smaller appropriations. While little may be found in the results of home operations for the last year to awaken anxiety, or to diminish the abounding gratitude of our hearts, the purpose of securing a more equal distribution of the receipts should be cherished and acted upon so far as consistent with the higher object of obtaining enough, at some time within the year, to meet the constantly increasing wants of the missions. And it may be hoped that as causes subside which have produced the consequences referred to, contributors will yield to the obvious propriety of aiming to make the monthly receipts more nearly equal to the monthly expenditures.

PUBLICATIONS.

The monthly issue of the last volume of the Magazine was about 4,500 copies, on which its publisher paid into the trea-

bury \$493.30. The monthly issue of the Macedonian published in Boston was 15,000 copies, and the balance in its favor, including the sum due from the publisher, was \$90.17. Of the Cincinnati edition the monthly circulation has been 6,500 copies, and the balance against it May 2, 1849, was \$228.73.

The present volumes of these periodicals are edited and published as last year. The Committee are of opinion, however, that some modification may be advantageously made in the contributors fund of both publications; and as a report which the Committee were instructed to make will come before the Board in another form, it may be unnecessary at this time to refer to the policy on which the periodicals should be conducted after the close of the present year.

Of the Thirty-Fourth Annual Report of the Union 2,000 copies were published and have been circulated, exclusive of the Magazine edition of the same document. Of the Annual Sermon, by Rev. J. N. Granger, 3,500 were printed, as the first of a series of Occasional Publications, and a copy was sent to every pastor within the home field of the Union, whose address could be ascertained. Through the liberality of the American Tract Society and the assistance of the agents of the Board, 4,500 copies of "Thoughts on Missions," by Rev. Sheldon Dibble, have been circulated from the Missionary Rooms within the year.

The History of American Baptist Missions, to which allusion was made in the last annual report, has been published. The work was submitted in manuscript to Rev. Drs. Cone, Sharp and Chase, for examination, and they have given it their decided approval. The terms on which it is published leave no risks or expenses to be incurred by the Board, and the price at which it is sold places it within the reach of all who desire to know the origin and progress of the missions. It is believed that the widest circulation of this work will greatly promote the missionary enterprise.

AGENCIES.

The agents in the employ of the Board, are Rev. Alfred Bennett, Rev. John Stevens, Rev. Greenleaf S. Webb, Rev. Oren Tracy, Rev. Sewall M. Osgood, Rev. Joseph Wilson, Rev. Orrin Dodge and Rev. James F. Wilcox.

In Maine and New Hampshire Mr. Wilson has continued his labors through the year, in which time he has addressed one hundred and forty churches, associations and conventions in behalf of the missionary cause; and of the churches thirty-seven were not visited by him last year. Mr. Wilson has circulated about six hundred copies of Dibble's Thoughts on Missions; and the means which he has employed in doing his

work, are such as may be used from year to year with hope of success. The number of pastors who preach a monthly missionary sermon, and of churches who do the home work of missions thoroughly, is increasing; and it is confidently believed, by the agent, that there will be an increase in the amount of contributions from his district the present year.

In Rhode Island and the eastern part of Massachusetts Mr. Wilcox has devoted four months to a temporary agency. He has addressed twenty-three churches, nearly all of which made contributions in advance of those of the preceding year. Mr. Wilcox says, that "*systematic* effort in the home work of missions appears to be increasing," but he has a "still deeper impression that the work, with very few exceptions, is not *thoroughly* done." At present he sees no way for the cause to prosper without the occasional visits of agents well qualified for the work.

In Vermont, Connecticut and the western part of Massachusetts, Mr. Tracy has labored through the year. He has addressed one hundred and thirty-one churches, associations and meetings on the subject of missions; and of the churches forty-six were not visited by him the preceding year. In nearly every section of his district Mr. Tracy has seen evidences of growing interest in the missionary enterprise. His chief aim has been to cause "churches and pastors to feel that the work of missions demands deliberate, systematic and persevering effort, such as the husbandman bestows on the cultivation of the soil." As a helper in this service, he regards "*Dibble's Thoughts* as being worth more for *practical* effect, than any other work that has been written in the English language." No falling off is apprehended in the contributions from this district the present year.

In the eastern section of New York Mr. Dodge has spent four months of the year; in which time he has visited fifty-one churches and addressed three county missionary societies. Most of these churches were not visited by an agent of the Board the preceding year, and the large increase in their contributions is a fair illustration both of the necessity and advantages of employing agents to go from church to church, in the present state of the home work of missions. Mr. Dodge has every where urged the adoption of the plan of a monthly missionary sermon, and he sees no reason to doubt that more money will be paid into the treasury from the same district the present year than has been received in the last.

In central and northern New York Mr. Bennett has continued his labors through the year, with the exception of a few weeks spent in Michigan. He has addressed one hundred and twenty-three churches, associations and other meetings, and of the churches nearly one half were not visited by an agent of the Board the preceding year. Mr. Bennett believes that the

amount of "systematic action, monthly preaching, contributions and prayer in behalf of the missionary cause, is gradually increasing in central New York; yet the frequent changes in the pastoral relation seriously retard the progress." The means which the agent has used in promoting the interests of the cause are such as may be safely and successfully used from year to year; and the prospects of the present year, in this district, are more hopeful than they were at the same time last year.

In western New York Mr. Osgood has continued his services through the year. He has addressed one hundred and forty-seven churches on the subject of his agency; and of the churches sixty-five were not visited by him in the year ending with March, 1848. Mr. Osgood has disposed of nearly one thousand copies of Dibble's Thoughts; and his estimate of the work is such that he would consider himself profitably employed if his whole time were spent in its circulation. He finds evidence of growing attention in different parts of his district to the Monthly Concert of Prayer, and to systematic effort in securing missionary contributions. The means used by him are such as he deems the best adapted to produce a permanent interest in the enterprise of Christian missions, and he cherishes the hope of a small advance in the fruitfulness of his district the present year.

In New Jersey and eastern Pennsylvania Mr. Webb has labored through the year, as far as his impaired health would allow. He has visited fifty-eight churches, conventions and missionary meetings; and ten of the churches were not addressed by him the preceding year. Mr. Webb has avoided all efforts to procure special contributions which would in any respect diminish the ordinary annual donations. The Monthly Concert is faithfully observed in his district by about the same number of churches as in other respects evince a deep interest in the missionary cause. Some pastors have adopted the plan of a monthly missionary sermon, and in the opinion of the agent, when all do so, there will be little need of other agents to advocate the claims of the missions.

In Ohio and western Pennsylvania Mr. Stevens has pursued the same course substantially as in former years, except that his attention has been a good deal occupied with the interests of theological education. The number of churches and public meetings visited and addressed is thirty; the supervision of the Cincinnati edition of the Macedonian and a wide correspondence have received the usual care. In December the Committee were obliged to accept the resignation of Mr. Stevens as an agent of the Board, that he might, in obedience to his own convictions of duty, enter upon a kindred service for another institution. Since then, he has devoted only about half his time to the interests of the Board. Efforts have

been made to secure a suitable man to fill the important place so long and so successfully held by Mr. Stevens.

Rev. S. G. Miner closed his agency in Indiana and Illinois on the 31st of October, after devoting seven months of the year to visiting individuals, churches and associations in both States. The results of Mr. Miner's service were of such a character as leave no room for doubt that an agency ought to be sustained as far west as Chicago, to which a part of the North Western States should be assigned.

In Canada West Rev. S. T. Griswold closed his agency at the end of the first two months of the year. It is supposed that it will be unnecessary to employ an agent there more than for three or four months in the year.

Aid has been rendered in the home work by Rev. F. Kidder, as a temporary agent, in western Pennsylvania, and by Rev. J. H. Vinton, of the Maulmain Karen Mission, and by other missionaries in this country; and the Committee also desire thus publicly to express their grateful sense of the interest so generally manifested in the operations of the Board, by the weekly religious press. With very few exceptions, the gentlemen who conduct it have given to the missions the influence of an earnest and valuable coöperation.

The whole number of churches, associations, conventions and missionary meetings addressed by the representatives of the Board within the financial year, has been about nine hundred and fifty; and of the churches about one third were not thus addressed in the year ending March 31, 1848. The agent's service in this work is equivalent to that of eight men for about eleven months to each; and the total expense incurred, as stated in the Treasurer's report, is about \$6,300. This amount of time and money may seem a large expenditure for that object; and, owing to the resignation of some of the agents, or other causes, modifications in existing arrangements may be necessary. But the time has not come when it would be safe to expend less in the collecting agency of the Board. The men engaged in it labor hard in a self-denying service, and are worthy of being honored; and until the time come in which the work will be done without their help, agents to visit individuals and churches, will be essential to the successful prosecution of Christian Missions.

MEMBERSHIP OF THE UNION.

The whole number of members now in the Missionary Union and made such by the payment of \$100 for each, is 1,996:—of whom* 1,431 have been constituted members by Churches, As-

* In a few instances it is not known by whom individuals were made life members.

sociations, Conventions and Missionary Societies; and 547 by their own or the contributions of personal friends.

With this increase of membership it may be stated, as cause of devout thankfulness to God and of encouragement to his people, that since the change in the organization of the Triennial Convention there has been an annual increase in the receipts of the Board.* During the three years, the annual expenditures have been met by the receipts, and the liabilities which existed March 31, 1846, have been reduced nearly ten thousand dollars.

In the foreign department the hand of God has been conspicuous throughout the year. Commenced with prayer in concert with all our missionary stations, it has been a year both of relief and progress. God who heard, has answered; and has dispensed to the missions severally, as they had need, his spiritual and providential "good things."

APPROPRIATIONS TO THE MISSIONS.

The first to be relieved were the mission treasuries. The Committee, having received in the closing month of the previous year an unlooked for income, were enabled to add to their appropriations, so as to meet more adequately the necessities of the missions; and though they were still restrained at various points from doing good, since it was not in the power of their hands to do it, the more urgent wants of the foreign field have been supplied. For the year to come, also, provision has been made on the basis of the ascertained results of the preced-

* The following table shows the amount of donations and legacies from different States in each of the three years.

STATES.	1846-7.	1847-8.	1848-9.
Maine,	4,676 82	5,388 23	6,052 28
New Hampshire,	2,237 50	2,527 67	2,210 59
Vermont,	1,938 95	2,610 53	1,964 73
Massachusetts,	21,383 94	23,928 42	23,483 47
Rhode Island,	6,185 13	4,613 25	6,444 68
Connecticut,	6,236 61	4,248 45	5,039 74
New York,	20,191 46	22,708 15	24,707 14
New Jersey,	2,181 05	2,625 77	3,229 83
Pennsylvania,	11,352 67	5,147 89	4,806 56
Delaware,	300 00	200 00	200 00
Ohio,	2,607 31	6,429 81	6,635 85
Indiana,	102 00	854 50	832 00
Illinois,	360 86	696 49	936 18
Michigan,	968 55	781 63	904 42
Wisconsin,	73 04	146 75	5 00
Iowa,	98 34	15 49	43 93
Miscellaneous,	4,115 01	2,971 39	1,406 67
Total,	\$85,009 24	\$85,894 42	\$88,902 99

ing year ; and is more commensurate with the demands of the missions and with their promise of increase, than in any one of the last ten years. For all this the Committee would unite with the Board and with all who have contributed to so gratifying a result, in gratitude to Him whose are the silver and the gold, and through whose grace his people have offered so willingly.

MISSIONARY APPOINTMENTS.

The missions have extensively shared also in relief of another kind ; more closely personal to the missionaries, and not less vitally affecting the stations at which they labor.

The following recently appointed missionaries and assistants have joined the missions within the year :

Rev. Lyman and Mrs. E. Davis Jewett the Teloogoo.

“ C. C. and Mrs. L. C. Irish Moore “ Arracan (Bur.)

“ H. L. and Mrs. L. Hooker Van Meter “ “ (Karen.)

“ Judson and Mrs. S. R. Stone Benjamin the Tavoy.

“ Samuel J. Smith the Siam.

“ A. Judson Bingham the Ojibwa.

And Mrs. E. E. Clark Devan the Mission to France.

These with other missionaries appointed the previous year, an aggregate of sixteen missionaries and twelve female assistants including missionaries returning to their labors, were helpers in time of need ; and to use the heartfelt words of the brethren whom they were sent to succor, they have been as “ life from the dead.” All indeed is not accomplished that needs be. Brethren are still overtasked with labor ; stations, not to say one or more of the missions, still lie desolate ; and heathen tribes are literally *calling* upon us, still in vain, to send them teachers who shall teach them the words of eternal life. But the work has not gone backward ; here and there lost ground has been regained, and new designs of holy aggression are planned and prosecuted.

OPERATIONS OF THE MISSIONS.

The following is a summary abstract of the operations of the missions since the presentation of our last Report.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. Messrs. A. JUDSON, H. HOWARD, E. A. STEVENS, L. STILSON and Mr. T. S. RAPNEY, printer and depository, and their wives; Rev. T. SIMONS; and Miss L. LILLYBRIDGE, teacher.

Nine native assistants, and five assistant school teachers, including two native.

AMHERST.—Three native assistants, and one native school teacher.

On their way to the United States, Rev. J. M. and Mrs. HASWELL.*

2 stations; 7 missionaries and 7 female assistants; 12 native preaching assistants, and 6 school teachers.

Rev. S. M. OSGOOD and wife, laboring in this country, retain their connection with the Burman Mission, but are not included in this enumeration.

In our last report of the Maulmain Mission the operations of the Burman and Karen departments were narrated separately, with a view partly to their being more readily apprehended, and partly in anticipation of their severance from each other, then under advisement, which has since been carried into effect. The departments being essentially distinct in character and in methods and places of labor, as well as in people and language, and the missionaries being devoted respectively each to his own field, it was thought that there should be a severance in form to correspond with the facts, and that such a separation would also be favorable to ease and efficiency of operation, to economy of expenditure, to the maintenance of a just measure of missionary responsibility and to general harmony. The propriety of the measure was early brought to the notice of the Committee by the members of the mission, and sustained by their unanimous request. It is expected, however, that the missionaries resident at Maulmain will continue to assemble as heretofore, at stated seasons, for mutual consultation and encouragement and united prayer.

Preaching, &c.—The operations of the past year in the department of preaching, have not materially varied from those of the preceding, except as occasioned by the sickness of Mr. and Mrs. Haswell, and their consequent departure for this country. They were to leave Maulmain in December, but for some time had been disabled for labor by general debility, accompanied in the case of Mr. Haswell with a partial loss of sight. In consequence of his removal, Mr. Stevens takes charge of the station and church at Amherst, and of the preaching assistants at

* Mr. and Mrs. Haswell arrived June 3.

Maulmain, relinquishing to Dr. Judson the pastoral care of the Maulmain Burmese church; a portion of his time will also be devoted to preaching in the villages. While resident at Maulmain, Mr. Haswell "frequently preached the gospel to listening multitudes, gathered in connection with several day schools; and gave much religious instruction in a more private way, not without some fruit of his labors. Mr. Stilson has also usually preached at one of the school-houses every Sabbath evening to interesting assemblies; Mr. Stevens has frequently preached at the different stations; and at the Obo day-school-house and in its neighborhood, Mr. Mason, then of the Maulmain Karen Mission, has preached on Sabbath evenings in Burman a part of the year." The number of Burman preaching places at Maulmain is eight, with an average attendance of 250 hearers; and of native preaching assistants nine, who are also employed to some extent as itinerant laborers. "The labors thus performed," says the last annual report of the Maulmain Missionary Society, "in conjunction with the teachers of the schools, who daily conduct religious worship with the scholars, give religious instruction and teach religious books, cannot fail, with the divine blessing, ultimately to produce most cheering results. Such indeed are, to some extent, now apparent." Still, the work of conversion in this department of our labors moves slow. "I presume I have preached the gospel," says Mr. Mason, "to more Burmans than Karens; and looking at the results, I find I have baptized about *one* Burman to *fifty* Karens." "The reason of the great difference in these results is the great difference in the preparation of the two nations for the reception of the gospel. The Burmans are our Pharisees and Sadducees; the Karens our publicans and sinners."

The Maulmain Burmese church appears to have diminished in numbers the past year by deaths and exclusions; present number 138. Several individuals, nine in connection with the English church and three with the Burman, have been baptized since the date of the Report (July 1); and a larger number at Amherst; including thirteen Karens;—number of members of Amherst church in July, forty-one; of whom two had been baptized during the past year. In the church at Maulmain a Home Missionary Society has been in operation the last three years, which has supported the whole time two, and a part of the time three native missionaries.

Schools.—The theological school has been open five months of the year, but in consequence of the late members entering more fully into their work of preaching, the exercises have been regularly attended by only two students, both from Burmah Proper. As with former classes, the Scriptures of the Old and New Testaments, especially the Gospels, with references, have been made the chief study, alternating daily. Attention has also been given weekly to geography, particularly that of Pales-

time; with occasional exercises in original composition &c., three hours each day being usually occupied in recitation.

The Burmese boarding or high school has had an average attendance of 100 scholars, including nearly equal numbers of boarders and day pupils; thirty of these were in the female department. An English department was added in January, with an average attendance of fifteen pupils; the whole expense being defrayed by the parents or guardians. Four of the scholars have been baptized within the year, and others are expected soon to make confession of Christ. The influence of the school upon the community around is salutary. Day schools have been established in various parts of Maulmain, where till recently none could be maintained; and several of them have become regular preaching stations, "second in importance to no others in the town." "No other mode of labor which could have been adopted," says the last Report of the Maulmain Missionary Society, "would probably have brought so many Burmans, who were strangers to the truth, under the direct and stated preaching of the gospel."*

Printing department.—The amount of printing executed in 1848, chiefly in Burman and Pwo Karen, was 198,000 copies or 970,400 pages. Two of the publications were in Kemmee, a Spelling book and Reading Lessons, prepared by Mr. Stilson, who had reduced the language to a written form. The Sgau New Testament, 5000 copies, 12mo., revised edition, is in press, and the printing has proceeded into the Gospel by John. The following table gives the titles &c., of the books completed within the year.

* Mr. Howard, principal of the boarding or high school, speaks of the connection between schools and the preaching of the gospel in the following terms, in a letter of recent date. "Our friends in America, it appears to me, are accustomed to look on the expense of schools as if they were disconnected with the preaching of the gospel, as much so, at least, as they are in America. This is not so. *Where is the direct labor of teaching the doctrines of the Cross performed to the greatest extent here in Maulmain?* The only answer that can be given, is, In schools, or in those assemblies which could not have been convened except for the existence of schools. How came the day schools into existence, where Christian books are now taught and where *interesting* assemblies convene every week to hear the gospel from the lips of the missionary? Two years ago no such assemblies could possibly have been convened, nor could the schools have been organized at that time; much less could Christian teachers and books have been employed. What has effected this change? The question admits of only one answer;—Under God, the boarding school has effected it. A little more than a year ago, a Burman lad went from this school to labor in the yard of a timber merchant, residing in the vicinity where our best day school is now taught; who was sufficiently acquainted with writing and arithmetic to take charge of the loading of a ship, measure the timber, calculate its contents in tons, feet and inches, and make the due returns to his employer. And this, with other cases of a similar description, made the people desirous of schools. But would they receive our books and teachers? Yes. Would the children attend to reading the bible and unite in offering prayer to the Eternal God night and morning? Yes. Would they go to the house of God on the Sabbath with their teacher? O yes; and many of the parents would go with them. In the localities where day schools are kept we find the most promising listeners to preaching, whenever the missionary or his assistants go forth to preach. The schools are therefore the means of bringing the gospel to bear *directly* on the minds of the people. And they are the means of accomplishing the greatest amount of this work with the least expense." September 22, 1848.

Statement of Printing at the Maulmain Mission Press in 1848.

Titles of Books.		Ed.	Language.	Size Ed.	No. pp.	Total pp.	Form.
Spelling Book		2d	Burman	3,000	24	72,000	8vo.
Associational Minutes			"	300	22	6,600	"
Banvard's Infant Series, Part 1		1st	Pwo Karen	300	59	17,700	32's.
" " " " 2		1st	"	300	68	20,400	"
The Examiner, (part)		2d	Burman	3,000	16	48,000	8vo.
The Atonement, (part)		2d	"	3,000	26	78,000	"
Kemmee Spelling Book		1st	Kemmee	500	8	4,000	4to.
Scripture Catechism		2d	Pwo Karen	500	89	26,700	12mo.
Questions on Acts, Vol. 1		1st	Burman	500	104	52,000	18mo.
" " " " 2		1st	"	500	146	73,000	"
Tree of Life, (tract)		1st	"	2,000	16	32,000	8vo.
Easy Reading Lessons		1st	Kemmee	500	38	19,000	12mo.
Catechism for Sab. Schools, 1st Part		2d	Burman	500	67	33,500	"
Swift's Nat. Philosophy, Parts 1 & 2		1st	"	700	150	105,000	"
Burmese Reader		1st	"	500	76	38,000	"
Laura Bridgman		1st	"	500	16	8,000	"
Hymn Book		2d	Pwo Karen	500	177	88,500	24mo.
Anglo-Burman Dictionary, Part 2		1st	Burman	600	362	217,200	12mo.
Burmese Works		1st	"	500	177	88,500	4to.
Religious Herald		1st	"	500	48	24,000	"
Maulmain Missionary Society Report		11th	English	500	52	16,000	12mo.
Totals.				19,000	1,721	1,068,100	

The issues from the depository were copies 20,147, or pages 1,823,452; as follows.

		Copies.	Pages.	
<i>Of Scriptures.</i>	Burman and Peguan,	382	304,128	
	" " "	4,169	369,220	
	" " "	271	64,778	
	Pwo Karen,	178	17,564	
	Sgau " "	100	36,500	
		5,100		792,190
<i>Religious books and Tracts.</i>	Burman,	10,580	432,344	
	Peguan,	873	30,932	
		11,453		463,276
<i>School Books.</i>	Burman,	2,019	239,366	
	Sgau Karen,	1,094	306,629	
	Pwo " "	361	18,931	
	Kemmee,	120	3,060	
		3,594		567,986
Total copies,		20,147	Total pages,	1,823,452

It is a gratifying circumstance that the income of the office, from job work, has considerably more than defrayed its current expenses, including the support of the superintendent.

Burmah Proper.—Our last Report gave some account of the reasons which had prevented Dr. Judson from proceeding to Ava agreeably to his cherished purpose, and of his subsequent return from Rangoon to Maulmain. More recent correspondence has again suggested the feasibility of the plan, and as the motives to the attempt remain in force, Dr. Judson has been authorized to renew it at the earliest favorable juncture, and the requisite facilities have been placed at his disposal.

MAULMAIN KAREN MISSION.

MAULMAIN (Newton).—Rev. Messrs. J. G. BINNEY, F. MASON, N. HARRIS, W. MOORE, and their wives; and Miss M. VINTON.

In this country, Rev. J. H. and Mrs. VINTON.

Also, NEWVILLE, CHETTINGSVILLE, BOOTAH, BALUGOON and DONG YAN; with nine out-stations, besides twenty in *Burmah Proper*.

6 stations and 29 out-stations; 5 missionaries and 6 female assistants; 6 native preachers and 39 native assistants, exclusive of 23 who are members of the Theological Seminary. Two of the preachers and 16 of the assistants are connected with the out-stations in *Burmah Proper*.

Mr. Mason having expressed a desire to return to his former residence at Tavoy, from a confident persuasion that he can there prosecute his work of translating the scriptures to better advantage, while he will also find more abundant opportunities for other missionary labors, he has recently been re-transferred to that mission with the assent of his brethren, and will remove at his earliest convenience.

The resident members of the mission have labored in the jungle or at the station, as the demands of the field and the variations of season have indicated. A part of the dry season was occupied in visiting the out-stations and their branches; and the residue of the year in conducting the mission schools, preaching at the station and in its vicinity, and translating the scriptures. The southern district was visited by Mr. Harris at various periods, especially Bootah, on the Attaran river, and Balugoon. Mr. Binney directed his labors more particularly to the churches on the Gyne and Salwen rivers. Dong Yan was visited by Mr. Moore.

Much labor has been performed by the native assistants, all of whom itinerate more or less, several churches having also their stated pastors and teachers. The older and more advanced members of the theological school have shared in the work. Two of the native preachers have been employed in *Burmah Proper*, near Rangoon.* "Their course," says Mr. Binney, "so far as I can learn, has been faithful and judicious beyond what I had dared to hope. Kyapah says it is impossible for them to be lazy,—*the churches will not allow it.*" They report in connection with the twenty out-stations 861

* From one day to two or three days distant, direction varying from W. to S. E.

members, of whom 114 were baptized the last year. 321 rupees had been collected towards the support of the assistants and a school teacher. Connected with the stations and out-stations near Maulmain, are six churches with 723 members, eighty of whom were baptized during the year. Total of members 1,584, baptisms 195.

The *Maulmain Karen Association* held its annual meeting last year at the out-station Tah Krai. In the course of the meeting one of the oldest assistants, Ko Panlah, was ordained to the work of the ministry, the Association resolving itself into a council for the examination. The occasion was one of unusual interest, as were also meetings held on several succeeding days.

Schools.—The 6th term of the theological school commenced in April and closed in October. The studies were much the same as in previous terms, except that more attention was given to the Old Testament. In the New Testament the subjects of study were the Gospels and the Acts. The Pwo dialect of the Karen was made an evening study throughout the term. The diligence of the students was highly commendable, and their general conduct, with the exception of two individuals who were dismissed, worthy of all praise. Great effort was made to cultivate in them a proper sense of the truths they studied; and often the recitation room gave proof that the "Spirit of God was applying the truths of his word to each one's heart and conscience." Less injury had resulted from the intermission of study the last dry season, than had been apprehended. The services of the native assistant teacher were highly valuable. Number of pupils in the seminary twenty-three.

The Normal school has succeeded beyond the most sanguine expectations of its projectors. The pupils are making good progress in their studies, including the English language, through which they receive their instruction. Five have been baptized within the year, and others give evidence of conversion to Christ. Number of pupils thirty-six, including fifteen girls. The following sketch of the design and character of the school is taken from the 10th Report of the Maulmain Missionary Society.

The prime design of the school has been to form a nursery from which individuals of promise, and who have a desire to become preachers of the gospel, may be selected for the theological school;—while at least a *few*, it is hoped, may be qualified at some future day to give a literature to their nation. Should individuals, however, express a preference for other pursuits, it is hoped the education received in this school will the better prepare them to be useful to their countrymen.

As it is impossible to elevate any people while the females are ignorant and degraded, it has been deemed necessary to make corresponding provision for their improvement. About one third of the school, therefore, is composed of girls. The English language is made the medium of instruction, in order that the English literature may be thrown open to the pupils.

It is designed, however, to make them well acquainted with the grammatical construction of their own language. The course will be thorough in all those branches necessary to qualify them for usefulness in any position in which they may be placed by the providence of God,—a thorough religious education always taking precedence of every thing else.

The Sgau Karen boarding school has had an average attendance for six months of seventy-five pupils, of whom ten were girls. "The greater part were members of churches before they came to school this year, and others were cherishing the hope that they had passed from death unto life." Fourteen were baptized during the term, and six others were applicants for baptism. The Pwo Karen boarding school contained thirty pupils, of whom eighteen were girls. At four of the out-stations are day schools, with an average to each of fifteen or twenty pupils. The general subject of schools for the Karens has engaged the particular attention of the Committee the last two years; and correspondence has been had with the several Karen Missions and missionaries with reference to the introduction of a system adequate to the end in view, yet comporting with our limited ability, and commanding the hearty coöperation of all concerned.* The progress already made in this department of labor, and the large and rapidly increasing numbers of a Christian population who are to receive the benefits of secular and religious culture at our hands, have enforced the necessity of maturing an educational system, more or less extended, as soon as practicable. The one adopted within this year contemplates the maintenance of three classes of schools; one of them designed for the training of native preachers, embracing a theological seminary at Maulmain, and schools at Tavoy and Sandoway for such native assistants as may not be able to avail themselves of the fuller course of the seminary;—and connected with these, one or more normal or preparatory schools, the seminary and normal school to be taught throughout the year;—a second class comprising boarding schools, designed to give at the principal stations and under the immediate charge of the missionaries, instruction in the higher branches of knowledge to such as may have shewn themselves entitled in character to such distinction; the schools to be in operation during the rainy season;—and, thirdly, a class of elementary or common schools, to be taught by native teachers and supported by the native population at their own charges;—to be multiplied as occasion may offer in all their jungle villages. Says one of the Karen missionaries in a letter just received,† "We have a population of some 12,000 or 15,000 Christians, i. e., church members and families and those within the scope of Christian influence,—all to be educated by us; We are to originate and control the whole."

* See Mag. p. 444, last vol.

† Mr. Abbott, Oct. 12, 1848.

Translations.—The revision of the Sgau Karen New Testament has been prosecuted by Mr. Vinton since our last Report, and the manuscripts to the end of Philemon have been forwarded to Maulmain. The translation of the Old Testament is also advancing rapidly towards completion. Writing in January Mr. Mason says, "One third of the Old Testament is nearly translated both into Sgau and Pwo. The translation of the Pentateuch is completed, and I am now finishing the Psalms, the completion of which I hope to be able to report at an early date. Genesis has been printed, and is now in course of distribution." He expresses the hope that the whole of the Old Testament will be completed in the course of the year 1850. Secured from interruptions and laboring without injury to health as incessantly as during the two months last preceding the date of his letter, the entire translation would be executed by the close of the present year.

Maulmain Missionary Society.—The operations of the mission have derived much aid from the Maulmain Missionary Society. For most of the year the Society has sustained ten assistant preachers, and has also materially aided nine schools embracing nearly 400 scholars. One half the expense of the Burmese Boarding School has been defrayed the last year by residents of Maulmain. Liberal donations have also been made to the Normal school and the Karen Theological Seminary.

TAVOY MISSION.

TAVOY.—Rev. C. BENNETT, printer, Rev. E. B. CROSS, and their wives.

MEIKU.—Rev. D. L. and Mrs. BRAYTON, Mrs. B. now in this country.

On their way to the mission, Rev. J. and Mrs. BENJAMIN.

In the United States, Rev. J. and Mrs. WADE.

2 stations and 13 out-stations;* 5 missionaries and 5 female assistants; 18 native preachers and assistants.*

Mr. and Mrs. Wade arrived in Boston July 31. His sight and general health were much improved by the voyage, but will require the influence of another winter to be so reestablished as to allow him to resume his labors abroad.

At Tavoy the missionaries were interrupted in their work the last rainy season in part by the dangerous illness of Mrs. Bennett and partly by the prevalence of small pox. The school for native assistants was opened, but for the last named reason was attended by only fourteen pupils. One of these, a youth of distinguished promise, died. The amount of printing executed in 1848, was above 2,000,000 pages, including an edition of 1000 copies of Genesis in Sgau Karen.

The usual tours were made in the dry season of 1847-8, to the churches in the interior; northward by Mr. Bennett to

* Report of 1848.

Newville and Yaville, on the east to Mata and other villages by Messrs. Bennett and Cross in company, and towards the south by Mr. Cross to Pyeeekhya, Patsauoo, Palouk, Katay, &c. The churches generally were in a healthful state, and the assistants in charge of them had been judicious and faithful. During these excursions some twenty-five were received to the churches by baptism. Whole number of members in the Tavoy Karen out-stations about 750; thirty-one baptisms reported* within the year.

Liberal contributions were made by the churches to the Tavoy Missionary Society. Mata church with three others contributed about 100 rupees.† The Mission have erected a new native and English chapel, twenty-six feet by forty feet, at a cost of about \$360, to accommodate the Burman and Karen congregations, as well as the English residents, in public religious worship.

In the southern branch of the Mission, Mr. Brayton has been employed a part of the year at Mergui, and has also visited the Karen out-stations both in Mergui province, and the southern district of Tavoy. From incidental sources we learn that he found the churches generally prosperous, with the exception of Palouk.*

ARRACAN MISSION.

Burmese department. AKYAB.—REV. MESSRS. L. INGALLS and C. C. MOORE, and Mrs. MOORE. Out-station, *Cruda*. Four native assistants.

RAMREE.—Two native assistants.

Karen department. SANDOWAY.—REV. E. L. ABBOTT, REV. MESSRS. J. S. BRECHER and H. L. VAN METER, and their wives. Thirty-six native assistants. Out-stations, *Ongkyoung, &c.*

3 stations and 37 out-stations, 9 of which are in Arracan; 5 missionaries and 3 female assistants; 6 Burmese and 36 Karen assistants.

Messrs. Moore and Van Meter sailed from Boston in October last, the former to be stationed ultimately at Ramree.

The history of the Burmese department has been of the same encouraging character for the past year, as indicated in our last Report. As early as May, in connection with the prayer-meetings instituted in concert with the Union, several inquirers presented themselves, and one convert was received by baptism to the Akyab church. A communication two months later announced ten additional conversions; and later still, four others, one a Kemmee; in all, fifteen. Four of the number were from Ramree. The last communication from Mr. Ingalls, January

* Mission Report of 1848 not received.

† "If the Baptists in America were only to give for the cause of missions, in proportion to their wealth, as the Karens have given this year, the Treasurer's receipts would annually exceed \$200,000. And besides the collections, new chapels have been or are to be built in all the places except Mata, and there theayat is to be nearly rebuilt in repairs, the expense of all which is not inconsiderable."—Mr. Bennett in Aug. Mag. 1848.

23, 1849, describes the opening prospects at Akyab as "most cheering." "The field whitens fast, and the demand for the labor is most urgent."

The Kemmee tribe connected with Akyab station, and on whose behalf the public interest has been deepening from year to year, continue to urge their claims upon us with an importunity not to be withstood. They have recently been emancipated from the oppression of heathen rulers, head men of Christian character or preferences being substituted. "They only await the preacher." Writing last October, Mr. Ingalls says, "The cry for the living preacher is long and loud from every quarter. Some ten of the Kemmees have already been baptized, and they require an under-shepherd. Four are now with me. Paiting, son of Chetza the mountain chief, and a youth of promise, has just returned from Maulmain with his language reduced to writing. This difficult but important work has been performed by Mr. Stilson. Mr. S. visited the Kemmee villages while residing at this station, and collected the materials, and now bestows a gift upon them that shall last as long as time. Paiting has often pleaded for his countrymen with great earnestness at the mercy seat;—'O Lord, send a teacher from America for the Kemmees,' has often affected me, though *he* was unaware that I heard his evening devotions. Will not this prayer be answered?"* The number of Kemmees in the immediate neighborhood of Chetza's village is about 10,000.

Our intelligence in regard to the Karen department is incomplete, the annual report not having reached us. In the early part of 1848 on his return to Arracan, Mr. Abbott, in pursuance of his long cherished purpose, and accompanied by Mr. Beecher, met the native preachers at Ongkyoung. Twelve were present, sufficient time not having elapsed since the meeting was appointed, to allow the more distant to attend. Their coming together was an occasion of most thrilling interest. "When I found myself standing among that group of native preachers," said Mr. Abbott, "and witnessed their intense joy at seeing me again, I forgot for a while the sacrifices and hazards and misgivings of the past; and we rejoiced together, and offered to the Lord a song of grateful praise." The reports of the preachers were of the most gratifying character. Of the two ordained preachers, Tway Poh had baptized 600 during Mr. Abbott's absence, making some 1,600 since his ordination, placing "elders" over the churches constituted by them; and Myat Kyau 550, mostly in Burmah, whom he had also formed into churches, appointing to each a preacher. Of the remaining twenty-

* Mr. Van Meter was originally designed for the Kemmees, but was transferred to Sandoway in view of Mr. Abbott's expected removal to Burmah Proper. Should Mr. A. be prevented from entering Burmah, or should the station at Sandoway become less important in consequence of the return of the Karens to Burmah, this arrangement may yet take effect. But if otherwise, a missionary for the Kemmees may leave this country before the close of the year.

three native unordained preachers, left by Mr. Abbott on his departure for this country, two had died, and one had been suspended. The remaining twenty had been steadfast and faithful, having each in charge a Karen church, mostly in Burmah Proper. The sixteen native assistants appointed by Tway Poh and Myat Kyau, had also the care each of a church and congregation, by whom they were sustained. The appointment of these however was provisional and temporary, to supply a present exigency; and on the ensuing rainy season they were to repair to Sandoway, to be instructed in the mission school. The number of members in the churches in charge of these thirty-six preachers was about 5,000; 1,000 in Arracan west of the mountains under the care of ten preachers, including the two ordained; and 4,000 in Burmah between the mountains on the west and Rangoon, where also large numbers were reported as candidates for baptism. Besides these, north of Bassein and Pantanau were eight destitute districts,* where 1,200 converts were waiting for baptism; for whom pastors were demanded immediately. During this excursion of six weeks the missionaries baptized eighty converts. A similar meeting was held last January at the same place (Ongkyoung), the particulars of which have not been communicated.† "These meetings," writes Mr. A., "are fraught with influences and results, the loss of which the labors of the rest of the year would hardly compensate. The erroneous views which the native preachers may have acquired, relating to doctrine or practice, are then to be corrected—the difficulties they may have encountered in administering the discipline or managing the affairs of their respective churches, are to be removed—the erring are to be reformed—the weak and desponding are to be lifted up—the broken-hearted and the mourner are to be made joyful—and *all* are to be inspired with confidence and zeal, that they may endure as good soldiers of Jesus Christ and fulfil their ministry with fidelity and success."

During the rainy season of 1848, a boarding school was opened at Sandoway, numbering sixty-six pupils. More would have attended, had they not been forbidden by the missionaries, on account of their inability to receive them; and of those who were received, nearly all were solicitous to stay beyond the allotted period. The object of the school was, mainly, to teach the older assistants the Scriptures, including sacred history; and the younger pupils the rudiments also of arithmetic and surveying. In the latter branch of study they were engaged but three months, but with great proficiency. There was also a class in English instructed by Mrs. Beecher. The average number attending the school six months was thirty-four, at an

* Connected with Rangoon?

† Since the presentation of the Report, the details, which are of exceeding interest, have been received, and will be published in the Magazine for August.

expense per month, including clothing, stationery, &c., of less than three rupees each pupil.

Mr. Abbott, on his return to Sandoway, was purposing to enter if possible into Burmah Proper. At the date of our last advices he was endeavoring to penetrate by the way of Bassein. If successful, the results will have some bearing upon the importance of Sandoway as a Karen station. The *home* of the Karens is Burmah. They have emigrated from it to escape oppression and persecution; but the Burman government, taught the impolicy of expatriating an inoffensive and industrious people, are disposed to abate their exactions and cruelties, and are endeavoring to persuade the Karens of Arracan to return. To this we must add the unhealthfulness of the Arracan climate to Karens. Hundreds if not thousands have been swept away. Much sickness has prevailed among the Karen out-stations the past year; and says Mr. Beecher, "They are turning their thoughts, and not a few their steps, towards the rising sun, and will not remain much longer in this sickly and unproductive land for love or liberty." "But Providence," he adds, "may have designed that these persecuted people should flee to and remain in this country, that their oppressors might see the folly of persecuting them, and become anxious (as they now are) to have them return in the enjoyment of religious freedom; and thus the door be opened for the return of missionaries to Burmah."

MISSION TO SIAM.

BANGKOK (*Siamese department*).—Rev. Messrs. J. T. JONES and S. J. SMITH, Mr. J. H. and Mrs. CHANDLER, Mrs. JONES and Miss H. H. MORSE.

(*Chinese department*)—Six native assistants.

Out-stations.—*Lengkiachu, Bangchang, Mahach'ai.*

1 station and 5 out-stations; 3 missionaries and 3 female assistants; six Chinese assistants.

Mr. Smith left New York for Siam in October last.

Mr. and Mrs. Jencks, who had left Bangkok for Singapore in November, 1847, on account of Mrs. Jencks's declining health, took passage too late from thence for the United States, by the way of Hongkong. She died at sea on the 27th of June, after a protracted and distressing sickness, but expressing unshaken confidence in God. Mr. Jencks's connection with the mission has since his return, with mutual consent, been closed. Mr. and Mrs. Goddard, whose removal to Singapore in March, 1848, was noted in our last Report, proceeded thence, after a few months' residence, to Ningpo in China. To this station they are now transferred. Their health has been in a great degree restored, though not sufficiently to allow them to labor in Siam.

In the absence of missionaries the pastoral care of the Chinese church has been devolved on a "faithful and ju-

dicious" assistant, Hongkit. The assistant preaches every Sabbath to a congregation of from thirty to forty persons, and goes out daily for tract distribution and conversation; in which last his labors are shared by two other assistants. Each of the out-stations has also been under the care of a resident assistant.

The Bangkok church now numbers twenty-nine. It was commenced in 1833 with the baptism of three persons. Fifty-two in all have been baptized, of whom fifteen have deceased, one has been dismissed to the church at Hongkong, and seven excluded. Forty-eight of these were Chinamen, born in China; two, a man and woman, are Siamese, and one a Burman. Only twenty-three are now resident in Siam, including four recently added to it. "The members have evinced a spirit of liberality which may be regarded as one strong evidence of sincerity. They are generally poor. The income of Hongkit, consisting wholly of 12 ticals (about \$7) per month, is twice the income of any other member; and yet they have contributed, to spread Christianity during the year, 41½ ticals; about two ticals or \$1.20 for each member." "Have they not," asks Mr. Jones, "from their deep poverty, given what should shame myriads who are 'at ease in Zion?' And shall this precious vine *die* through want of a suitable cultivator? Here are *millions* of souls, of just such materials as this church has been gathered from." "The absence of a missionary in the Chinese department," says the Mission Report, "is deeply felt by the native brethren; and unless some one is placed over them who can speak their language, and teach them to continue to observe all things which Christ has commanded, it is feared they will go astray. Some few of the disciples can speak sufficient Siamese to transact the ordinary affairs of life, but they can understand but little of religious conversation. Besides, the brethren of the Siamese department have already more than they can well attend to, and are unable to devote the time and attention to the Chinese which their case demands. They earnestly plead for a missionary to be sent to *them*. Siam is but a small field in comparison with China, for a Chinese missionary; still, one family might labor to advantage."

The rebellion which broke out among the Chinese in the early part of 1848, was soon suppressed, and missionary labors for their benefit can be prosecuted as advantageously as before. The work of conversion is quietly advancing. Several inquirers are noted of a promising character, and some who give evidence of faith in Christ are requesting Christian baptism.

Siamese department.—On the return of Mr. Jones in February of 1848, he resumed the daily morning worship in Siamese and the Sabbath services as formerly; attendance on the former about twenty persons, on the latter from twenty-five to forty. Much of his time has been devoted to the revision and publica-

tion of scriptures and tracts. "The call for tracts and books among the Siamese is on the increase, and works distributed are read more thoroughly than formerly." "The more they read, the more they wish; and many are *anxious*, if they do not embrace, at least to understand Christianity." The following is a list of the printing executed within the year.

<i>Tracts and Books.</i>	<i>Pages.</i>	<i>Copies.</i>	<i>Total pages.</i>
Acts, 3d edition,	107 12mo.	3,000	321,000
Outlines of Old Testament Biography, 1st vol.,*	204 18mo.	3,000	408,000
"Joseph and Moses,"	100 12mo.	2,000	200,000
"Hints to the Wise," or Christianity credible,	78 "	2,000	156,000
Moral and Religious Stories,	100 "	5,000	500,000
Introductory Notices of the Christian Religion,	136 "	3,000	408,000
Christian Almanac,	50 "	6,000	300,000
		<hr/> 24,000	<hr/> 2,293,000

The entire New Testament is to be put to press the ensuing year, in an edition of 5,000 copies of the Gospels and Acts, and 2,000 copies of the remaining books; after which Mr. Jones will probably enter upon the laborious work of translating the Old Testament into Siamese. The number of Siamese tracts and books distributed, is 48,450; and of Chinese books and tracts during the last eighteen months, about 6,000. Some improvements have been made in the Siamese type, and more than 2,000 additional Chinese characters have been cut, to print the vocabulary prepared by Mr. Goddard; the first part of which is out of press.

Renewed efforts have been made to establish schools. A boarding school for boys has been taught by Mrs. Jones, and a day school for girls by Mrs. Chandler, each of which numbered at the close of the year nine pupils; who are also constituted into a Sabbath school.

MISSION TO CHINA.

HONGKONG.—REV. MESSRS. W. DEAN and J. JOHNSON. Six native assistants.

Out-stations.—*Chekchu, Long Island, Tukiawan.*

NINGPO.—REV. MESSRS. J. GODDARD and E. C. LORD, D. J. MACGOWAN, M. D., and their wives. Two native assistants.

2 stations and 3 out-stations; 5 missionaries and 3 female assistants; 8 native assistants.

The Hongkong station has been deeply afflicted in the early removal of Mrs. Johnson, who died after a very brief illness on the 9th of June. The health of Mr. Dean, which had partially given way, has been reestablished by visiting the northern ports of the empire.

The interests of the station and out-stations are in general as prosperous as at the date of our last Report. The congregations that assemble at Hongkong, are large and regular in their at-

* Revised and enlarged.

tendance; the out-stations on Long Island and at Chekchu are full of promise; and at Tukiawan, where there is a very prosperous school, an "excellent opening" has been made for a native preacher. In the church some difficulties have lately existed, the native brethren belonging to different clans and disposed to agitate the question, "who should be the greatest;" but these have resulted, with one or two exceptions, in penitent confession and prayer for the divine forgiveness.

A part of the year under review has been devoted by Mr. Dean to the preparation of Matthew for publication with marginal notes, and the revision of Acts. The former has been put to press, and the latter is nearly in readiness. Arrangements have also been made with Mr. Goddard for the publication of other portions of the Chinese Scriptures, the text to be prepared by Mr. Goddard and notes appended by Mr. Dean. "The present wants of the mission," Mr. Dean writes in October, "require immediate efforts for the preparation of one or two of the Gospels and the Acts, with explanatory notes; and also some portions of the Old Testament with notes—perhaps Genesis and Deuteronomy. We have endeavored to settle the use of terms for the persons of the Trinity, Scripture proper names, and the leading doctrines of Christianity. It may be a long time before these terms are satisfactorily settled; diversities of opinion very naturally prevail; particularly as terms are to be selected for general use in the various dialects, and, while the written language is *one* throughout the empire, each province has its favorite forms of expression—and in proper names, when *sound* alone is concerned, the same written name has a different sound in the mouth of each provincialist."

The execution of the work thus far appears to have been acceptable to the Chinese and to missionaries, some of whom have requested supplies for use. The revision of the Scriptures in progress at Shanghai by missionaries of other societies, has been carried into Luke, but two or more years will probably elapse before its entire completion and its publication.

From Ningpo station the report for 1848 has not been received. We learn, however, that public worship is conducted on the Sabbath, morning and afternoon, alternately by Messrs. Lord and Macgowan assisted by the native helper, congregations varying from fifty to 200. The chapel is also opened through the week, where the native assistant, who was baptized in November previous, attends to give instruction and occasionally tracts to those who call. A bible class, of six or eight Chinese, meets each of the missionaries weekly, who manifest an interest in the study of the Christian faith, and some have requested baptism. A small day school has been instructed, of twelve or fourteen pupils; and were adequate funds at the disposal of the mission, a boarding school might be instituted with cheering hopes of usefulness. Mr. Goddard, who arrived at

Shanghai from Singapore in September, was to remove to Ning-po on the opening of the year; the health of himself and his family having been greatly benefited by change of climate.

MISSION TO ASSAM.

SIBSAGOR.—Rev. N. BROWN, Mr. O. T. CUTTER and their wives; two native assistants.

NOWGONG.—Rev. Messrs. M. BRONSON and I. J. STODDARD and their wives; one other female assistant and one native assistant.

GOWAHATTI.—Rev. Messrs. C. BARKER and A. N. DANFORTH and their wives; and one native assistant.

3 stations; 6 missionaries, 1 a printer, and 6 female assistant missionaries; 1 other female assistant and 4 native assistants.

Mrs. BROWN took her departure for Assam, in October.

Mr. and Mrs. Bronson and Mrs. Cutter have been compelled by ill health to resort to a cooler climate. They arrived in Boston May 5th. A part of the year Mr. Cutter has been disabled by sickness; and Mr. Barker, who for years had been struggling against disease, was obliged to take a voyage along the coast of Bengal bay during the last cold season, to escape the necessity of longer absence. The year has been marked with trials; and had not the mission been reinforced the year preceding, it would have been still more marked with disaster.

The arrival of Messrs. Danforth and Stoddard was opportune; and notwithstanding the embarrassments under which they labored, from ignorance of the language and other inconveniences attending recent arrival, the operations of the mission appear in a good degree to have progressed as in former years. Mr. Danforth has assisted in conducting English worship and superintending the church at Gowahatti, and Mrs. D. in sustaining the English school. Mr. Stoddard at Nowgong early assumed the instruction of some of the classes of the Nowgong Institution, and since Mr. Bronson's departure has had exclusive charge. The number of pupils in the Institution is forty-five. Several native schools at Gowahatti and at Nowgong and neighborhood, continue in charge of native teachers. In the one at Gowahatti, taught by a valued native assistant, several of the pupils are deeply pious, and others are secretly inquiring after the way of life. Evidences of awakened emotion are often seen at the bible class and prayer meetings. The English residents continue to exhibit a generous interest in the school department; and have recently made liberal contributions to build a suitable brick house for the female boarding school.

At Sibsagor the most important work has been the preparation and partly printing of a second revised edition of the Assamese New Testament, 300 copies 8vo., one half of which was completed in December; besides an edition of 500 copies of the four Gospels and the Acts, and an additional 1,200 copies of the

latter for immediate distribution. Nearly all the parts first printed had been distributed, and numerous applications were made beyond the power to supply. In the protracted sickness and absence of Mr. Cutter, Mr. Brown, on whom the care of the printing was devolved, found a most faithful and valuable helper in the native assistant Batiram.

The usual religious services at the station have been maintained, preaching twice on the Sabbath, once in English, and in the evening a bible class; leaving, however, little opportunity for labor in the neighboring villages. The native church appears to have been in a prosperous state, with the exception of one or two individuals whom it became necessary to discipline.

MISSION TO THE TELOOGOOS.

NELLORE.—Rev. Messrs. S. S. DAY and L. JEWETT and their wives.

1 station, 2 missionaries and 2 female assistants; beside Rev. S. and Mrs. VAN HUSEN in the United States.

Mrs. DAY is also resident in this country.

In accordance with the instructions of the Board at its last meeting, the Committee took immediate measures after its adjournment to resuscitate the Teloogoo Mission, authorizing Mr. Day to return to Nellore and appointing Mr. Jewett, a brother of tried qualifications, to bear him company. They sailed for Madras October 10, and arrived in February following, designing to proceed immediately to Nellore. Their passage, which in general was highly favored, was more especially signalized in the bestowal of spiritual mercies and the hopeful conversion of two or more of the ship's company.

MISSION TO THE BASSAS.

BEXLEY.—J. VONBRUNN, and two other native assistants.

Out-stations.—*Little Bassa*; L. Kong Crocker, native assistant.

Harrie' Town, (Graku ?)—one native assistant.

1 station; 2 out-stations; 5 native assistants.

In this country, Mrs. M. B. CROCKER and Mrs. L. G. CLARKE.

The painful apprehensions alluded to in our last report, have been partly realized in the death of the lamented missionary Rev. Ivory Clarke. He had been connected with the mission for about ten years, enjoying for the larger portion of the period a good degree of health; and had exhibited a measure of energy and activity rarely equalled on that debilitating coast. When health began to fail, his native zeal and his absorbing sense of the importance of the work before him would not permit him to relax his efforts. He was repeatedly invited to return to his native land, but chose to avail himself of such restoratives as

would seemingly consist with the continuance of his labors; and not till these had hopelessly failed, did he allow himself to be broken away, and his thoughts turn homeward. But it was too late. He left Liberia on the 6th of April, 1848, and died on the 24th, "entering into rest."

In the mission, although the indefatigable sower now rests from his labors, with the beloved Crocker, his worthy partner and true yoke-fellow, their seed remaineth, and already a harvest is springing up to recompense their toils. The school established by them at Bexley has been continued, under the care of native teachers, and the gospel imparted to the pupils has been the power of God. Nine Bassa youths have been hopelessly converted within the past year, and added to the Bexley church; the number of members of the church, native and colonial, is now seventeen.

The mission remains in charge of Bassa converts, the fruits, with one exception, of the mission. The reports received from them and of them are, generally, gratifying. The gospel is preached at the station and in neighboring villages by Mr. Vonbrunn, and stated prayer meetings are held at various places. Beside the school at Bexley, there are several village schools, which appear to be well conducted. The way is open for the speedy introduction of the gospel among the people. What we need are men to convey it to them, men full of faith and of the Holy Ghost.

MISSION TO FRANCE.

DOUAY.—Rev. E. and Mrs. WILLARD. R. FLAMANT, and two other assistants.

PARIS.—Rev. T. T. and Mrs. DEVAN.* Three native assistants.

BERTRY, &c.—Rev. J. B. PRUVOTS, native preacher.

MEUX and VERBERIE.—Rev. J. B. CRETIN, native preacher. *P. J. Lacquement*, colporteur.

BETHANCOURT, MANICAMP, CHAUNY, GENLIS, &c.—Rev. V. LEPOIDS and I. FOULON, native preachers. *S. Desin*, *P. Ledouble*, colporteurs.

HELESME.—Rev. F. DUJARDIN, native preacher.

MOUCHIN, near Orchies.—Rev. J. THIEFFRY, native preacher.

ATHIES, CHERRY, and RENANSART.—*L. Lefevre*, colporteur.

Also *I. Plaquet*, — *Louvet* and two others, colporteurs.

8 stations and 10 or more out-stations; 2 missionaries and 2 female assistants; 20 native preachers and assistants.

Some changes have been made in the locations of the laborers, corresponding with the exigencies or encouragements of the several fields, or rendered necessary by considerations of a personal nature, but they need not be here particularized. The augmentation of the number of assistants accords with the suggestion offered in our last Report, and approved by the Board, as also with the letter addressed to the Committee on be-

* Dr. Devan was married to Miss Emma E. Clark, of New York city, Sept. 7.

half of the mission by the native preachers. Three of those recently appointed are employed in colporting, two of whom, if judged worthy, will soon enter upon a course of study preparatory to more important labors. Three are already engaged in study with Mr. Willard, including Mr. Flamant, who also assists in teaching. The character of these young men is represented as of the highest order, and the promise of their usefulness, when properly trained, appears commensurate with their ability.

The mission has every where enjoyed prosperity; "at least where there are laborers. The want of hands to cultivate the field and to gather in the precious fruits," says Mr. Willard, "is the principal cause of regret among us. Our daily prayer is, that the Lord would send us workmen, and furnish the means of supporting them. The friends of the French Mission would do wisely to act energetically *now*; this is a moment probably never to return."

The annual returns from the stations have been received only *in part*. Mr. Lepoids reports an addition by baptism of twenty-six,—candidates thirty-nine,—persons "well disposed" ninety-eight. Connected with his station are twenty-one preaching places, of which Mr. Foulon has charge of nine. In twenty of these are church members, from one to fifteen. Mr. Crétin reports six baptized, candidates six; whole number of members thirty-eight. In Mr. Lefèvre's field four have been baptized, in Mr. Pruvots's two, in Mr. Thieffry's six, and at Douay one. Whole number of baptisms *reported* in this connection forty-five,—twice the number baptized in any previous year; and greater accessions are looked for in the year to come.

The churches, though the poor of this world, are rich in faith; and in divers instances their deep poverty has abounded unto the riches of their liberality; as in the churches of Verberie, Chauny and Genlis. "The French Baptists are not wanting in devotion to the cause of God,—they want ability alone." Mr. Willard has expressed the purpose of organizing soon a missionary society, to gather together the humble contributions of the churches, for the support of a colporteur or licentiate student. It is also proposed to take preliminary measures to form an Association of the churches, now numbering fifteen, at the ensuing annual meeting of the native preachers. The latter continue to be annoyed occasionally by illegal interferences under pretext of law, but they seem to know the rights secured to them by the Revolution, and "knowing, dare maintain."

At Paris Dr. Devan gave his first attention to the searching out and assembling together of such of the same faith and order with himself, as were to be found in the city;—with whom he soon established regular meetings on the Lord's day in "his own hired house," and subsequently in an apartment more central and commodious, procured for the purpose. The chapel

was opened August 6; from which time religious services have been regularly maintained, with the occasional assistance of a native brother; attendance from twenty to thirty-five hearers,—the room being too small for more. Two colporteurs were put into employ soon after, for the sale of scriptures and visiting from place to place, and at a later day a third, supported by appropriations from the American and Foreign Bible Society. The number of bibles and testaments distributed, (Osterwald's version,) is not large, copies being rarely *donated*. A Sabbath school was opened in January under the care of Mrs. Devan. Two persons have been baptized on profession of faith, and two others have been approved, with a prospect of further increase. A system of collections from the chapel congregation has been introduced, which promises valuable aid.

At the present time Dr. Devan is about to visit some of the southern departments, or districts, of France, agreeably to a plan concerted before his departure from this country, to form acquaintance with Baptist families dispersed at different points, and if Providence should favor, to establish with them some permanent connection. One of the colporteurs above mentioned, has gone before by way of exploration, and has already made some favorable returns. The results of the tour will be waited for with lively interest.

MISSION TO GERMANY.

HAMBURG.—Rev. Messrs. J. G. ONCKEN, C. F. LANGE, and — SCHAUFFLER.

BREMEN and OLDENBURG; LEER.—Rev. Mr. GULZAU.

OTTFRESEN, &c.—Rev. J. H. SANDER.

EIMBECK (Hanover).—Rev. C. STEINHOFF.

BERLIN (Prussia), 1837*. Eight out-stations.—Rev. G. W. LEHMANN.

BITTERFELD, 1840. Five out-stations.—Rev. C. F. WERNER.

MEMEL, 1843.—Rev. J. DÖRKSEN.

ELBING, 1844.—Rev. Mr. WIEBE.

TEMPLIN, 1848. Five out-stations.—Rev. MR. KENNITZ.

ZACKERICK, 1845.—Three out-stations.

BRESLAU, 1846.—Rev. Messrs. GRIEDEMANN and J. STRAUDE.

STETTIN, 1846. Two out-stations.—Rev. J. KÖBNER.

ALLENSTEIN, 1847.

VOIGTSDORF, 1848.

ANSLAM and LASSAU, 1848.

RUMMELSBURG (Pomerania), 1841. Nine out-stations.—Rev. Mr. TILGNER.

FRANKFORT on the ODER.—Rev. Mr. METZKAU.

VIENNA (Austria).—Rev. J. L. HINRICHS.

AALBORG (Denmark).—Rev. Mr. FÖLTVED.

20 stations, 32 or more out-stations, 18 native preachers and assistants, besides several itinerant missionaries and colporteurs in Silesia, Hungary, &c.

The work of evangelization in Germany has extended so far, and spreads so rapidly, we can give in this connection only a

* Date of organization.

very general summary of its progress during the past year. The labors of the pastors and missionaries appear to have been unwearied and well bestowed, and to have been blessed with large success. Numerous additions have been made to Hamburg, Berlin and other churches, and several new churches have been organized. Opportunities and facilities to spread the gospel are multiplying on every hand, and the demand for additional laborers increases continually. Repeated missionary tours have been made, near and distant,—in Germany, to Austria, and into the interior of Hungary. A missionary and 30,000 tracts have been sent to Vienna, another into Silesia, one to the Hartz mountains, two to Hungary. Calls come pressingly from the Rhine. "The present time," says Mr. Oncken, "calls for all our energies to spread the gospel far and wide; and as we are the *first* and *only* Christians in the field *here*, who have no connection with national establishments and who wish to restore the lost simplicity of the first churches in all things, there is a double responsibility resting on us to give ourselves wholly to an enterprise the result of which will be beyond all conception glorious, as it is the work of God."

The number of churches in connection with the mission, and the present number of members, have not been given. In Prussia alone are twelve churches, containing 851 members, of whom 229 have been baptized within the year; net increase 178. Attached to the churches are twenty-two Sabbath schools, with 193 pupils.

Among the occurrences which have marked the year, one of the most interesting and betokening the most of future good, is the organization of the churches into a General Association, with a view to the increase of their mutual fellowship and encouragement, and to aid in the more effective support of the gospel both among themselves and abroad. A letter was addressed to Mr. Oncken by the Committee suggesting the desirableness of such a measure, soon after the annual meeting of the Board. Simultaneously with this, as it afterwards appeared, a conference of delegates of Baptist churches in Prussia was being held; at which seven churches were represented, and letters sent from others; which resulted in the organization of a Prussian Baptist Association. The primary object of this Association was the mutual support of the churches in their relations to government. Its sessions are annual; but quarterly reports are made by the several members, which are printed and circulated, and are a medium both of interesting intelligence and Christian sympathies. It has also the character of a missionary organization, and supports a missionary or colporteur in Silesia.

The object of the communication to Mr. Oncken had been anticipated; consultations having already been held by him with his brethren, and measures taken to convoke the churches

of Germany and Denmark by delegates to Hamburg in January following. The contemplated meeting was held from January the 17th to the 26th, and appears to have been an occasion of extraordinary interest. Fifty-five deputies were in attendance; "such," writes Mr. Lehmann, "as had endured the hardships of the campaign, and had overcome by the blood of the Lamb; mostly well known to me, but long since separated by vast distances. What exceeding great joy and harmony there prevailed."

At this convention a general union was formed of the churches, to meet triennially, organized into four subdivisions or associations, whose sessions are to be annual; the Prussian Association, already constituted, having for its centre the capital, Berlin; the Association of North Western Germany, with Hamburg for its centre; Middle and Southern Germany, the centre Eimbeck; and the Danish Association, in Denmark.

The churches separately have not been dilatory in missionary labors, nor done the work of the Lord deceitfully. In addition to a vast amount of personal effort rendered with little pecuniary aid, they have contributed more for missions, it is believed, in consideration of their poverty, than any other body of Christians in that country. "The Hamburg church," says Mr. Oncken, "has generally supported three of our brethren as missionaries, has assisted other churches, raised annually about \$300 for the support of its poor, defrayed the expense of a place of worship, and contributed to Tract, Bible and other Societies. Most of the other churches have followed the example; and, on the whole, we have cause for gratitude. Our sisters in the church at Hamburg have almost without an exception laid their trinkets on God's altar."

Measures have been projected for improving the qualifications of brethren called to the ministry, and two who have been already usefully employed, are about to prosecute a course of theological study.

We have only alluded to bible and tract printing and distribution. In November the tract issues for the last ten months were more than 500,000 copies.

MISSION TO GREECE.

CORFU.—Rev. A. N. and Mrs. ARNOLD, and Mrs. H. E. DICKSON.

PIREUS.—Rev. R. E. and Mrs. BUEL.

2 stations, 2 missionaries and 3 female assistants.

Miss Waldo, now Mrs. York, who was associated for a time with Mrs. Dickson in charge of the Corfu school, has, in prospect of more extensive usefulness, and with the cordial assent of the Committee, removed to Zante, and her connection with the mission has consequently closed.

The occurrences most interesting in the past year's history of the Greek Mission, have transpired at and in connection

with the island of Zante. More than a year ago a prayer meeting was instituted there, attended by fifteen Greeks, four of whom were theological students. Soon afterwards the whole fifteen were sent for, one by one, by the bishop, and "admonished, solemnly, kindly, and paternally, 'to forsake the assembling of themselves together.'" A part obeyed. The rest, now limited to six, persisted, including two of the students. Communication was immediately opened with Mr. Arnold, which has been maintained by letter and personal interviews to the present time. The meetings have been continued, and with greater frequency. Copies of the scriptures have been transmitted and circulated. The principal design of the meetings in connection with prayer has been the study of the word of God. One of the attendants has requested baptism, and others have intimated a purpose to espouse the faith of the gospel. All this has passed not without observation. The applicant for baptism, who was teacher in a government school and a candidate for orders in the Church, has been dismissed from his place and stripped of his clerical robe, hardly escaping the hands of the excited populace. The end is not yet. Our last advices leave us in uncertainty with respect to the genuineness of the work, as a fruit of the Spirit; still, the tendency has been and must be to arouse attention, induce inquiry, and lead eventually, we have reason to hope in at least some instances, to the knowledge and acknowledgment of the truth.

At Corfu, while stated religious services have been maintained both in Greek and English, there has been no increase of attendance and less of interest manifested in the former; but in the English department the congregation, which has varied in numbers, has of late advanced again to seventy or seventy-five. About fifteen or twenty attend an evening course of biblical lectures. The school under the sole charge of Mrs. Dickson continues prosperous.

Mr. Buel at Piræus devotes his time to preaching; steadily in Greek, and in English occasionally as opportunity is given. The attendance on the Greek service is small, but orderly. No opposition is made from any quarter, unless by secretly endeavoring to dissuade the people from attending the mission services. "Among some of the hearers there appears to be a growing attention to the things that are spoken," yet not amounting to deep conviction of their importance. A Sabbath school is taught by Mrs. Buel.

The former assistant, now resident at Patras, appears to maintain his Christian character, exhibits zeal for the conversion of his countrymen, distributes bibles and tracts forwarded to him by the missionaries, and on the Sabbath unites with others in the study of the scriptures.

With respect to the future; little more can be done than to

improve the passing opportunity to spread the light of the gospel, and wait on Providence. The missionaries now preach the word, no man forbidding them; and though the number are comparatively few who hear it, yet some, we may hope, will hear it not in vain. That the facilities for missionary labor will soon largely increase, we dare not hope. That success, whenever bestowed, will be accompanied with bitter persecution, we greatly fear. "Those movements towards civil and religious liberty, of which so large a part of the European continent has been the theatre the last few months, it was natural to expect, would be attended with some kindred progress, if not in the institutions and laws of the kingdom of Greece, at least in the popular sentiment of the Greek community." "Such a hope," writes Mr. Arnold, "may not be wholly without foundation; and yet, so far as the progress of just notions of religious liberty is concerned, the case of Greece is in several important respects peculiar among the nations of Europe. It was but yesterday, as history takes note of time, that Greece shook off the yoke of a barbarous and anti-Christian despotism. She is situated on the extreme verge of European Christian civilization. However much her capital may have attracted the classic travellers of the western world, her territory has not been pervaded and made a thoroughfare by men of all nations and creeds, like many other parts of Europe; and those foreigners who have from time to time visited her interior, have for the most part, through ignorance of the language, and other causes, left no mark on the character and sentiments of her people. Her population is not made up, like that of France and Germany, of different religious sects, whose collisions bring the great problems of religious freedom into notice and discussion. The darling object, the master passion almost, of the Greek mind,—the recovery of Constantinople,—is inseparably connected, in their view, with the inviolate integrity of that traditional faith which is the bond of unity between the Greeks of free Greece and those of Grecian Turkey. As the result of all this, there is not in Greece any recognized *party* in favor of religious liberty, and it would probably be difficult to find, among the influential men of the land, an individual advocate of the *unrestricted* rights of conscience."

MISSION TO OJIBWAS.

SAULT DE STE. MARIE.—Rev. A. and Mrs. BINGHAM, Rev. A. J. BINGHAM; one female assistant.

TIKOAMINGA.—Rev. J. D. CAMERON; *Shigud*, native assistant.

MICHIPICOTON.—

2 stations and 1 out-station; 3 missionaries, 2 female assistants, 1 native assistant.

Rev. A. J. Bingham was appointed last autumn temporarily, to meet existing exigencies, and also to give opportunity to as-

certain more satisfactorily the claims of the mission either to permanent enlargement or to a reduced support. The health and age of Mr. and Mrs. Bingham suggest this alternative, requiring that the boarding school be discontinued or that an associate family take it in charge. The Committee are of opinion that the school ought, for the present at least, to be discontinued or modified. They are also of opinion that, if at any time it be expedient to resuscitate the school after its present model—and this may be left for future advisement—it will become an important inquiry whether its location should not be changed to *Tikvamina*, where the largest body of Ojibwas in our connection reside; in which case it might be put in charge of Mr. Cameron, or, if another missionary were appointed, Mr. Cameron would be at liberty to return to the station, so long left destitute, of Michipicoton. The terms of the treaty with the Ojibwas require the boarding school to be located *near* St. Mary's river, but a liberal construction will allow some latitude of selection as to its site.

The ordinary labors of the mission have been regularly fulfilled, with some interruptions from sickness at both stations;—preaching both in English and Indian, bible class and Sabbath school, and occasional visits to Indian hamlets or “camping grounds.” Our latest information announces much suffering from sickness, and several cases of death in the mission families at *Tikvamina*. The mission report an average attendance at the day school the last two quarters, of sixty, with seven boarding pupils. Number of church members thirty-two; beside twelve or fifteen who remain in the church at Michipicoton; “most of whom appear to regulate their lives by the rules of the gospel, and to enjoy its consolations. Some defections have occurred among them, but probably not more often than is common in Christian churches among white people. The Sabbath is as strictly kept by them as by Christians in the States. In their religious meetings they sing hymns translated into their own language, and pray understandingly and with a becoming spirit of devotion.”

“The Indians continue to make advances in civilization, or, at least, become more habituated to, and confirmed in those civilized habits already adopted. Most of the young men are forming habits of industry, devoting a portion of their time to the cultivation of the soil, a larger portion of it to the fishing business, and the remainder, not suitable for either, to the chase. Some contemplate purchasing lands and becoming citizens of the United States.”

OTTAWAS IN MICHIGAN.

RICHLAND.—Rev. L. and Mrs. SLATER.

It appears from a Report submitted in October last, that down to that period the affairs of the colony had been prosperous. Religious worship had been conducted, as usual, in Indian on the Sabbath, the congregations assembling well and showing interest. The summer term of the school had been protracted to four months, attended by thirty scholars, including white; whose proficiency was gratifying. About one hundred elementary and reading books in Indian, published by Mr. Slater after the "new system," had been distributed also among the adults; which were earnestly solicited and attentively perused by those who could understand. Most of the families were furnished with copies of the sacred Scriptures. Arrangements were in progress to issue a monthly publication.

Temperance principles and habits were prevalent in the colony. "The Indians are more industrious and sober than formerly. The past season they have raised 170 bushels of wheat, 500 bushels of corn, and 300 bushels of oats, and broken up some twenty or thirty acres of new land. Several individuals own light two horse wagons, of which they make almost constant use to secure their products, go to mill, and on the Lord's day attend divine worship. Some of their dwellings are furnished with tables, chairs, bedsteads and clocks."

The church, numbering about twenty-five members, have contributed to the Union \$7.25 at the monthly concert for foreign missions.

TUSCARORAS IN NEW YORK.

TONAWANDA.—Rev. A. and Mrs. WARREN.

Instead of the boarding establishment formerly maintained on the Reservation, two day schools are now in operation, containing more than 100 pupils; average attendance about fifty-five. The prejudices against education formerly existing among these Indians, are all removed; the whole band, chiefs, prophets and warriors, approve of schools, and wish to have them perpetuated among them.

The religious state of the people is low. One interesting case of conversion occurred long since; of a chief who resided in a pagan neighborhood; who has since deceased, and in his death glorified God. Several of the members of the church have been dismissed of late by letter, others excluded, and some have died; leaving but twenty-five, a reduction of nearly one half within three years. This declension is owing, in part, to the

agitating of the question of removal, which has been constantly kept before the Indians and has occasioned great excitement. A third and fourth attempt have been made by the Ogden Co. to appraise the Indian lands, preliminary to the execution of the treaty for the removal of the occupants—but have been withstood with force and violence.

SHAWANOE MISSION.

SHAWANOE.—REV. F. and MRS. BARKER.

DELAWARE.—REV. J. G. and MRS. PRATT; MISS E. S. MORSE. *Charles Johnspeake*, assistant.

OTTAWA.—REV. J. and MRS. MEKKER. Mr. J. T. and MRS. JONES; and *Shawbundy*, assistants.

3 stations; 3 missionaries and 5 female assistants; 3 native assistants.

A good degree of prosperity has attended the operations of the Shawano station. Eleven members have been added to the church by baptism; four have died, two have been excluded;—present number thirty-seven. Others are candidates for admission to membership. Six weekly meetings on an average are regularly sustained beside the Sabbath services. The labors of the native brethren are well approved. A house of worship built the last summer, was dedicated in September. It is a neat and commodious frame building, of good materials and well constructed, with a belfry; dimensions, twenty-eight feet by forty.

The boarding school has averaged fifteen pupils. Most of them have been regular in their attendance, and all have united with others in a Sabbath school. In the intermissions from study the pupils have been employed in manual labor, the boys in farming and the girls in housewifery and needle work. "The labors bestowed on the Indians have been attended with good success; as is witnessed in the improvements made in their farms, in the increasing energy and persevering industry of not a few, in the reformation of some addicted formerly to intemperance,—and not the least worthy of mention, in the religious observance of the Christian Sabbath."

The school at Delaware was reopened in July with twenty-eight pupils, in the immediate charge of Miss E. S. Morse, and from that time has continued in successful operation. The children who have attended, have made "very commendable" progress in their studies, not excepting those collected from the rudest or most degraded families;—and are almost wholly free from the unbecoming habits common among uneducated Indian youth. The effect of education upon the tribe at large has become apparent. The influence of those who have formerly attended school is felt and feared by the more uncivilized. "The chieftaincy is losing its sway; the dance is becoming unpopular; and superstitious usages in regard to matters of religion give

place, in the growing attention among the young to letters and the useful arts." The older portions of the community are less improved; and under the exciting influences of the war have even retrograded. "Their attention has been withdrawn from quiet occupations, and they have sought in personal services or in speculation to form connections with the army. As a consequence, they have become more reckless,—care less for themselves, their families or their immortal interests."

The Delaware church numbers at present but twenty-six members. Some names have been dropped from the records for various causes. Seven have been added by baptism. The Sabbath congregation, owing to the wide dispersion of the people upon their lands, is small. Some Stockbridge families assemble with the Delawares, when circumstances favor. Such of their children as can attend are received into the school, and the members of the church have united with the Delaware church. Religious services at Stockbridge are discontinued, and the settlement is decreasing.

The Ottawa station has been conducted as in former years, the missionary attending meetings for prayer and preaching, and visiting from house to house. At the meetings, which continue from two to three hours, the native brethren generally take part. The missionary deplors the existence in the church, of worldly-mindedness and spiritual sloth to a greater extent than in former years. Four have been baptized, two received from another connection, four restored, and five excluded; four have died; present number sixty-eight.*

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM; Mr. H. UPHAM, printer; and their wives.

DELAWARE TOWN.—John Wickliffe, Oganaya, native preachers. Out-stations, Honey Creek, White Water.

DSIYOHKE.—Doulaskee, native preacher.

TAQUOHEE.—Tanenole, native preacher.

FLINT.—Lewis Downing, native preacher.

Out-stations, Skin Bayou, Grand River, Spring Creek.

5 stations and 5 out-stations; 2 preachers, 1 a teacher; 1 printer, and 3 female assistants; 5 native preachers.

The year has been signally blessed to the mission in the bestowal of spiritual influences and the hopeful conversion of many who have professed their faith in Christ by baptism. The religious interest prevailed most generally in the summer and autumn, and having for a while subsided, has begun of late to reappear. Ninety-six were added to the churches in the for-

* A letter of recent date alluding to the attendance at a quarterly meeting, speaks of the very earnest attention of the Indians to preaching, especially while listening to a discourse of an hour and a half from "Eli, Eli, lama sabacthani." 150 were present, the missionary and his wife being the only white persons.

mer part of the year, including fourteen Creeks. The whole number of baptisms reported in 1848 was 121. Several have been added the present year. Number of members in the Cherokee churches (by estimate) 1,100, the returns being incomplete.* The number of stated preaching places is fourteen, at each of which is a meeting-house or other building for the accommodation of hearers, erected by the churches at a cost to themselves of about \$3,400 (\$3,390;) a very liberal expenditure, the native brethren being generally poor, and in their new location still struggling with many adverse circumstances.

Meetings have been attended as formerly for the instruction of the native preachers, and of others accustomed to conduct social meetings for prayer and exhortation. At the last two-monthly meeting twenty-five were present, "who took a lively interest in the exercises, asking many pertinent questions, and evincing the attention they had given to the portions of the word of God which had been lately put into their hands."

The books of the New Testament printed the last year are Ephesians, Galatians, Philippians, Colossians, and 1st and 2d Peter; making a total, with tracts, of 72,000 pages, and other publications, of 634,500 pages.

The national school taught by Mr. Upham ranks well with any others in the nation. A considerable number of the pupils come from distant places, and from families of influence. Two are qualified to become teachers, and the scholars generally would compare to advantage with members of schools in our own community. Number of pupils forty-eight.

RECAPITULATION.

The number of Missions sustained by the Union is 17; of stations and out-stations 198; of missionaries 54, of whom 49 are preachers; and of female assistant missionaries 55; with 194 native preachers and other assistants; whole number of laborers 303. The number of churches is 148, with 11,534 members; and of schools 50, with 1,500 pupils; the number of additions to the churches on profession of faith, more than 2,000.

The course of the year has thus, in almost every mission and in the various operations of the Home Department, been marked with the agency of a present God. God, even our own God, has blessed us, has blessed the missions, has blessed them with the blessing of many that were ready to perish, but who now are saved with a "great salvation." May He also bless us with an humble spirit, and save us from the ingratitude that would arrogate the praise which belongs to HIM ALONE.

* The church at Bushyheadville (or Cherokee) has seventy-six members; seventeen baptized last year.

Table of Missions, Stations, &c., of the Union, in 1848-9.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers.	Other assistants.	Total native preachers and assistants.	Churches.	Baptized.	Present number.	Boarding schools.	Pupils.	Day schools.	Pupils.	Theol. schools.	Pupils.	Normal school.	Pupils.	Total schools.	Total pupils.	Pages printed.
Maximalm, Burman,	3	29	7	7	14	6	18	18	3	25	194	1	100	4	80?	1	80?	1	36	6	132	970,400
" Karen,	6	13	5	6	11	39	38	45	26?	104	1544	2	105	4	60?	1	60?	1	36	8	224	2,000,000
Tavoy,	2	37	5	8	10	18*	19	31	31	770?	1	1	14	1	18	1	18	1	36	14	66	2,000,000
Arracan,	3	3	3	3	6	2	40	42	38	1245	5000	1	66	2	12	1	12	1	36	12	18	2,293,000
Siam,	1	3	3	3	6	5	8	8	2	4	25	1	45	1	19?	1	600?	1	36	20	645	
China,	1		3	3	6		4+1	5	3	1?	80?											
Aseam,					12																	
Tebougoo,	1		3	3	6																	
Whole number in Asia, 8	20	65	39	36	75	9	132+1	143	84	1500	7652	6	330	20	740	2	26	1	36	39	1131	
Besse Mission,																						
Mission to France,	1	2		2	2	1	4	5	1	9	17	1	30?	2	40?					3	60	
" Germany,	8	10?	2	2	4	6	14	20	15	47	230?			1	50?					1	50	
" Greece,	20	28?	2	2	5	15		19	35?	300?	2300?											
Whole number in Europe, 3	30	48?	4	5	9	24	14	38	50	347	2550			1	66					1	50	
Mission to Ojibwas,	3																					
" Ottawa in Michigan,	1	1	2	2	5		1	1	2	1	44	1	7	1	80					2	67	
" Tuscaroras,	1		1	1	2				1	1	25			1	30					1	30	
Shawnee Mission,	1		1	1	2		3	3	1	1	25		43	2	100					2	100	
Cherokee	5	5	3	3	6	5		5	6	121	1100?			1	48					2	48	624,500
Whole number in America, 5	12	6	11	12	23	5	4	9	13	144	1525	3	50	5	225					8	275	
Totals,	63	135	64	55	109	39	145	194	143	2000	11534	10	400	38	1055	2	26	1	36	50	1519	

* Report of 1846.

REPORT OF THE TREASURER.

Expenditures of the Union during the year ending March 31, 1849.

MISSIONS.

MAULMAIN MISSION.

Remittances, drafts and purchases,	\$11,921 61	
Passage of Mr. and Mrs. Moore and Mr. Simons from Calcutta to Maulmain,	200 29	
do. of Mr. Vinton and family to the United States, in part,	814 20	
	<hr/>	12,936 10

TAVOY MISSION (INCLUDING MERGUI).

Remittances, drafts and purchases,	4,555 90	
Outfit and expenses of Mr. and Mrs. Benjamin,	529 96	
Passage of do. from Boston to Calcutta,	483 93	
do. of Mr. and Mrs. Wade to the United States, in part,	300 00	
do. of Mr. Brayton from Calcutta to Mergui,	115 00	
	<hr/>	5,984 79

ARRACAN MISSION.

Remittances, drafts and purchases,	6,150 15	
Outfit and expenses of Mr. and Mrs. Moore,	596 99	
do. do. of Mr. and Mrs. Van Meter,	597 36	
Passage of Mr. and Mrs. Moore and Mr. and Mrs. Van Meter from Boston to Calcutta,	965 77	
Balance of Mr. Kincaid's salary to June 17, 1846,	193 18	
	<hr/>	8,503 45

ASSAM MISSION.

Remittances, drafts and purchases,	6,756 51	
Passage of Mrs. Brown from Boston to Calcutta,	244 38	
do. of Messrs. Danforth and Stoddard and their wives from Calcutta to Gowahatti and Nowgong,	232 50	
do. of Mr. and Mrs. Bronson and Mrs. Cutter to the United States,	1,350 00	
	<hr/>	8,583 39

SIAM MISSION.

Remittances, drafts and purchases,	3,655 48	
Outfit of Rev. Samuel J. Smith,	300 00	
Passage of do. from New York to China,	250 00	
do. and expenses of Rev. E. N. Jencks to the United States via Hongkong,	1,662 00	
	<hr/>	5,867 48

CHINA MISSION.

Remittances, drafts and purchases,	5,724 56
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TELOOGOO MISSION.

Remittances, drafts and purchases,	1,972 27	
Outfit and expenses of Mr. and Mrs. Jewett,	569 71	
do. of Mr. Day,	100 00	
Passage of Mr. and Mrs. Jewett and Mr. Day from Boston to Madras,	771 75	
Expenses of Mr. Van Husen's family,	245 50	
	<hr/>	3,659 23

BASSA MISSION.

Drafts and purchases,	2,435 03	
Passage of Mr. Clarke and family to the United States,	285 00	
	<hr/>	2,720 03

MISSION TO GREECE.

Remittances, drafts and purchases,	3,374 80
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MISSION TO FRANCE.

Remittances and drafts,	5,582 72
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GERMAN MISSION.

Remittances and payments,	4,625 65
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CHEROKEE MISSION.

Drafts and purchases,	3,475 00
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SHAWANOE MISSION.

Drafts and purchases,	4,015 29	
Less this amount received from the United States,	1,950 00	
	<hr/>	2,065 29

MISSION TO THE OJIBWAS.

Drafts and payments,	1,758 38	
Less this amount received from the United States,	1,700 00	
	<hr/>	58 38

MISSION TO THE OTTAWAS IN MICHIGAN.

Drafts \$350—defrayed by U. S. appropriation.

CHOCTAW MISSION.

Paid Rev. R. D. Potts, balance of account,	25 00	
	<hr/>	\$73,185 87

AGENCIES.

Salary of Rev. J. Stevens 1 year,	800 00	
Travelling expenses, &c., of do. do.,	154 68	
Salary of Rev. A. Bennett 1 year,	600 00	
Travelling expenses, &c., of do. do.,	68 00	
Salary of Rev. S. M. Osgood 1 year,	600 00	
Travelling expenses, &c., of do. do.,	85 87	
Salary of Rev. J. Wilson 1 year,	600 00	
Travelling expenses, &c., of do. do.,	198 87	
Salary of Rev. O. Tracy 1 year,	600 00	
Travelling expenses, &c., of do. do.,	166 27	
Salary of Rev. G. S. Webb 10½ months,	700 00	
Travelling expenses, &c., of do. do.,	79 95	
Salary of Rev. S. G. Miner 10 months,	500 00	
Travelling expenses, &c., of do. do.,	70 64	
Salary of Rev. O. Dodge 4 months,	233 33	
Travelling expenses, &c., of do. do.,	25 24	
Salary of Rev. J. F. Wilcox 4 months,	200 00	
Travelling expenses, &c., of do. do.,	54 38	
Salary of Rev. S. G. Griswold 3 months,	150 00	
Travelling expenses, &c., of do. do.,	6 23	
Temporary Agencies,	46 50	
Rev. E. Kincaid's travelling expenses in 1846,	31 57	
Rev. E. Bright, Jr.'s, travelling expenses,	149 96	
Deputations to attend anniversaries, &c.,	188 45	
	<hr/>	6,309 94

PUBLICATIONS.

Annual Report 2,000 copies, with Abstract of do. 500 copies,	263 65	
Rev. J. N. Granger's Sermon, 3,500 copies,	68 69	
Extra expense of Magazine for July, 1848,	330 00	
202 vols. of Magazine, for file and distribution,	101 00	
Circulars,	61 38	
	<hr/>	824 72

SECRETARIES' DEPARTMENT.

Salary of Rev. S. Peck for the year ending March 31, 1849, \$1,200,—less \$400 received from fund for this purpose,	800 00	
Salary of Rev. E. Bright, Jr., \$1,200,—less \$400 as above,	800 00	
Clerk hire,	200 00	
	<hr/>	1,800 00

TREASURERS' DEPARTMENT.

Salary of the Treasurer for the year ending March 31, 1849, \$1,200,—less 400 received from fund for this purpose,	800 00	
Clerk hire,	500 00	
	<hr/>	1,300 00

MISCELLANEOUS EXPENSES.

Rent of rooms,	695 10	
Furniture, fitting new rooms, fuel and light,	401 62	
Blank books and stationery,	87 79	
Periodicals and binding books, &c.,	46 74	
Books for library,	57 10	
Postage of letters, papers and pamphlets,	400 72	
Freight, cartage, insurance, wrapping paper, twine, &c.,	179 29	
Interest on money borrowed,	303 57	
Counterfeit money, discount on drafts and bank notes,	95 81	
Legal documents and counsel,	135 69	
Copying letters and documents,	55 00	
Messenger and porter and care of rooms,	212 27	
Hannah Harpham's annuity,	50 00	
Travelling expenses of Foreign Secretary,	16 50	
do. of the Treasurer from August, 1845, to March 31, 1849,	185 00	
Expense of special conference called by the Executive Committee,	78 89	
	<hr/>	3,001 09
Total expenditures of the Union,		\$86,421 62
Balance for which the Union was in debt April 1, 1848,		29,295 73
		<hr/>
		\$115,717 35

Receipts of the Union during the year ending March 31, 1849.

Donations as acknowledged in Missionary Magazine,	\$62,362 47	
Legacies, " " " " " "	6,540 52	
Received on account of the Grand Rapids claim, Michigan,	1,500 00	
Received from the Magazine,	423 30	
	<hr/>	90,826 29
Balance for which the Union is in debt April 1, 1849,		24,891 06
		<hr/>
		\$115,717 35

PERMANENT FUND.

This fund amounts, as last year, to \$20,000 00

FUND FOR OFFICERS.

Balance on hand April 1, 1848,	20 00	
Received during the year for interest on Permanent Fund,	1,260 00	
	<hr/>	1,280 00
Paid balance of salaries of Secretaries, and Treasurer,		1,200 00
		<hr/>
Balance on hand April 1, 1849,		80 00

KAREN MISSION FUND.

This fund consists of a donation from anonymous friends in Providence, R. I., to be expended on the Karen Mission in addition to the ordinary appropriation of the Executive Committee,

\$5,000 00

E. E.

RICHARD E. EDDY, *Treasurer of A. B. M. Union.**Missionary Rooms, Boston, April 1, 1849.*

The Auditing Committee having examined the foregoing account with the vouchers, hereby certify that they find the same correct; and that a balance of *twenty-four thousand eight hundred ninety-one dollars and six cents* was due from the American Baptist Missionary Union on the first of April one thousand eight hundred and forty-nine.

They have also examined the evidences of stocks, &c., belonging to the Union, and find that they agree with the statements on the Treasurer's books.

CHARLES D. GOULD, }
JOSHUA LORING, } *Auditing Committee.*

Missionary Rooms, Boston, May 3, 1849.

APPENDIX.

Report on Siam, China, Assam and Teloogeo Missions.

We regret to state that the Report on the Siam, China, Assam and Teloogeo Missions, having been mislaid, has not come into the possession of the Editor. We are informed by the Chairman that the Report sustained the Missions and their course of operations, and was subscribed by all the members of the Committee.

Preachers at Triennial and Annual Meetings.

<i>Names.</i>	<i>Texts.</i>	<i>Meetings.</i>	<i>Places.</i>	<i>Times.</i>
Richard Furman, D. D., S. C.,	Matt. 28 : 20.	Convention,	Philadelphia,	May 1814
Thomas Baldwin, D. D., Mass.,		"	"	" 1817
O. B. Brown, D. C.,	Acts 28 : 15.	"	Washington, D. C.	April 1820
William Staughton, D. D., D. C.,	Matt. 28 : 19.	"	New York,	" 1823
Jesse Mercer, Ga.,		Board,	Boston,	" 1826
William Yates, Indin,	Philip. 2 : 16.	"	New York,	" 1827
Daniel Sharp, D. D., Mass.,	An address.	Convention,	Philadelphia,	" 1828
C. G. Sommers, N. Y.,	Pa. 67 : 1, 2.	Board,	Hartford, Ct.,	" 1829
R. Babcock, Jr., Mass.,	Rom. 7 : 13.	"	Providence, R. I.,	" 1831
F. Wayland,* D. D., R. I.,	1 John 2 : 6.	Convention,	New York,	" 1832
Baron Stow, Mass.,	2 Cor. 10 : 15, 16.	Board,	Salem, Mass.,	" 1833
William R. Williams, N. Y.,	Acts 9 : 6.	"	New York,	" 1834
S. H. Cone, N. Y.,	Luke 10 : 2.	Convention,	Richmond, Va.,	" 1835
Elion Galusha, N. Y.,	Pa. 72 : 19.	Board,	Hartford, Ct.,	" 1836
Charles G. Sommers, N. Y.,	Acts 12 : 24.	"	Philadelphia,	" 1837
James B. Taylor, Va.,	Luke 24 : 46, 47.	Convention,	New York,	" 1838
B. T. Welch, D. D., N. Y.,	John 3 : 8.	Board,	Philadelphia,	" 1839
Richard Fuller, D. D., S. C.,	John 12 : 32.	"	New York,	" 1840
R. E. Pattison, D. D., R. I.,	Pa. 87 : 7.	Convention,	Baltimore,	" 1841
Parcellus Church, N. Y.,	Col. 1 : 29.	Board,	New York,	" 1842
S. W. Lynd, D. D., Ohio,	1 Cor. 1 : 21.	"	Albany,	" 1843
G. B. Ide, Pa.,	Isa. 40 : 9.	Convention,	Philadelphia,	" 1844
G. W. Eaton, D. D., N. Y.,	1 Tim. 1 : 11.	Board,	Providence, R. I.,	" 1845
B. Stow,* D. D., Mass.,	Matt. 27 : 45, 51-53.	Convention,	Brooklyn, N. Y.,	" 1846
J. N. Granger, R. I.,	Gal. 2 : 9.	Union,	Cincinnati, Ohio,	" 1847
M. J. Rhees, Del.,	Phil. 2 : 6.	"	Troy, N. Y.,	" 1848
			Philadelphia,	" 1849

* The appointed preacher having failed.

DONATIONS

Received in May, 1849.

Maine.

Waterville, 1st ch., Fem. Miss. Soc., 11,00

Vermont.

"A friend" 100,00; Derby Centre, ch. 15,00; Fairfax, ch. 10,00; Burlington, ch. 14,00; Johnson, Mrs. Polly Taylor, for Assam Orphan School, 25,00, 164,00

Massachusetts.

BillERICA, ch., (of which \$25 is from the ladies, to sup. a child in the Assam Orphan School,) 44,22

Methuen, ch. and soc. 133,00

Salem, 2d ch., N. Putnam tr., 100,00

Boston, Charles St. ch. and soc., Ephraim Stone, M. D., for his L. M., 100,00; Mon. con. 13,15, 113,15

do., Baldwin Place ch. Sab. sch., Joseph Sawyer tr., 22,15; Mrs. Abigail Ripley, to cons. Miss Mary G. Ripley L. M., 100,00, 122,15

do., 1st ch., E. D. Everett 5,00

do., Tremont St. ch., Fem. Miss. Soc., Mrs. E. Drew tr., to cons. Joseph Sherwin L. M., for sup. of schools at Tavoy, 164,00

do., Harvard St. ch., Young Men's Miss. Soc., Charles Young tr., to cons. him L. M., 100,00

504,30

Lowell, Sab. sch. class recently connected with Worthen St. Sab. sch., to cons. their teacher, Otis H. Morrill, L. M., 100,00

do., Mrs. N. Richards, 10,00

Weston, ch. 33,62; Miss. Sewing Circle, Mrs. Amanda Upham tr., 10,00, 43,62

Attleboro', Mrs. John Daggett 3,00

Worcester, 1st ch., Juv. Miss. Soc., S. B. Bartholomew sec., for sup. of a Karen boy named Isaac Davis, 25,00

Wilbraham, Benjamin Willard 50,00

1013,14

Connecticut.

Cornwall Hollow, Elizabeth Benedict and two other ladies, for sup. of a Karen native assistant, 40,00

Greenwich, C. W. Young 5,00

Suffield, Fem. Miss. Soc. of Conn. Lit. Inst., to sup. two Karen children named Joseph and Lavinia Parker, 10,00

55,00

New York.

New York city, Bethesda Sab. sch., S. M. Dodge, teacher, for Karen schools, 18,00; Oliver

St. Fem. For. Miss. Soc., Sarah C. Milbank tr., (of which \$100 is for sup. of a native preacher in China, \$60 from the Bur. Bible and School Soc., for sup. of schools in Burmah, and 37,83, "the savings of a poor blind woman, Miss Temperance Jones, deceased.") 395,83; Male For. Miss. Soc., Richard Stout tr., (of which \$100 is from Thomas Purser, to cons. Mrs. Olive Lamson, L. M.); to cons. Rev. Thomas Swain, Jr., James Wheaton Smith, Rev. Charles J. Hopkins, Rev. Solomon S. Relyea, Rev. James Scott, Rev. David Burroughs, Rev. Benjamin Knight, William D. Murphy and John Mayo L. M. 1211,90; Stanton St. ch. Sab. sch., for sup. of James Cowan, 25,00, 1650,73

Poughkeepsie, Central ch., to cons. Rev. Eliphaz Fay L. M., 100,00; Westfield, David Hall 50c.; Richfield, Mary Freeman 3,00; Verona, Jabez Brown, 5,00; Camden, William D. Wightman 50,00; Gouverneur, Fem. Miss. Soc., Mrs. J. King tr., 6,00; Cassville, a friend 15,00; Tunis, E. H. Ragan 10,00; Waterford, two friends 1,25; Kinderhook, Louisa Parsons 5,00; Russell Forsyth 10,00; Red Hook, ch. 2,00; Carmel, ch. 26,20; Red Mills 15,66; Cross River, ch. 16,00; Bedford, ch. 9,00; Philipstown, ch. 24,11; Cold Springs, Mrs. E. Davenport 1,00; Sarah Davenport 1,00; Franklindale, ch. 5,00; Shenandoah, ch. 25c.; Fishkill, 1st ch. 7,13; 2d ch. Ezekiel Hull 5,00; Pleasant Valley, ch. 8,07; Schodack, ch. 2,24; Clifton Park, ch. 85,60; Amsterdam, ch. 28,74; Gloversville, ch., Karen Fem. Miss. Soc., for sup. of Karen teacher, 35,00; Broadalbin, ch. 6,00; Half Moon, 1st ch. 2,00; Waterford, Elizabeth M. Rathbone 10,00; Harriet M. Rathbone 1,00; James R. Rathbone 1,00; Jamesville, ch. 7,50; Washington Union Asso., A. Peck tr., 30,00, which with the donation from Clifton Park, is to cons. John Peck, L. M.; Bottskill, ch. 25,00; Union Village, Hannah Tefft, to cons. herself L. M., 100,00; per Rev. Orrin Dodge, agent, 660,25

Munroe Asso., to cons. Rev. Timothy Fuller L. M.; per Rev. S. M. Osgood, agent, 100,00
Howell's Depot, A. Gregory 10,00
Pine Plains 12,00

2432,98

New Jersey.

Piscataway, ch., Miss. Soc., 50,00
Pemberton, ch., 44,40

New Brunswick, Juv. Miss. For. Soc., to cons. Peter C. Onderdonk and Moses F. Webb L. M., 232,00; Peter P. Runyon, for sup. of native Karen preacher, 40,00, 272,00
 Burlington, ch., "Youth's Self-denying Miss. Soc.," James McKee sec., for "native Karen preachers," 35,00
 Bethlehem, ch., per Rev. G. S. Webb, agent, 30,00
 Hoboken, ch., to cons. Abram Stout L. M., 100,00
 Somerville, ch., to cons. Pethuel Mason L. M., 100,00; Plainfield, 1st ch. 100,00, 200,00
 ————— 731,40

Pennsylvania.

Fort Wayne, ch. 9,00
 Great Valley, ch. 20,00; Washington, ch., (of which \$4,50 is from Sab. school,) 35,60; Parkesburg, Rev. John S. Jenkins, to cons. him L. M., 100,00, 155,60
 Donegal, ch., for Bur. Miss., 4,37; Duncanville, ch. 10,50; Hollidaysburg, ch. 4,50; per Rev. B. R. Loxley, 19,37
 Lower Dublin, ch., Mrs. Yerkes, 20,00; Fem. For. Miss. Soc. 40,00; Mon. con. 31,50, 91,50
 Lewisburg, Joseph Meixell, for his L. M., 100,00
 Hilltown, Rev. Joseph Matthias 5,00; Rachel Morris 5,00; Philadelphia, Passyunk ch. 20,00; Tabernacle ch. 9,00; Willistown, ch., to cons. Isaac Ruth L. M., 100,00; per Rev. G. S. Webb, agent, 139,00
 Philadelphia, 3d ch., For. Bible and Miss. Soc., to cons. Wm. C. McIntosh (by himself), Hugh Osler and George W. Mulford, L. M., 300,00
 do., Thomas White, to cons. Mrs. Mary White L. M., 100,00
 do., 1st ch. 40,00; Male department of Sab. sch., Edwin Hall tr., 50,00, 90,00
 Sansom St. ch., viz. — Isaac Ford 100,00, to cons. Henry C. Ford L. M.; John B. Trevor 100,00, to cons. John B. Trevor, Jr., L. M.; W. H. Richards 100,00, to cons. Mrs. Elizabeth Richards L. M.; Mrs. Burk and Mrs. Richards 100,00, to cons. Rev. Richard Picard L. M.; Misses Evans, Mrs. Abbott and Mrs. John M. Richards 100,00, to cons. Dr. Horace Evans L. M.; do., Fem. For. Miss. Soc., Mrs. Eliza Sailor tr., 300,00, to cons. Eli Bennett, Wm. Shumer, Jr., and George Hall L. M., 800,00

Col. at annual meeting of the Union 103,50
 ————— 1393,50
 1907,97
 Less this amount from Western Pennsylvania Bap. Convention, sent by mistake, 8,12
 ————— 1899,85

Delaware.

Wilmington, 2d ch., to cons. Jacob M. Chalfant and Rev. John P. Walter L. M., 200,00

District of Columbia.

Washington, E St. ch. 25,00

Ohio.

Perrinsville, ch. 10,00; Hamilton, ch. 18,00; Lebanon, ch. 40,00; Cheviot, Bethel ch. 15,00; Cleaveland, ch., to cons. Abraham Wheeler L. M., 103,50; A. E. Foot 5,00; Cincinnati, 9th St. ch. 8,13; do., 5th St. ch. 2,46; Ohio For. Miss. Soc., J. B. Wheaton tr., 24,75; per Rev. J. Stevens, agent, 226,84
 Elyria, 1st ch., 20,00
 ————— 246,84

Michigan.

Michigan Bap. State Convention, ladies of Saline ch. and cong., for the sup. of a child in Now-gong Orphan School named Martha Evans, 25,00
 Galesburg, Joseph Merrill, (of which \$25 each for Burman, Karen, China and German Missions) to cons. himself L. M., 100,00
 ————— 125,00

Indiana.

"H. F." 5,00

Iowa.

Bloomington, ch. 1,65

Canada.

Mr. Robinson, for Bur. Mission, 1,00
 ————— \$6911,86

Legacies.

Gardner, Ms., Joshua Tucker, per Seth Tucker executor, in part, of which one half for Burman and half for Indian Missions, 720,00
 Medfield, Ms., Sarah Smith, per Stephen Turner executor, 60,00
 do., do., Jemima Smith, per do. do., 100,00
 Newport, N. Y., Malachi Mason, per Rev. Orrin Dodge, agent, 11,40
 ————— 891,40
 7803,26

Total from April 1 to May 31, \$9,903,99.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

AUGUST, 1849.

NO. 8.

American Baptist Missionary Union.

ARRACAN.—*Letter of Rev. E. L. Abbott.*

Project to enter Burmah Proper.

Sandoway, Feb. 17, 1849. I have recently returned from a long tour among the churches on this coast. When I left Sandoway I hoped to be able to enter Burmah. I had previously been invited to come by the governor of Myoung Myon district, and he has promised to allow me to build a house and reside in his city. His district lies off to the south and east of Bassein towards Rangoon, and he is entirely independent of the governor of Bassein. The Karen Christians in his district, headed by the "young chief," had made such representations to their governor as to persuade him to grant me this permission. I consequently left Sandoway under the expectation of visiting his district. After twelve days at sea in a native boat I entered the mouth of Bassein river, and was stopped at a watch station near the mouth of the river,—under the jurisdiction of the governor of Bassein,—and forbidden to enter the country till his permission could be obtained. I had hoped to be able in some way to pass by that station and enter the country under the rule of the governor of Myoung Myon, knowing that the governor of Bassein would oppose me. But I could not succeed and was detained at the station five days, while the officers sent a despatch to Bassein. As I expected, the answer came that I could not be allowed to enter the country. Also, that if I would remain at the station three months, the governor would send to Ava and learn the will of the king on the subject. There was no object in remaining there. But the case has been sent up to the king. I believe not only by the governor of

Bassein, but by the governor of Myoung Myon also, who is quite sure that he will secure the royal permission for me to enter the country. I have not heard the result, and do not expect to do so for several weeks to come. If the Great Head of the church requires me, then He will move the heart of the king and set before me an open door. That the king has given an order to all those governors to cease persecuting the Karen Christians, I have no doubt.

The present compared with the past.

Since 1844, the year after the persecution and the year of the great emigration to this province, the Christians there have had rest, and are encouraged by the officers of government to build chapels and worship God in their own way. The Christian community are becoming so numerous that they exert a powerful influence upon the government and the Burman people,—not only an influence in favor of Christianity by their good example and by the character of the institutions of the gospel, and by the power of truth, but an influence which deters from persecution, arising from the facilities which the Christians have for emigrating to this province where they can enjoy religious liberty. Burmans are being converted and baptized by the native pastors, and uniting themselves with Karen churches, and many are coming under Christian influence. The thought has arisen in my mind whether the Lord will not convert Burmah to Christianity by means of the Karen churches. Oh how I have longed to enter that country. But Heaven has denied me the privilege. How different the scenes I should witness now from what I witnessed in my first tour

through that region in 1839. Then all was wild and degraded,—the whole land enveloped in deep darkness,—the voice of salvation echoed strangely through their jungles, and awakened only the contemptuous sneer or the ribald laugh,—the ignorant multitudes delighted in the feasts of devils more than in the songs of Zion; and loved the pollutions of sin better than the moral purity which the gospel requires.

But what hath God wrought! Now there are in that region *twenty-eight churches containing three thousand five hundred members*. Nine large, beautiful chapels are completed, and near *twenty* of an inferior order. The Sabbath is hallowed, and as the sacred day returns, a Christian population of *eight thousand* assemble in those temples of the Lord,—clothed and in their right minds,—to sit at the feet of Jesus and hear from their own pastors the message of salvation. The institutions of Christianity are established there, and are sending out over the land an influence enlightening and saving, and idolatrous Burmans are rejoicing in the light and inquiring after the living and true God. But God did not permit me to revisit those scenes and walk among those churches; and I turned away from the land with a heaviness of heart seldom felt, which a stranger could not appreciate.

I have since visited the eight churches in this province, scattered along the coast from the mouth of Bassein river to Sandoway. I found many things in the churches to condemn, but more to approve. My interviews with the pastors are always of a deeply interesting character, and they are willing to listen to my advice and submit to the control of truth. But few cases of discipline,—less, I should think, than among the same number of churches in America. Additions are being made by baptism from year to year, day schools are established in nearly every village, and the people are increasing in knowledge and walking in the fear of the Lord.

The native preachers.

On the 10th of January we held our Association of Native Preachers at Ong-kyoung. Some thirty-five native preachers were assembled from all parts of the country west of Rangoon. There has ever been to me more of intense interest connected with my intercourse with those native preachers, than with any other relations of my missionary life. I baptized them all;

—they have sat under my teachings month after month, while I have watched them growing up from the infancy of knowledge and becoming men in Christ. I have followed them as they have gone forth into their wild jungles preaching the gospel,—have seen churches grow up under their instructions and thousands become obedient to the faith. Upon two of their number have I ventured to lay my hands and to recognize as bishops of the church of Christ. I have bowed with them on the sea-shore, and commended them to the grace of God, ready to depart for a distant land, wasted by disease, while each of us trembled under the unuttered foreboding that in this world we should meet no more! I have seen them again, standing firm like good soldiers of Jesus Christ,—converts multiplying around them as the drops of the morning,—as pastors of churches, magnifying their office and glorifying God.

The affection we entertained towards each other years ago has not abated by time. It will, I trust, be perfected above and perpetuated through all eternity. Blessed be the name of God forever!

Statistical view.

I shall not be able to give the details of our last meeting; indeed it would be impossible.

The following table of statistics will show the state of the churches, &c., at the close of 1843. Churches thirty-six,—members four thousand three hundred and forty-one *reported*, (including Bassein and Arracan.)—baptized *during the year* three hundred and seventy-three,—native preachers *forty-four*,—scholars in day schools four hundred and twenty-one,—died seventy-two,—excommunicated twenty-four. Twelve chapels are completed, and do honor to the enterprise and spirit of the people. They are beautifully finished, and accommodate several hundred worshippers. There are reported also five thousand one hundred and twenty-four *unbaptized* Christians, who maintain as religious a life in all respects as the members of the church, only not baptized. Adding *these* and the great number of nominal Christians to the number of church members, and we have a population of not less than *twelve thousand* who would bear comparison, as it respects moral character, with any Christian population in the world, and all enjoying the means of

grace. The Executive Committee and the friends of missions will be surprised and rejoiced to hear, that but *six hundred rupees* were expended on these pastors and native preachers and schools during the year 1848!

At our recent meeting with our native preachers they unanimously and cheerfully gave up the relations they have hitherto sustained to the mission, and are in future to rely entirely on their churches for support. Native pastors are to be sustained by native churches, is the great principle by which they are to be governed. Churches are multiplying, and many are too poor to sustain their teachers,—in which case we shall aid those churches. Schools must also be multiplied,—so that the coming year will demand as much as the past. In this case those native preachers exhibited a spirit of self-denial, of true devotion to the cause of Christ, which I have never hitherto witnessed. Those men made a noble sacrifice for the kingdom of heaven's sake, and verily they will have their reward. I believe their case is unparalleled in the history of modern missions.

I give a few more general statistics, which may not be uninteresting. The number baptized in *all*, west of Rangoon, connected with the "Arracan Mission," is rather more than *five thousand five hundred*,—between seven and eight hundred have died,—something less than a hundred and fifty excommunicated; so that although there are but four thousand three hundred and forty-one reported at the close of 1848, there are other districts which are not reported, of two or three hundred. The number of church members in good standing at the close of 1848, may be safely stated at four thousand five hundred.

Letters of Rev. L. Ingalls.

Encouraging prospects.—The Kemmees.

Akyab, Jan. 23, 1849. We are now having the most cheering prospects opening up before us. I have never seen so many indications of good to Burmah since I entered the mission as now. This field whitens fast, and the demand for the laborer is most urgent. I mentioned in my last that the Kemmees were free, and one of their number appointed a head man. He has just returned from the jungles with good news. The Kemmees only wait the

preacher. The Burman head man associated with him is equally urgent to have me occupy his district, and promises to build a *zayat* at once and throw his whole influence on the side of Christianity. Head men from several other districts are equally urgent; and if I had the men, I could employ any number and to the best advantage. The mission house is visited constantly, and I have nothing to do but preach, when other pressing duties do not interrupt. I wish you could step in for a day and be a silent observer and listener, and I am confident you would not regret the sending of help. Our *zayat* is too small and too open for evening meetings, and the dining room is too small to receive the numbers that come. Many, no doubt, come with worldly motives. Be it so; they hear the truth in the plainest manner, and soon confess its power.

Caution in receiving members.

My general course of labor is this,—daily we occupy the *zayat* and preach and reason with all who come. Individuals become impressed that the Christian religion is true, and at first take sides with us and publicly confess that they question the validity of idolatry. This stage of inquiry I seldom note, from the fact that many go no farther, as such announcement calls down upon them such abuse that they go no further in their investigations. Those who are more powerfully moved upon, withstand the opposition and attend all our meetings. I call upon them to express their views in public, and to come forward for prayer; we frequently have prayer meetings every night in the week among the native Christians from house to house, which inquirers attend and begin to pray. When they come to the point of asking baptism, we require them to ask three several times, and the nature of baptism and the church relation is fully explained. I have baptized none who have not given good evidence of a change. With all our care, some unworthy members get into the church, for "the kingdom is like a net cast into the sea which gathered of every kind."

Appeal for aid.

March 27. I am distressed for this people and must unbosom myself to you. My doom seems a hard one. I am placed in circumstances to see and feel the woes and wants of the Arracan nation, a people made depend-

ent upon the Baptists of America. Yes, dear brother, in the division of the world this people have been assigned to you; and I rejoice that they have been consigned to a church fully able to meet every demand requisite to elevate them from their deep degradation. I have stated that my doom is a hard one. I recall it. I am glad I am here, I rejoice for all I have seen, heard and felt in this sunless, moonless, starless land. I consider myself the servant of this people, their ambassador to negotiate, plead and press their claims until they are rescued from false gods, purified from sin, and made the heirs of eternal life. Brethren, you need to see your field to appreciate its wants. These cities, villages and tribes, look to you. One steady gaze is cast upon you, and I hear the utterance of complaint, "You have been tardy in your succors, ye have waited too long, ye worshippers of the living God. Did ye not know that we had offended high Heaven, and impending judgments were to fall upon our land? The scourge is now passing over us. Our fathers and mothers, our wives and children are swept away by the pestilence; they have gone to the retributions of eternity without hope and without God. We who survive are filled with fear and trembling. The wrath of the invisible Jehovah is awakened against us. We find our idols vain, and by hundreds we visit the only preacher you have among us. Some of us have embraced the new religion and tasted its living joys; in the persons of our head men we have renounced idolatry and have commenced building the first temple for Jehovah's worship. O ye disciples of Jesus! hasten to our relief. Commiserate us,—pity us. Age after age we have departed farther and farther from God until we are all involved in gloomy, cheerless darkness. Come with the lamp of life, lead us to the Savior! Why have you been so tardy in sending us help? Your missionaries tell us of heaven and its glories. Why did ye not tell this news to our fathers? They heard it not. Your missionaries tell us of an eternal hell, and that all who do not believe on the Lord Jesus Christ must there perish. O, ye Christians, are these things so? Are all our ancestors lost, beyond the reach of mercy? If these things be true, send us help. We offer you grateful thanks for the two teachers you have sent, but we want more. We want missionaries to

visit all our towns, and villages, and habitations. Hasten the work; for while you tarry we are melting away; ere this reaches you, thousands of us will have fallen. The destroying angel is passing through our land. Though we may die on, we have received the word of life which the Master made us dependent upon you to receive. We now ask it for our children. We forgive your cold neglect toward us, our doom is sealed, the eternity before us is ruined. Our request is for our children; we confide their destinies to you, so far as human means are concerned. Adieu, ye Christians of America."

I cannot go on with the subject. It is too excruciating. Souls are now passing from our midst swiftly, and most of them unprepared;—(two joyful spirits have joined the everlasting song from our midst within a day or two; one was our school teacher, Moung Yneo-thou, a most amiable Christian.) To part with the native disciples affords a pleasure, said my school teacher a short time before he died, placing his hands reverently upon his forehead. "I am going to heaven, to the feet of Jesus." But the unprepared! A panic now exists and few come to the zayat. I am busy with the new chapel, and hope to get it enclosed before the rains.

MAULMAIN; Karens.—Letter of Rev. J. G. Binney.

Visitation of the churches.

Maulmain, Feb. 26, 1849. Having about the 1st of January closed my theological school for the dry season, I immediately prepared to visit the churches in the jungle. It gives me pleasure to state that they are generally in a much better condition than I had feared to find them.

Newville.

The church at Newville has been passing through a furnace the past two years. The greater part of the members are tried, steadfast Christians. They would be a blessing to any church. A few are, I fear, deceived ones. If they are really Christians, they are so much like the world that they cannot easily be distinguished therefrom. There is also a class between these two, who appear to be really Christ's people; but they have failed amid their many temptations.

Some of them are engaged in trading, some in the timber business. They have been severely tempted, have fallen, and have exerted a bad influence upon some in the village. The difficulties in the church have had more special reference to this last class. Under these circumstances, it became necessary for me to spend a large share of the time at my command with them. Seven were excluded; the others appeared so fully and deeply penitent, that the church allowed them to remain, on their making a public confession. Ko-panlah, the pastor of this church, is the oldest, and among the best, of our assistants. He is prudent, and means to be faithful; but he needs a little of Prah-hai's promptness and energy in the discipline of the church.

This church has had the past year a school of thirteen children, taught by the pastor's wife. A class also of sixteen promising lads, belonging to Mr. Harris's school, were sent to this village to pursue their studies awhile with Shway Mai. It was thought best for them thus to study, as the expense would be less than in town. The church at Newville generously paid their board while there. The school now in operation there has thirty children, and is taught by a private member of the church and his wife. Twelve have been baptized during the past year, and the church has been liberal in its contributions to the cause.

Krai.

My visit with the church at Krai was more painful than any visit I have yet made among Karens. There has been much division, and some instances of open transgression, which required prompt discipline. This has arisen, in part, from the fact that only four or five families, belonging to the church, reside in the village; by far the larger part of the church reside at Kayen, and are doing well; but they are too distant to afford much aid. But it has partly arisen from the absence of Ko-lerpah, their old and valuable pastor. The consequences of his absence were foreseen, but they could not be avoided. He is one of the few men who preach equally well in either the Pwo or Sgau dialect, and no other suitable man could be found to teach Mr. and Mrs. Moore in the language. Again, Mr. Moore has but two Pwo assistants upon whom he can depend, while there are many Sgau assistants well prepared to teach the four or five

families at Krai. Under these circumstances, I could not hesitate to let Mr. Moore have the services of Ko-lerpah, and I rely upon the blessing of God and the good sense of the church at Krai to approve an act so plainly necessary. I think they do so, generally; but the immediate consequences were bad. Their difficulties are, I think, now settled, and the only thing to be feared is, that one or two families may follow Ko-lerpah to Dong Yan, which will yet more weaken the little band at Krai. Nine have been baptized into this church during the year, and a small school has been attempted.

Cheththingsville.

To Cheththingsville I have this year made my most pleasant visit. They have been blessed during the year with a very strict discipline,—from what I had heard, I feared it had been a little too strict,—one or two persons could not abide it, and left for other villages. From other members of the church I learned, without inquiry, every thing that had occurred. The discipline had indeed been strict; but it had been tempered with kindness and forbearance truly praiseworthy. In every case I could honestly sustain the pastor. The fruit of this discipline was apparent in the whole church. I have never seen a church so improved within the short space of twelve months. They have had a school of twelve children, taught by the wife of Prah-hai for five months.

I had hoped to visit a branch of this church at K'mah-mo, about two days' travel above Cheththingsville. But the chief told me that the fever was raging there to such an extent that I ought not to risk a visit. I, therefore, sent for the members to meet me at Cheththingsville, most of whom did so at the covenant meeting and communion service. Members also came from a branch at Mawko. These branches are about as reported last year. To the latter, six have been added by baptism during the year.

Newton.

The church at Newton is doing well. I think I see a gradual improvement. Most of the members are young, and it requires constant pastoral care; but no more so than the majority of our best churches at home. Twenty have been added by baptism during the year. The branch churches at Tswai-yah and at Tah-krai-kee remain

as they were last reported. The members are steadfast, and generally exemplary in their conduct. No additions have been made by baptism.

The branch church at K^rTaig'la is on the Burman side of the river. No assistant has been stationed at that place the past year. The one formerly there was too indolent, or something else, to be of any service to the church and he was accordingly dismissed. Circumstances did not then seem to warrant the appointment of another there. Within a few months, however, they have received a new head man, or chief, who invites Karens around him, and promises full liberty to worship God as they choose, provided they will pay their taxes. He has even asked that an assistant may be sent to encourage the Karens to remain there. Should this improvement prove to be real, it will be desirable to place a good assistant at that post. The church remains as before, except one addition by baptism.

The more I see of these churches and assistants, the more deeply I am convinced that they need, for a few years, the utmost vigilance of your strongest men. With that care, I see not why your most sanguine expectations may not soon be realized. Better material was never put into the workman's hand; but if neglected, or but half superintended, they "have hard hearts and crooked ears," and the result will be too manifest before many years shall have passed. They have already reached, in some respects, a crisis, and it has caused me much anxiety during the past year. These churches are, some of them, now able to support themselves, and ought to do so. Mr. Abbott has, I learn, commenced this work in Arracan. It ought to be done here; but, with my other work, I cannot commence what I know may demand much of my attention at perhaps a most unexpected moment. I have, therefore, endeavored to meet the case indirectly, and leave the work itself until more time, under more favorable circumstances, shall secure success. I have conversed freely with some of the assistants. They all think that something should be done. In conversation with the assistant in my school upon the subject, he thought the churches this year had better do what they could to aid our schools, and proposed himself to make the attempt while in the jungle. When I saw how

he did it, I was most glad that it had been intrusted to him. They will give the schools this year, from Newville upwards of 200 baskets of paddy,—from Kayen 110 baskets,—from Chet-thingsville 100 baskets, and Ko Chet-thing also gives 100 baskets. This is in addition to their contributions for other objects, and is sufficient to show that these churches can, with little or no aid, support their own pastors. What they have given, was done most cheerfully; indeed, my assistant would not otherwise have accepted it, and it was wholly through his influence.

The Normal School is making fine progress. The children are now having a few weeks' vacation, preparatory to the *long* term, which continues through the rains.

It is with great pleasure I can speak of the unexampled health of our schools for the year past.

Letters of Rev. W. Moore.

Visit to the churches.

Dong Yan, Jan. 1, 1849. We are sent to reap that whereon we bestowed no labor; other men have labored, and we are entered into their labors. A little more than twelve years ago, when a new teacher made her first visit to this place, she was looked upon with a jealous eye, she found no willing listeners,—few houses would give her entrance, the people besought her that she would depart out of their coasts; and her spirit was stirred within her when she saw the city wholly given over to idolatry. How changed the scene! Five weeks ago we landed at the edge of "the plain" (a distance of five miles from the village). As soon as the villagers heard of our arrival, nineteen in number came across to bid us welcome and carry our baggage that long distance. At dusk we reached the chapel, where the few Christian families being near by had assembled to meet us. All things had been put in readiness for our coming; the grass had been pulled and the yard swept on all sides, our room washed and lighted up, bathing room furnished and tubs filled. We were comfortable and felt at home. In the course of a few days most of the Christians had visited us, and some of them many times. They expressed their gratitude to God and extolled his grace for sending another to fill the place of their late lamented teacher. All the houses,

without exception, are open for our admittance. Most ears are willing to listen. Few revilers are left. The Christians have again and again urged the teachers to remain permanently. Only a few relics of Boodhism are to be seen, in the shape of the decayed images of birds and beasts. The priests have forsaken the place and taken up their residence among warmer friends, reserving the right, however, of making occasional visits to replenish their unholty coffers.

Our knowledge of the language is yet so scanty, that we are little more than spectators to what is passing around us. Our teacher, however, is an old assistant.* He accompanied Miss Macomber during the period of her labors, from house to house and from village to village. It was truly interesting to see how warmly he was welcomed by all. Many of the worldly people asked if he had been preaching "all this long time," and if he was not yet "weary?" He would give appropriate answers, and turn their questions into pungent exhortations, always, as he told them, leaving them with no "cloak for their sins." The countenances of many of the Christians lighted up with joy when they were again visited by him, who, in former years, had aided in teaching them their first lessons in the gospel. Each listened with earnestness, while the other related the dealings of God with his soul, giving mutual encouragement, and usually closing the interview by bowing together before the throne of grace.

During our stay we have visited about eighty families. None with whom we conversed thought Boodhism better than Christianity; some said both systems are alike good, others gave preference to the latter, but continue in unbelief. They *talk* favorably, but want the Spirit's influences to make them *act*. The sin of drunkenness prevails to an alarming extent in the whole community, and is a great obstacle to their conversion, or even thinking. All the men drink more or less, and many to excess. Boodhism has lost its hold on the people, so they no longer fear the anathemas of the priests; and Christianity has not gained sufficient influence to serve as a restraint to any of their depraved passions.

The church is in quite as good a

state as we could expect, when we remember the influences by which they are surrounded, and the fact that they have had no pastor for about two years. Forty-seven of the members were present at the annual conference meeting. Some of the confessions were sad; a few had been drinking, some breaking the Sabbath, and others telling falsehood. In most cases, however, there appeared to be a true sorrow for sin and contrition of soul before God. While some things were painful, others were pleasing. Some of the members furnish bright examples of piety, and manifest to all by whom they are surrounded that they have been with Jesus,—that they live near to God. The line of distinction between church members and the world is more plainly marked than at home. Although this was our first visit among the people, we seldom had to ask an individual whether he was a disciple; there is something in their countenance and deportment that distinguishes them. According to their custom, the Christians met for worship every evening. The number was usually small, as many live at too great a distance to attend. The sunrise prayer meeting on the Sabbath was usually well attended. The two regular services on the Sabbath collected a congregation of from fifty to seventy persons. Occasionally, when it was thought best, inquirers were invited to remain for conversation. Several came forward from time to time; three of whom giving satisfactory evidence of a change of heart, were received by the church for baptism. Three others wished to be received, one a man formerly addicted to the bottle, and two children; but it was deemed prudent to take them on trial for a time. Two others, a middle aged and intelligent man and woman we think are inquiring what they must do to be saved. We fully believe that God is ready to answer the prayers of his people here, and that if a faithful pastor could be procured, who would hold up the realities of eternity before the eyes of the people, many would take shelter under the cross.

Last Sabbath was a good day. With the church we enjoyed a season of "refreshing from the presence of the Lord." In the morning the prayers were more fervent and spiritual than I had before witnessed. The preaching was better attended, the sermon more impressive, and all hearts more

* Moung Te-law, the father of the Pwo man accompanying Mr. Vinton in America.

tender. At the close, it was my privilege to baptize four disciples who had professed to love the Lord. With lively emotions I had often perused missionary accounts of baptisms in the jungle, while imagination pictured the follower of Christ standing on the banks of the river in the wilderness, like his forerunner at Jordan, ready to baptize the Jerusalem and Judea of the Karens and all the region round about. Now I am permitted to enter into their labors; and though the whole city does not come, as at some places, four have come,—a part,—and this is an occasion of gratitude to God. Three o'clock was the hour appointed for communion. More than sixty communicants and a few others were present. It was a solemn hour, and especially so to me, as I, for the first time, ventured to distribute the elements commemorative of the broken body and shed blood that purchased redemption for sinners. As I looked upon men and women before me with intelligent countenances and immortal souls, who so lately feasted to fiends and bowed before debasing idols, and saw them now sitting in a heavenly place in Christ Jesus, in a way of his own appointment commemorating *his* sufferings for *their* sins, and looking forward with an intelligent hope to a time when they will drink of the fruit of the vine anew with Christ in his Father's kingdom, I had a clearer view of the object of his death, the efficacy and exceeding excellency of his gospel, than ever before. And the one sincere desire above all others was, that this grace be given that I should preach these unsearchable riches among the Gentiles, that many of these heathen multitudes, even as many as the Lord God shall call, to the praise of the glory of his grace, be accepted in the beloved.

March 8. On the 2d of January (the day after the date of my last), we took leave of Doug Yan, and immediately on our return to Maulmain made preparations for a tour up the Attaran, to attend the Association and take a kind of introductory survey of the Pwo villages on that river. The Sgau assistants had often spoken of the large Pwo population in that quarter; but no missionary had ever yet been able to visit them. As we were poorly qualified to labor efficiently any where this season, it was deemed advisable for us to spend considerable time in travelling. Accordingly, on

Thursday, the 4th, I set out, and after a journey of three tides, (seventy-five or eighty miles from M.,)

"Along these lonely regions, where, retired
From little scenes of art, great Nature dwells
In awful solitude,"

reached Kemmee; where br. Harris welcomed me to one of his country seats, in which I found a pleasant home for a week or two.

A Sabbath at Kemmee.

The Sabbath here appeared more like a Sabbath at home than any we had passed since leaving Boston. Out of the immediate circle of our Christian associates, we had seen little or nothing to indicate the return of the Lord's day; but here a stranger would know when it came, and that it was a day of rest. But even here it has its interruptions. The exercises of the day commenced by a large congregation gathering in the chapel for a morning prayer meeting. They seemed to breathe the true spirit of prayer and praise; but just at its close the devotional feeling was interrupted by the appearance of one of the largest sized royal tigers at the chapel door! He was shot during the night, and the rejoicing victors came in ecstasies, bringing their prey for examination. In the afternoon, a Portuguese Catholic priest, with his train of followers, came to the village, and walked round and round, calling out the assistants in groups, and endeavoring to poison their minds by slanderous language in regard to the missionaries and their doctrines. In the evening, a Boohist priest showed his shaved head just above the bushes. His jealous robes waved beautifully, as he went from house to house begging offerings, and promising Nigban as a reward. His influence, however, is no longer felt or feared at this place.

Village visitation—Wang-mah.

Both before and after the business of the Association, I accompanied br. Harris, with several assistants, to some of the Pwo villages. The inhabitants were strangers to Europeans. Our white faces and our clothing were great curiosities to them; but, for the most part, they appeared entirely listless to any thing we could say about their situation as sinners; or the love of a dying Savior.

On the 12th we went to Wang-mah, about fifteen miles above Kemmee. At this place we were received kindly.

One of the assistants, a Sgau, but who preaches in Pwo equally well, being acquainted, took us to the house of one of the leading men, who was very respectful and treated us kindly. He ordered rice cooked for the whole company, and listened with attention to all that was said on the subject of religion. Several of the neighboring families came in, some of whom could talk Sgau; and br. H. had an interesting interview with them. After dinner br. H. returned, and the old man gave me the privilege to remain at his house as long as I wished. We divided off in three companies, of two and two, to visit every family; for, these people have not enough regard for the truth, to assemble in one place to hear. The next day at 12 the whole village was canvassed; and all had heard something about God and another world. A few, probably five or six persons, manifested a desire to become better acquainted with the "new religion." The others, so far as they said any thing, expressed their satisfaction and confidence in the religion of their fathers. They are scourged with the instruction and support of two Boodhist priests.

The village contains twenty-five or thirty houses, built scattering, and probably 200 or 300 inhabitants. They are mostly engaged in gardening. They raise fruit-trees, jacks, mangoes, oranges, plantains, &c., and cultivate dry land paddy. It is contrary to their customs to keep fowls or hogs, or to make or drink arrack. They are a large, muscular, healthy, intelligent-looking people. The old man, whose hospitality we enjoyed, said they were all honest and spoke the truth. From Kemmee up to the head of the river, the natives say the inhabitants are exclusively Pwo, and many on the mountains also, all observing the same customs. Two of the native preachers came from Amherst to Kemmee by land. On the way they visited four Pwo villages, three for the first time, and report many more; none of them using arrack.

On Monday morning, Jan. 16, took leave of br. and sr. Harris. Came down the river one tide to Wang-raw river, a branch of the Attaran. The main population up this river are also said to be Pwo Karens. Peguans live on the river bank, the Karens back. We reached the Karen villages in the distance of one tide's rising;—one, Ma-te-ook-ta, a highly civilized Karen

village, and apparently wealthy. Abundance of fruit-trees, wide paddy fields and well filled granaries bespoke their habits of industry. The houses are large and well built, and the whole place wears an air of neatness and thrift that we had not seen before up this river. I should think it equal to, if not in advance of Dong Yan; still the external appearance is a small recommendation. The first house we entered received us kindly, and immediately set about preparing dinner for the company.

Interview with Burmese pedlars.

While there three Burmese pedlars with well laden packs came in; a class more numerous in these jungles than Dutch pedlars in Ohio. But seeing who we were, they threw aside their luggage and set up the standard of Gaudama and defended it with the zeal of Jesuits. Not being quite a match for one of the assistants, they left. While we were dining and endeavoring to impart some instruction to our benefactors, the pedlars had gone to put mischief into the heads of all the other villagers. Not another house would permit us to enter. The fellows followed us around, laughing in triumph at what they considered our signal defeat. It was growing dark and we began to feel anxious about a place to sleep. After attempting more than a dozen houses in vain, we went to the priests' establishment, (there are five at the place,—the head man, a Karen,) but they refused also. Moung Te-law gave them a pointed and affectionate exhortation, I shook the dust from my feet, and we left for our boat, a distance of about two and a half miles. The occurrence suggests various reflections. One of the assistants was discouraged; another, indignant at the pedlars; the other two, Te-law and Ka-mah, said they pitied the poor people from the bottom of their hearts, and prayed that God would have mercy on them and pity them too. But they were not discouraged. The grace of God could make them willing and rejoice to hear preaching. Ka-mah said he had once served the teacher the same way. Te-law remembered when "Mama Cumber" expected such treatment. He remembered that two chapels had been burnt in Dong Yan, and he knew things were very different now. All joined in with the two old men, and when we reached the river, the whole

company bowed upon the velvet bank; and the two whose faith was strongest led in thanking God that salvation had been sent to the heathen, that many had been made to rejoice in its reception, and in earnest supplication that he would still continue with his servants, give them grace sufficient to this day and bless his word.

The next day visited two other villages, both of which listened with attention and asked many questions. Here is an extensive field of equal promise with any other, with a population free from drunkenness, easily accessible, and all that is wanted, under the blessing of God, to produce an abundant harvest, is a missionary to cultivate it.

Jungle tour.

March 24. Having returned to Maulmain on the 18th, on the 22d I set out on a trip up the Gyne, following in the track of the "last jungle tour" of br. Bullard.

After spending more than a week at Kee Yen, I think truly it is an "oasis in the desert." The church is small; but it lets its light shine, and so shine that others see it. Not half of the Pwo part of the village are Christians; yet all have rejected the priests and their ancient superstitions, and adopted Christian customs. They observe the Sabbath, attend worship, send their children to school, and seem well inclined. Most of the children in the village can read and understand both dialects.

Two were baptized,—one of them a woman who would scarcely permit Mrs. Mason to enter her house three years ago, and would not listen to a word of instruction; now she gives satisfactory evidence that the "Lord has given her a new heart." As there were no cases of discipline, all were admitted to a seat at the Lord's table. This year, one received by letter, two by baptism; whole number, eighteen.

The church at Krung Pung is in a good state. That little band of disciples has had much to try their faith; but it shines all the brighter for it.

They live among devoted Boodhists, who have hitherto reviled; but Komah, the pastor, says his enemies are gradually coming over to his side. His wife would once leave the house when a teacher entered; now she attends worship regularly and is in the habit of daily prayer. He thinks she is a Christian, but she says she is not

worthy to be baptized. Two were received into the fold by baptism; whole number, fourteen.

We visited two other villages, which were fully described in the Magazine for June. We received similar treatment.

I returned home more fully realizing that there is a great work to be done among these people; and with an increased faith that God is willing to bless the means which he has ordained for its accomplishment.

But "the laborers are few." One of the two assistants is an old man, whose energies are worn out. Neither of them have had opportunities for learning much about the scriptures. Br. Binney has given up Te-law for Dong Yan. He is intelligent and faithful. As I have been reading with him day after day, I have often wished I had his familiarity with the scriptures. But he is an old man and decrepid by rheumatism.

TAVOY.—Letter of Rev. D. L. Breyton.

Visit to Uláh—Encouraging application.

Tavoy, March 5, 1849. In October last, after an absence of nearly two years, I had the pleasure of visiting the Pwo church at Uláh. During my absence, they had experienced some signal favors and passed through some sore trials. They have restored two, who had grievously departed; and had been under the painful necessity of cutting off five of their number. It is trying indeed to amputate a limb; but when such necessity actually exists, it is matter of joy that there is life enough in the body to perceive the wound, and sufficient moral courage to apply the dissecting knife. I remained two Sabbaths, baptized eight and administered the communion. There were some twenty-five or thirty, who may be termed "inquirers." From a neighborhood some distance above Uláh, some leading men were present both Sabbaths, and were very anxious to have a school teacher sent to them next rains. And, "Send us one (they said) who can preach, for we wish to learn Jesus Christ's way. We have been Boodhists a long time, but have got tired of that way; and if Jesus Christ be the true way, we wish to know and enter that way." General appearances on that river are far more favorable than I have ever before seen them.

On my return from Uth, went down among the Salangs; but on account of its being spring tides, they were most of them far away on their fishing excursions, so that I saw only three boats. I think, however, there is great encouragement in behalf of that people.

The 10th of November, I commenced my tour to the northern part of Siam. On my way, passed among the southern Sgaw churches; but as br. Cross has been there as their pastor, and will, of course, report to you, I will say nothing in regard to them.

Among the Pwes at Palaw, Ong-pong, about half a day's walk from Palaw, and Ma Maza, I had an interesting time. All through that region they have been strong Bloodbists ever since I have known them; and sometimes my faith has wavered in regard to their embracing the truth. But the ice is broken and the work commenced.

Indecision conquered.

At Palaw I spent four days at Too-prooe's house. This man has long been one of their leading prophets, and by far the most intelligent, influential Pwo Karen there is on that river. When I first visited him, ten years since, he showed me a Burman tract, given him by br. Boardman, and gave me a history of its contents. When the Burman quarto bible came out, I sent him a copy, which he now has, and values very highly. In my annual visits, he would listen with the most fixed attention, but continued very undecided. Br. Mason and his assistants have labored with him most faithfully, besides what he has heard in his own language. Still, year after year he seemed to make no progress. Some four years since, I told him, as my other duties were so pressing, that unless he manifested some more decision on the subject of religion, I could not visit him again, but must go to those who had not heard as he had. The next year I went on to the river, and as I did not go to him, he came to me. Still there was the same indecision. Last rains he sent me word that he had made up his mind to follow Christ, and wished me to come and baptize him. When I first entered his house, he said, "Now, teacher, I am decided upon one thing. I know not what others may do; but if no one else, not even my wife, or one of my children should go with me, as for myself, I am determined to follow

Jesus Christ, and want you to baptize me." After a close and protracted examination of himself and wife, I felt satisfied that they were proper subjects of baptism, and accordingly had the pleasure of introducing them into the kingdom of Christ in his own appointed way.

Five years ago he called at my house in Mergui, and was anxious to learn the alphabet of his own language. He spent some few hours at it, took an elementary book and went home, but continued his efforts until he could read, and then taught his family. The past year, he has taught several young men and women even, not only in his own vicinity, but also at Ong-pong and Ma Maza, in all about thirty, all belonging to heathen families. On account of this fact, and considering his influence, intelligence and piety, I at once appointed him school teacher and assistant preacher. I trust he will prove a valuable fellow-laborer in the great vineyard. Many of his neighbors seemed to be not far from the kingdom. A young man from Ong-pong, who was with me in the rains for about two months, and has been with me since as a cooly, is the most interesting Karen I have ever had about me. He was baptized in October; and thus far, bids fair to be one of the very first in laboring for his deluded countrymen. Considering his very limited opportunities, I have been perfectly astonished to hear him preach. He seems to have a wonderful faculty of getting at the people; of entering at once upon the root of the matter. His preaching, though pointed, is not in a dogmatical way; but in a gentle, winning manner, which is peculiarly calculated to reach the heart.

At Ma Maza none have yet come to a decision, though several seemed to be almost persuaded to be Christians. At Palouk, all is darkness; thick, gross darkness covers the people. They seemed to be so madly bent on following the Burmans, and rejecting Christ, that I have removed the assistant from there to Ma Maza.

From Palouk, crossed over the mountains to the southern head branch of the Tenasserim, and thus down to Mata. Saw many Karens in that valley, but nothing of special interest.

Visit to Karens in Siam.

From Mata, went up the northern branch of the Tenasserim for one day, and there took elephants to cross

over the mountains, an uninhabited jungle, for five days travel to the Long-wé* (Meisam) river in Siam. We touched the river at Paunchate, about twenty days above Bangkok, and a month's travel from Mergui. Paunchate is a Taling hamlet. These hamlets are interspersed at certain distances on the river for the purpose of protecting the frontier. My intention was to proceed to Prat-thoo-wan, which is a Pwo Karen city, about eight or ten days' travel above Paunchate, and the central point among the Siamese Karens. But immediately on my arrival at Paunchate, the small-pox appeared among my men. My cook and two coolies having a severe time, one after another, detained me five weeks in that one place. My assistant being an old experienced hand, and an excellent preacher, I sent him off among the Karen villages. He travelled among them about a month, and found some very anxious to have him stay and read and preach to them for several days. In the vicinity of Paunchate there are more Sgaws than Pwos; but farther up the river, where the assistant went, they were all Pwos. I am fully convinced that there is a large Pwo field, and, as yet, entirely uncultivated. But from what point it can be most easily reached, I am by no means satisfied. I feel exceedingly anxious to enter it from some point, and shall be anxiously looking out for the most favorable one. With my present knowledge, as mentioned above, I am somewhat inclined to think it may be Maulmain, Amherst, or Yeh.

After my sick men had passed all apparent danger, and only needed time to regain their strength, I left them at Paunchate and recrossed the mountains with the assistant and two coolies. I was in hopes I should be able to get elephants to send for them, but no one would go for fear of small-pox.

Returned here the 13th of February, and have since taken a tour among the Pwos south, as far as Toung-byouk river. Found the Karens very much Burmanized, and Boodhists. At Toung-byouk the old people were quite rigid; but many of the young men manifested more interest, and expressed an anxious desire to learn to read. One young man, who reads Burman, was so anxious to be able to read his own

language, that though he had just returned from a hard day's work, he procured a torch and sat down to learn his alphabet. That evening he mastered about one third of it; and before sunrise, the next morning, was in to take another lesson before going to his work. In the evening was in again; and thinking he should be able to manage by himself, as I was to leave early the next morning, he wished the primer to take home with him, which was, of course, granted.

Called at a house where I found a poor old blind man, who seemed to drink in every word I said. After telling him briefly the story of the Cross, he exclaimed, "Yes, I believe that all you say is true; but, here I am, a poor blind man, surrounded with wicked idolaters, and is it possible for me to worship Jesus Christ here all alone!" After explaining to him how he could worship Jesus Christ, even under such circumstances, he replied, "Then I am happy; it makes me very happy indeed to hear such words." He had never before heard the gospel in his own language.

My original intention was to proceed from Mata down the Tenasserim to Mergui; but, my being obliged to wait for my men to return from Siam, will make it too late for such a long, tedious tour, at that most unhealthy season of the whole year. I have, therefore, concluded to take a tour with br. Bennett up the Tavoy river, and then return to Mergui either in a Burman boat or steamer.

Letter of Rev. C. Bennett.

Statement of printing at the Tavoy Mission press.

Jan. 15, 1849. I have the pleasure to present you a table containing a statement of the printing executed at the Karen Mission press, Tavoy, for the year 1848.

There were issued from the depository in the same time 849,676 pages.

Since the establishment of the press in Tavoy, there have been printed 18,399,612 pages, and about 12,000,000 pages distributed from the depository.

It may not be amiss to remark here, that by reference to the treasurer's accounts, it will be seen that the job work of the office more than paid the wages of the workmen who were em-

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ployed in the office the past year, so that the expense to the Board for the printing of the two millions of pages above, was considerably reduced. There will not, probably, be as much

printing the coming year; but as the Karen type is nearly worn out, a new font must be cast, which will employ two natives several months.

TABLE.

Name.	Edit.	Size.	Pages	No. of Copies.	Total pp.
The Morning Star, (monthly),		4	55	340	18,960
View of the Christian Religion, in verse,	2d	32	128	2,000	256,000
Materia Medica,	1st	"	160	500	80,000
Thesaurus, 2d vol.,*	"	12	796	500	398,000
Astronomy,	"	8	324	500	162,000
A part of the Psalms,	"	4	4	500	2,000
Primary Geography,	3d	12	180	2,000	360,000
Annual and Calendar for 1849,	1st	"	108	1,500	162,000
Thesaurus, vol. 3d,†	"	"	132	500	66,000
Mrs. Wade's Catechism,	3d	32	224	2,000	448,000
Genesis,	1st	12	144	1,000	144,000
					2,096,960

* Completed.

† Commenced.

Letter of Rev. E. B. Cross.

Tavoy, Oct. 11, 1848. I think when I last wrote you, we were hoping to escape the small-pox, which has been raging in town. We succeeded in getting all our people vaccinated; and it seemed to operate so well, that I called back a few of the people who had returned to the jungle on account of the near approach of the disease to our premises. This was, probably, the reason of our getting it amongst us. The people, emboldened by their vaccine, went out among the inhabitants, and one of them took the disease. It has, therefore, run its course with us. We hope the last are now having it. It has been generally mild, from the power of the vaccine as we suppose. We have, however, had two cases in its very worst form, and I am exceedingly sorry to say that we have lost by this terrible disease one of our very best young men. Would to God I might wrest the facts of this case from oblivion and place them before the eyes of some who hesitate in reference to the utility of missions, and the efficacy of the gospel to elevate the heart of a heathen.

I can scarcely ever think for a moment of the really sublime exhibition of the power of the gospel in the case of this young man, without feeling my heart overflow with emotion. I shall, therefore, venture to report under the head of

A Memoir of Keyehpau, a Student of the Theological School, Tavoy,

some of the facts which have interested me in his case, and leave them at your disposal.

Keyehpau, when he first entered this school for native assistants, at Tavoy, was about fifteen or sixteen years of age. But, as is the case generally with the inhabitants of the hot climates, he had arrived nearly to his full growth and development of his physical powers. He evinced from the first great aptness for acquiring, and soon became distinguished among his fellow students for the accuracy and decision with which he became master of the different subjects of investigation and study.

When he died he was about seventeen or eighteen; but was a fine looking, well formed man, much above the ordinary stature of the Karens. His shoulders were broad and heavy and his face wide, with a high, open, square forehead, and his whole frame struck one at once as formed for strength, and as well for mind as for body. One of his fellow students in writing of him, says, "We look around among all our number, and we see none furnished with so much strength as he; and the mind of no one of our number seemed so readily to open and expand with knowledge as his." Another says, "We looked upon him among all our number as distinguished for his powers both of body and of mind. As God had given him more beauty of limbs,

strength, and pleasing appearance of body, so we saw him in advance of us in acquiring knowledge and the readiness with which his mind expanded under its influence." He was remarkably cheerful, and perhaps never in his life had been so ill as to be obliged to take medicine. His face wore a uniform smile, which shewed a mind undisturbed, and always ready to lend itself for the relief and the happiness of others.

But the principal object of this sketch is to present the circumstances of his death. In the language of one of his fellow-students, "We had hoped that he would be an instrument in extending the kingdom of God in the earth. But it has not pleased God that he should any longer remain in this place of temptation, and he has taken him to himself." He was a member of the Hamilton Society for Religious Inquiry, and was among the number who had pledged themselves to a full course of study with us; and had fully determined to spend his life in preaching the gospel among those who are in darkness. Yet, for some reason, this young man, whose loss we mourn, and cannot contemplate without a heart full of grief, has been the first to be taken from us.

He was attacked by the small-pox, which was at the time raging in the town, and after a most distressing illness of about thirteen days, expired. From the very first, he seemed to have been marked to fall a victim to the disease. But we are to trace in the whole what appears to us striking manifestations of Providence. Every circumstance seemed to aim at his removal. The thought has, therefore, by this as well as many other events, forced itself upon our minds that God would make an impression by his death. If we notice the deaths which have occurred among our missionaries and others within a few years past, it cannot but strike us that many on whom the churches had fully fixed their attention as most promising, have been the ones to be smitten down in a moment. Is not this to arouse the sleeping energies of Christians, and to show them that God is displeased with the half-hearted? It certainly cannot be to discourage the faithful, or to weaken the hands of those who are in earnest in their devotion to his cause.

Those who have any acquaintance with the small-pox, particularly in its worst forms, know that it is a most ter-

rrible disease; and in cases where it terminates fatally, during its last stages reduces the patient to a most loathsome appearance. Day by day and hour by hour it steadily advances. The face and limbs become enormously swollen,—the throat and tongue filled and swollen with the loathsome pustules,—the lungs inflamed, accompanied with a distressing and violent cough; and the whole appearance is that of the greatest suffering and distress. All these symptoms in their worst form were manifested in the case of this young man. And yet during the whole he was never heard to utter a complaint. While others could not refrain from weeping around him at the very appearance of his distress and from the prospect that he could not recover, he would remind them of the sufferings of the Savior, and bid them not to weep. On one occasion one of his fellow-students, with whom he was most intimate, reminded him of his mother, and said to him that she would see his face no more, and wept profusely as he uttered these sad expressions. But he answered, "Why do you weep? Do not weep." With this, says his comrade, "He stretched out his hands and embraced me and said,—'I love you. You have ever been my friend, and I have loved you more than others. But do you not remember that Jesus Christ came down to earth? Have you not seen it in the scriptures? Do you not know it?' 'I said, yes, I know it.' But he said, 'Give me the Testament.'" Though racked with almost intolerable pain himself, he would comfort those weeping about him, and he would not be contented with a general expression in his own words. He would turn to the exact words of the Savior. But, alas! disease had made too great havoc with his bodily powers. The familiar words of the New Testament, to which he would turn in order to comfort his weeping friend, were never more in this world in an intelligible manner to greet his eyes. He took the book, but he could not read; and he covered his face with it and gave vent to his grief.

Almost from the first of his attack, he was impressed with the idea that he should not live. But he evinced no perturbation or alarm. Not a murmur nor a complaint escaped him. The most that he was heard to say of the kind was on remembering his mother. He simply said, "My mother nourished

me and watched over me—(his father died when he was quite young,)—till I was grown, but I shall never be able to do any thing in return for her kindness. I am cast down with this fierce disease, (his literal language,) and I shall never do her an act of kindness in return."

At an early stage of his sickness he said, "I shall die." "But," said a fellow student to him, "can you not remember your mother, and your father, and your brother?" "Yes," he replied, "I remember them all. But this sickness I cannot endure. My only wish is that I may now sleep by the side of teacher Boardman and Mrs. Mason." The manner in which he frequently alluded to Mr. Boardman, and his desire of finding a place to rest his body by his side, was really affecting. This is the more remarkable, as he could never have seen that devoted servant of the Savior. So earnest were his expressions that he might sleep with Mr. Boardman, that his grave has been made as nearly as possible to his wish; so that at the day of the resurrection, the founder of the Tavoy Mission will probably meet face to face with this young hero of the cross. And their new forms of light may greet each other on the first awakening peal of the dead-arousing trumpet.

I never can forget the first time I attempted to converse with him after the violence of his first fever had in a measure subsided. His face was almost completely disfigured and transformed into a most ugly mass of corruption, and so swollen that scarcely an original feature could be detected. But as soon as he caught my words of the sufferings of the Savior and of patience, his head partially fell back, his countenance assumed an upward glance, and such an impression of glory seemed to seize upon his mind as to shine through the dark masses of corruption with which his skin was loaded, as actually to produce a sensation like that of light to those who looked upon his face.

On one occasion when I went to him, such seemed to be the overflowing of his affection, that he had utterly forgotten his condition. He threw up his arms and begged to be permitted to kiss me; and such was the strength of his feelings manifested in the exhibition, that none could refrain from tears. There were a number around him, but all were overcome. A heathen woman, a Burman, who was em-

ployed to wait upon him, covered her face and wept.

On the morning of the day on which he died, (the Sabbath,) the physician said that he had great hopes of his recovery, and I felt somewhat encouraged. The disease had evidently arrived at its crisis, and the question whether his system would rally or sink, was one of the most critical nature. But it was sad to see that the change was followed by a rapid filling up of new pustules, which, no doubt, exhausted his little remaining strength, and his destiny was fixed.

He was extremely restless from the torment which his disease inflicted upon him, and almost involuntarily rolled himself from side to side in a manner uncontrollable; but his language was uniformly pleasant and full of interest for those who were around him. He spoke with affection and concern of others who were suffering, and seemed unwilling to have any one think of him or to think of himself even as a special sufferer who claimed any particular share of sympathy.

To show how completely his thoughts were governed by his affection and sympathy for others, I will give an instance. The little infant of br. Bennett, who followed our young friend after the lapse of a little more than twenty-four hours to a place of rest from one of extreme suffering, was at the time in a state of great apparent misery and distress. No one who saw the young disciple of a suffering Savior would have thought it possible for him to be calmly and earnestly thinking of the sufferings of others, particularly those with whom he had little immediate concern. But why, with great and painful efforts, did he attempt to force an articulate word from his swollen and useless tongue? Was it to complain of suffering? Was it to say, O Lord, alleviate my misery! Why am I, so young, when life, and a life of usefulness is just opening before me, called to die? Was it to ask some relief from those standing around? No; his labored and distressing exertions to make himself understood were to entreat the young man who was watching with him to go and inquire particularly about the little sufferer whom he remembered to have seen prattling about in his play a short time before. He could not be contented with casual reports which he heard, but wished to know definitely, that he might be made to rejoice or to mingle

his sympathies with those of others, who were witnessing its distress.

The sky was clear, and the sun poured down its unclouded rays with great power during the former part of the day; and, but for the breeze which fanned him, must have rendered his sufferings still more intolerable. But from his internal fever and the effects of his disease upon the lungs, it was quite impossible for him to keep from writhing and turning himself back and forth. About 3 o'clock, however, the weather changed and there came up a beautiful shower of rain. The cooling effects seemed to relieve him. He asked to be raised up so as to look out once more on the heavens, and to see the effects of the shower upon the grass. There was something sadly premonitory in this request. I could not but feel that the scene was a most lovely one. I said to him, wait, my young friend, you are too weak now. If it is the will of God you will look out again on the green grass, and on whatever you now think is beautiful; if not, in a little while you will see what is infinitely more beautiful than this. He seemed satisfied with the denial of his wishes and endeavored to quiet himself.

A few minutes afterwards, he wished to have his mouth washed, to which I consented and retired from him while preparations were made. But I was soon called back by the announcement that he had fainted in the effort to sit up during the operation. Every effort was made by the use of the fan and by administering small quantities of wine to restore him, but with no success. He only recovered a little so as to be able to speak. But this interval presented one of the most lovely scenes of the whole, as it was described to me by one of his fellow-students, for I was obliged to leave him for a time.

He is represented to have looked at his hands and at his body, black and disfigured with the mass of corruption which covered and loaded them. After calmly surveying himself in this way for a moment, he said, in most beautifully figurative language, "These limbs and this flesh I shall soon lay aside." "Do not cast yourself away, remember your mother and your brother," was the anxious expression of a fellow-student. But he said, "Our garments when they become old and rent, do we not cast them away? Thus I shall cast away these limbs."

He continued to sink. The phy-

sician came in just as the sun was setting. He was still breathing, and the more gently as his breath seemed to be quitting its last hold of his lungs. A little additional quantity of wine was ordered; but the breast was heaving, the head sinking back, and the face assuming an expression of amazement, as if some new and wonderful object was opening on the view. The breath grew fainter,—it ceased; but the wondering expression of the face could not be removed even by death. A deep stillness succeeded. It was as if rejoicing angels had departed to conduct away their precious charge, leaving the silence of death behind them.

His example has left an impression which cannot be easily effaced from the memory of those who witnessed his sufferings. This seems to be a subject of conversation by those who remain. The day after his death, the Burman woman who had been employed to take care of him a part of the time, came seriously to inquire what it was that could make a young man endure with such patience so much suffering, and look with so much peace on the prospect of death; and, at the end, when death came, to go with such elevated feelings of joy? We had reasons to hope that a lasting impression would be made not only upon her mind, but upon the minds of multitudes more.

I have recounted briefly the principal circumstances attending the death of this young man. Never can I lose the impression which the scene of his departure made on my mind; but I have no hope of imparting it to others; yet, if his early removal from the work to which he had consecrated himself, should awaken others to reflect on the preciousness of the gospel and its power to save, it may be that the end of Providence in thus calling him away, will be answered; and the heathen whom he wished to enlighten by his own preaching may be benefited by his triumphant death as much as they could have been by his life.

ASSAM.—*Extracts from the Annual Report of the Assam Orphan Institution at Nongong.*

State of the Institution.

The year and eight months that have elapsed since our last report, has been a season of mingled encouragement and trial. Sickness in the family of

the Rev. Mr. and Mrs. Bronson, with whom the school is connected, has rendered a temporary return to their native land necessary; but their places have been supplied by the Rev. Mr. and Mrs. Stoddard, who are appointed to the special superintendence of the Institution. They arrived from Boston, May 18, 1848, and are already fully engaged in their pleasing and useful labors.

Although in consequence of sickness less labor has been bestowed for the advancement of the children in new branches of study, yet the routine of the school has continued unbroken, and more attention been given to reviews, and studies in the vernacular. The deportment of the children has generally been very satisfactory. During a period of nearly four months, when their teacher could seldom visit them, the elder class voluntarily undertook the supervision of the younger; and the Christian lads conducted the religious exercises of the school with so much propriety, that they seem to have commanded the respect of their unconverted teachers and associates who met with them. Resolving to govern themselves, they formed from their number a sort of judicial body; heard complaints, settled the disputes of their little community, and only brought the sterner aggressors to their teacher for punishment. Their former wandering propensities and bad habits, which gave us great trouble at first, have disappeared, and in the observance of the rules of the school they have become uniformly cheerful and happy. There has not been an instance of desertion or discontent; and parents who placed their children in the school, on visiting them have generally appeared pleased with their condition. Applications for the admission of children have been received from respectable persons; but a desire to confine ourselves mostly to orphan and destitute children, as well as want of funds, have induced us not to receive them. It is encouraging, however, as it shows that they are willing to give their children education in a Christian school, where Christian worship is daily performed, caste disregarded, and every opportunity improved to impress upon their minds a correct idea of the errors and absurdities of heathenism.

The number of children now receiving support and education is forty-five. Ten of these are girls. During

the year the male and female departments have been made more distinct, and separate buildings and teachers provided. The male department has been under the instruction of Mr. Bronson, assisted by a native Pondit, and the girls' department under Mrs. Bronson, assisted by Miss Christie. The same arrangement is continued under Mr. and Mrs. Stoddard. There is also a department for the instruction of English and Eurasian children, who have not opportunities of education out of the province. Children of this class, if orphans, will be received on the funds of the institution *free of charge*. To others the charge will be, for boarders fifteen rupees per month in advance, and for day scholars five rupees per month. A limited number only of this class will be received, and strict attention paid to their health, and to their moral and religious instruction.

Arrangements are made for increasing the number of pupils in the girls' department. We are anxious to encourage female education in the country as much as possible. At present it is wholly neglected, and the prejudices of the people are strongly against it. Experience every where shows that both sexes must be improved together, or the one will always prove a serious hindrance to the other. More native Christians are ruined by unsuitable connections with heathen families, than from any other source that can be mentioned. English is not what we wish to teach them; but reading, and sufficient arithmetic for keeping accounts, and a knowledge of the Holy Scriptures, *all in the vernacular*. To promote habits of industry, they are kept constantly employed out of school in plain and worsted needlework, making and repairing their own clothes and the clothes of the school, cooking their own food, and in whatever way will best economize the expenses of the school, and prepare them for the humble stations they must occupy in after life.

We have not as yet found means to introduce trades and handicrafts to any extent. We shall continue to exert ourselves, until this point is gained. We are trying to obtain the services of a missionary mechanic. The boys have cultivated a small field of arrow-root, assisted in manufacturing the same, and in cultivating their garden.

Two new buildings for the separa-

tion and comfortable accommodation of the boys and girls have been completed, and some bricks, windows and glass procured for a school and chapel, which must be erected as soon as means are obtained. The erection of these buildings and the increase of the school, have left a balance against the Institution, which appears in the accompanying account, but the wants of the school would not admit of a smaller outlay. The deaths and removals of several who have promptly aided the school from its first commencement, have diminished the amount of yearly subscriptions. We need constant and liberal aid to enable us to carry forward the work efficiently; and we sincerely hope that the friends of Christian education throughout the country will enable us still to increase its number and usefulness. In order to reduce as much as possible the disbursements of the Institution, the services of the matron and an assistant teacher have been dispensed with; but we shall still be compelled to reject further applications for admission, unless additional aid is placed at our command.

Four more have been baptized during the year, and, together with those who were previously baptized, have appeared steadfast, and manifest a growing desire that Christianity may supplant the superstitions of their fathers. These tokens of the divine favor encourage us to hope that the blessing of God will still attend them, and qualify them for turning many of their countrymen from darkness to light, and from the power of sin and Satan unto God.

There have been but two deaths during the year: one an interesting little Eurasian boy, accidental; and the other an orphan girl from epileptic fits, to which she had been subject from infancy. The health of the school has been otherwise uniformly good. Plain, wholesome food, comfortable clothing, and plenty of out-door work have kept them in good health, while cholera and fevers were raging around. One of the orphan girls, (the first instance,) has been united in Christian marriage to one of the native converts at Sibsagor. Two years ago she was found standing on the bank of the Kolong in a state of great destitution, without friend or shelter, having just escaped from hard masters. She was at first employed about the establishment as a servant, but soon manifested so great

a desire and capability for learning to read, that a portion of her time was allowed her for that purpose. The truths of Christianity at once found way to her heart, and her conduct since has proved the sincerity of her Christian profession. She can now read fluently and understandingly in the vernacular.

We have in the school children of all the Hindoo castes, from the Brahmin down to the lowest grades, together with Kachari and Mussulman children. During the past year, a slave girl from the Angami Naga hills was sent down for instruction. When she reached us, she was covered from head to foot with sores, occasioned by the cruelties she had received, and a more pitiful and disgusting object could scarcely be imagined. She could not speak a word in Assamese, and manifested as much fear as a wild beast from the forest. She has now learned the Assamese alphabet, and can speak the language very well. She seems perfectly contented and happy, and bids fair to become one of the best and most orderly pupils in the girls' department.

New fields opening.

It may not be generally known, that a large and interesting field is opening before us from the Nowgong station, among the Mikirs, Nagas and Kukies, mountain tribes on the south-eastern borders of this district. The Government have ever manifested great zeal in promoting the welfare of their border tribes, and Capt. J. Butler, Principal Assistant Commissioner of this district, has by successive visits lately made considerable advancement among them. Several thousands of them have been brought to acknowledge British rule, and ask for British protection. Several military posts and two schools have been established in their hills, so that the humble labors of the missionary may now be prosecuted among them. The first work is to give them a written language and a few elementary books in their own tongue; and, secondly, a few well-trained teachers of their own tribes, to communicate among them the blessings of science and Christianity. It is presumed that no better plan for accomplishing these objects can be desired, than that of obtaining several lads, like the girl above mentioned; giving them a course of instruction, and then employing them as teachers among their

own countrymen. In the present ignorant state of these tribes, and their aversion to books, it may be found difficult to induce them to attend a common school in the hills sufficiently long to become competent teachers; but if taken for a time quite away from their neighbors, and placed under proper influences here, their services might be turned to the best account, by helping us to a knowledge of their languages, by assistance in preparing books, and by being employed as assistants among their now savage and barbarous brethren. This great work, if ever accomplished, must be effected by the instrumentality of the people themselves; and such is the inherent love of every people to their own tongue, that they can be generally reached only through that medium. It is precisely in this way that the Karens, that interesting mountain race in Burmah, are so rapidly becoming a civilized and Christian people.

Utility of the Institution.

To those who have not heretofore been made acquainted with the objects and advantages of this school, it may not be improper to state the following brief particulars.

On account of the extreme ignorance of the people, caste, and the opposition of the Hindoo priesthood, this seems to be the only successful method of getting the children to receive the blessings of science and Christianity.

It places them under Christian influence. Their separation from their heathen neighbors when young, and their early associations being connected with Christianity, render them far less liable to return to the superstitions of their countrymen in after life.

It keeps them a sufficient length of time to acquire a sound education, which in common schools is exceedingly difficult of accomplishment.

It prevents them from forming improper associations and marriage connections in childhood, which is a great source of evil among the generality of the people.

It enables us successfully to promote female education, which has been despised and wholly neglected by the natives.

It affords a refuge to many left in poverty and distress, and provides the means of education and future support.

It will raise up native assistants, and enable us to supply village schools with a better class of teachers than

we are now able to command. Besides their extreme ignorance, most of the native teachers now available are constantly instilling into the minds of their scholars the scientific and religious errors of the shasters, and thereby greatly diminishing the good that village schools would otherwise accomplish.

With these brief remarks we close, begging to commend the object to the continued kind consideration of all friends of Christian education. Our thanks are due to those who have aided us during the past year, and especially those who have pledged permanent scholarships. Several boxes of clothing and a small amount of stationery have been received from individuals and societies in America, which have been very acceptable and useful, to all of whom we return our grateful thanks.

Letter of Nidhi Levi (first Assamese Convert).

In a note accompanying the following letter, Mr. Cutter remarks,—“This letter by our native brother, Nidhi Levi, was written without it being suggested to him by any one. Nor has it received scarcely any correction except from his own pen. Had he the advantages which students have at home, he would fall behind but few in his attainments. May the Lord preserve and long spare him to the mission here.”

His Christian experience.

Sibsagor, Assam, Sept. 14, 1848. As I have I think never written to you of my former life and Christian experience, therefore I take courage to lay before you these few sentences, hoping that they will be acceptable to you and those who send the blessed gospel to this heathen country.

It is twelve years ago, when I was a little boy, I saw two gentlemen, called missionaries, with their ladies, come from a foreign land, called America, to Sadiya. After they had resided there a few months, they established a school to teach the Assamese boys and girls. At that time I also went to that school to learn to read and write; and as I learned to read some small books, printed in our own language, I found a very strange name (Jesus Christ),

whom I nor my fathers ever heard of before at any time. Also in those little books I found again that same Jesus Christ came from heaven to this lower world, to suffer and die for the lost and ruined sinners such as I, and that after he had suffered an agonizing death on the cross, he rose again on the third day from the dead, by his own almighty power; and having all power in heaven and in earth, he sent his eleven disciples, saying, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Though I heard this joyful news, still I did not believe on that merciful Savior.

When I was about nine or ten years old, my father died, and I and my mother went with Mr. Cutter to Jaipur; and after we had resided at Jaipur one or two months, my poor mother also died with cholera, and I was left alone; then Mr. Cutter took me into his bungalow to stop. From that time Mr. and Mrs. Cutter began to teach me day and night about the true God and Savior Jesus Christ. Then the Lord inclined my heart, to believe the bible; but still I did not feel love for Christ for two whole years. One Saturday evening, when Mr. and Mrs. Cutter went to prayer meeting in Mr. Brown's house, they left me alone in their bungalow, and then I took one English book and one Assamese hymn to read, and this was written in the hymn,—

"And shall this body die?"

And while I was singing that hymn and read one prayer from the English book, then the Lord sent his Holy Spirit into my heart. At that very time I was led to pray earnestly to the Lord, and that night about twenty times I prayed, for I then saw my own sinful heart, and felt that I was a *very great sinner*. After Mr. Cutter came home, and before he went to bed, I was led by the Spirit of the Lord to ask of him, "Sir, 'what shall I do to be saved?'" Then my kind teacher began to talk to me about the love of the Savior, how he died for me, to forgive my sins with his precious blood, and then he prayed with me; but for three or four days I did not feel any peace, and did not wish to eat any food, because I felt that a great burden was upon me. After a few days the Lord heard my prayers and the prayers of

his servants, and I hope he forgave my sins. Then I felt so very great happiness in my mind, I thought that all in nature praised the Lord Most High with me. A short time after this, I received the holy ordinance of baptism in the Buri Dilaing river before many witnesses.

Since that time I have endeavored to serve my Lord; and though I have gone astray very often from the path of duty, yet I hope I love the Lord Jesus Christ, his cause and his people, and I love to do his will and wish to do it all my life time. And now I can truly say, that I have no other hope for salvation only in the precious blood of Christ, for he is the only true way to heaven, therefore I put all my trust in him alone. And also I am hoping that after I shall leave this earthly tabernacle, he will accept my soul into his kingdom above, and there I joy and rejoice for evermore in the name of my adorable Redeemer; but as long as I live, through the grace of God I am willing to do all my Father's commandments.

Spiritual destitution of Assam.

Nearly a year ago I think I was called by the Lord to preach his gospel to my own countrymen, though I am very unworthy. I am always feeling a great burden upon my shoulders, because I see my countrymen are sunk in idolatry and sins, and dying without hope, and here are only a few missionaries to preach to them the way of life, although these heathen are thousands and thousands. Among these the honored missionaries have labored twelve years; therefore they are very weak in their bodily health: and if, perhaps, they can labor for a few years more, still they will be occupied in their own work,—Mr. Cutter in his printing business and schools, and Mr. Brown is the translator of the bible. These two missionaries cannot leave off their business; and if they will go to preach, then who will translate the bible, or who will print the scriptures for us? It is very few who have heard the gospel. More than two-thirds of the country is lying desolate for want of missionaries or preachers. Therefore it is a very great grief to our souls; for the Lord Jesus did not pour out his precious blood on the cross for *us only*, but for all the world, i. e., for every one that believeth on him. But how can they believe unless they hear his gospel? And how can they preach

unless they be sent from American churches? We heard that a great many missionaries came to Burmah, to Ceylon, to China, and to many islands; but, alas! for our country it is very hard to get missionaries!

Appeal for missionaries.

I humbly beg to speak to the churches,—Why, O people of God, why are you so slow to help us? I am very happy because you can send missionaries to other countries; but please not forget us. Did not Christ die for us too? Are not here many chosen ones of God among these Assamese? Then, O churches of America, allow me to entreat you once more. Has not the Lord chosen you to send abroad his gospel? Yes, truly he has chosen you to declare forth his joyful tidings to every part of the globe; then, I beseech you, do remember your Lord's command, as he commanded to his apostles before he ascended up to heaven, saying, "Go ye into all the world, and preach the gospel to every creature;" there he not spake only to his apostles, but to every Christian. Therefore make haste to send more missionaries to this great field, "for the harvest is great, but the laborers are few." Come over, therefore, to help those few laborers, lest they should faint. Again, I entreat you, come, take your sharp sickles in your hand to reap, for the harvest is fully ripe. O may the Lord your God incline some of your hearts to feel love for these heathen, who are daily dying without hope and without God, this my hearty prayer. O churches of God, I greatly entreat you to send some missionaries to this land. And I beseech you all to pray that the word of God may prosper here through the means which American Christians may employ; also pray for me and for all my Christian brethren, that we may be kept from error and every wicked way, and that we may be faithful unto death, that we may at last receive a crown of life through Jesus Christ our Lord.

I am, sir, yours respectfully,
NIDBI LEVI.

CHINA.—Letter of Rev. S. J. Smith.

Arrival at China.

Honkong, March 27, 1849. Br. Dean has just informed me that I can enclose a few lines in a letter he intends

to send to Boston by the mail which leaves in a few days. The brethren here, I presume, have already advised you of my arrival and of the fact that there has been no vessel up for Siam.

I had a very pleasant passage out. The Valparaiso is a fine ship, and has excellent accommodations for passengers. The missionaries, who journeyed with me, were all of them excellent brethren and sisters. I enjoyed their company, their counsels and their religious assemblings. The kind captain allowed us every facility for holding religious services on the Sabbath and during the week. So that, in every point of view, the four months spent at sea passed very pleasantly away.

Since my arrival here, brn. Dean and Johnson have been unceasing in their attentions, so that I could spend many months with them very pleasantly. But I am anxious to reach my destination, and be busily engaged in the acquisition of the Siamese language. I shall not feel perfectly content till I am there, and feel that I am doing all I can to prepare myself for the work that has been assigned me to do. As there have been no vessels up for Siam, and there is no prospect that there will be any this season, brn. Dean and Johnson think it advisable for me to go to Singapore, where, in June, if not before, there will be many opportunities. No definite arrangements have yet been made for my departure, but I think I shall leave early next week.

I have so far forgotten the Siamese language, that my previous knowledge of it will be of but little service to me. There are no Siamese here, and I have no facilities for making any progress in the acquisition of the language. If I had Mrs. Jones's Siamese and English Dictionary, I might make some little proficiency in reading the language. Should I be obliged to wait any length of time at Singapore, I think that there I shall be able to find a teacher.

Robbery of Mr. Dean's house.

Immediately after my return from Canton, br. Dean's house was entered at night. The robbery was not very extensive. Br. Dean lost a musical instrument, and a silver lever watch and silk umbrella; I valued these articles because they were the gifts of kind personal friends. We have not been able to find the property, or de-

fect the thieves. We have great reasons to be grateful that our loss has been no greater, for other things equally valuable were accessible to the robbers.

Cheering intelligence from Siam.

Br. Dean has received several letters from Br. Jones, of Siam, containing very cheering intelligence. There seems to be there an excellent state of religious feeling; several have been recently baptized. May God continue graciously to pour out his Spirit upon that people, who have been so long the object of missionary solicitude and labor. Will not the dear friends at home, remember in their approaches to the throne of grace, the Siamese, and those who are laboring for their spiritual good? Will not some of the pious and the talented, not only pray, but be willing to make long-overlooked Siam, the field of their future labors?

GERMANY.—Letter of Mr. Oncken.

Results of political changes.

Hamburg, May 24, 1849. I shall not take up your time by giving long explanations why my annual accounts and statements relative to the mission come at so late a date, but shall at once proceed to relate the Lord's gracious dealings towards us during the last sixteen months. I need not say anything on the subject of the great political convulsions which have agitated and are increasingly agitating Germany, as the facts will be before you through the press; but rather point to the great effect which the political changes have produced in a religious point, and more especially on our position, as the proscribed sect. The first and the greatest result of our revolution, was the sentence of death passed on all State churches by the representatives of the nation;—the next, the perfect equality of all religious sects,—perfect religious liberty. Tongue cannot tell what our hearts felt when these facts reached our ear. Our joy was unspeakable. That for which we had toiled, suffered and prayed, for a quarter of a century, and which I, at least, never expected to see realized, was vouchsafed to us. The Lord turned our captivity, the fetters of civil and ecclesiastical despotism were broken, and we could preach the glorious gospel of the blessed God freely to our perishing fellow-

men. But how long these blessings will be enjoyed by us, and whether the glorious laws passed at Frankfurt will become actually the law of the land, time only can tell. For both civil and ecclesiastical despots are now stretching every nerve to regain their lost territory, in which they are aided by the Russian Autocrat, now on his way with a powerful army, to assist Austria in order to subdue Hungary. And should their arms be victorious in that quarter, we may expect that the Holy Alliance will then direct their bayonets against Germany, in its present struggle for liberty. In the meantime, we have been enabled to make good use, to some extent at least, of the golden opportunity to proclaim to the perishing thousands and millions, falsely called Christians, the truth as it is in Jesus. We have raised the standard of the cross in every direction, and in the midst of the enemies of the Lord and his anointed. In the capital of Austria, in Hungary, among the Catholics of the Silesian mountains and numberless places of Germany, the glad tidings of salvation have reached the ears of hundreds of thousands who never before had the truth presented to their minds in its simplicity and beauty. Fifty brethren have been engaged in this holy crusade against sin and Satan, 800,000 tracts and 20,000 copies of the Holy Scriptures have been put in circulation within the last sixteen months. The amount of light and life which under the Spirit's powerful teaching has thus been conveyed to the souls of men, the great day only will fully reveal. But of this we are sure, that He whose truth we have spread, and whose glory we have aimed at, will have proved himself faithful to his word and his promises.

Additions to the churches.

But O a faithful God! we have sowed and reaped at the same time. We have seen the arm of the Lord made bare, for his time was come to favor his Zion,—to gather in many of his chosen ones and to beautify his spiritual temple by adding to it many chosen, living stones. Wherever we have gone, the Lord has gone with us, and the word has been confirmed with signs and wonders following. Most of the churches have had large additions. At Hamburg 108 believers have been baptized since January, 1848; at Aalborg seventy have been added during the last six months. The church-

es in Prussia, Hanover, Hesse and Oldenburg have shared in the triumphs of our exalted Lord, whilst many new stations have been raised and the nucleus of rising churches formed. Around Hamburg we now supply regularly ten different stations. Our hopes are great; but these are facts which I record as an Ebenezer to the Lord. The right hand of the Lord has done valiantly. Let us exalt his name forever and ever. †

Additional laborers.

Extraordinary events in the kingdom of Christ demand extraordinary efforts on the part of his people; and as the most urgent appeals for laborers were made from all quarters, we brought the Lord of the harvest to raise up men for the work. I rejoice to add that thirteen brethren have been added to the number of our colporteurs and missionaries within the last twelvemonth, of whom seven were members of the church at Hamburg. The names of the brethren and the places where they labor are as follows:—*Kemnitz, pastor and missionary, at Templin, Prussia; a devoted and zealous brother, who has already labored with much success. *Schiebeck, missionary for the Grand Duchy of Oldenburg, stationed between the Jahde and Weser. He supplies ten stations every fourteen days; at each there is an attendance of from 100 to 500 hearers. Cords at Leer, colporteur of the American and Foreign Bible Society. He has a large sphere of usefulness, both among the Germans and the Dutch, being conversant with both languages. *Krammer, missionary at Weener and other parts of Eastfriesland. The prospects are here encouraging and the assemblies always crowded. Feltang, colporteur of the American and Foreign Bible Society for the Grand Duchy of Oldenburg. He is a most valuable pioneer to br. Schiebeck, and frequently these two brothers travel together. *Oncken, missionary at Breiten and for the adjacent parts of Hanover and Oldenburg. His sphere of labor extends down the Weser as far as the new Bremen harbor at Lehe. Rittmann, colporteur of the American and Foreign Bible Society at Hamburg. I rejoice in this appointment exceedingly, as our beloved brother Lange is still confined to his bed, and his lack of service, which has been much felt, will now be at least partly supplied. *Brecht at Bruchsal, in Ba-

den, where two or three little churches have sprung up, to whose spiritual interest he will more especially direct his attention. *Wiebe, missionary at Elbing. He will visit the Menonites along the Vistula occasionally, among whom we have got already a footing. Schulz, missionary at Boitzenburg and for Mecklenburg generally. Foltved at Aalborg, in Jutland, who was formerly only in part sustained by the Union, will now devote the whole of his time to the work of the Lord. I have already stated that God has laid a rich blessing on the efforts of the brethren at Aalborg, seventy converts having been added to the church there within the last six months. In the villages around Aalborg, there is a great hunger for the word of life among the country people, which can now be better satisfied. I shall send br. Foltved's last letter shortly, from which you will learn more fully what God is doing there. *Br Reuhardt, through whose labors mainly the interest was raised at Wismar, is with us for a time, before he is sent either to Hesse or some other places, where he may be most needed. At present he assists us in preaching at our out-stations. The brethren marked with a * have been added to the list of the missionaries of the Union. I trust your Board and the churches who sustain the directors of the Union, will hail such a rich addition of volunteers in the Lord's army. All these brethren require is "food and raiment," having learned therewith to be content. Their reward they expect from the Prince under whose banners they have enlisted. I have the confidence in the Board and the churches, that my application will be received in such a way as to encourage me to make another similar application speedily. Let not the churches commit,—I had almost said,—the unpardonable sin of casting these servants of Christ off.

I have not been among you personally; but I know so much of your ease, comfort, luxury and wealth, that with a little self-denial you could support a hundred missionaries on the continent. All I want for these seven additional laborers is \$1,000 per annum, and I am ready to subscribe \$10 annually, for five years, towards the \$1,000. Let but ninety-nine brethren from among the thousands in your country put their names down for an equal amount and the thing will be settled at once. But we must have more men, and God will raise them up, for the

cry,—“Come over and help us,” becomes louder and louder every day. If I were not bound here by innumerable engagements, I could fly to the various parts where the Lord has sent a hunger among the people for the bread of life. Now is our time to work;—dear brethren help,—O help to draw the gospel net. In a short time every door may be again closed against us.

Br. Hinrichs, who was expelled from Vienna after the reaction got the ascendancy, has gone to labor at Leer, where the prospects are most encouraging, and where little is required for his support, as he lodges and boards free with a brother who has his heart in the cause. Br. Köbner we found it necessary to recall from Stettin, partly on account of my frequent absence from home, and partly on account of his literary engagements. He has now completed a hymn book for our churches, which will be an inestimable blessing, and the want of which has been long felt. The work is in the press and will be ready in two or three months.

I have made frequent tours during the past and the present year. Recently I was at Bremen, where I hap-

pened nine believers, and at Wismar an equal number. Br. Köbner and myself visited the 600 Danish prisoners taken from the Danish men-of-war at Eckerfördt, now at Glückstadt. We were well received, and supplied them with 800 tracts and thirty testaments. Next week I hope to get to Rendsburg and Schleswig; at the latter place we have a little church, to which two or three will be added when I get there. During the summer, I intend to go to Hesse to visit the churches, and afterwards to Eastfriesland. In fact, nothing appears to me to be so important, as that one brother should be constantly engaged in this way. The churches are all young, and need much counsel and advice; but I find it difficult to get away from Hamburg, where so many different engagements engross my time. My health is on the whole better, and I want nothing but a heart fully devoted to the glory of my exalted Lord. Pray for me, my dear brother, for, alas! I see and feel my weakness more than ever before.

I must close. With brotherly love to yourself, the Board and all our beloved brethren in the United States, who pray for us and help on the great work in which we are engaged.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS.

China.

Mr. Cummings, whose station is at Fuh-chau, makes the following remarks in respect to

The Greatness of the Work.

We are aware that many facts have been already communicated to the Christian public, but much remains to be said. We are constantly learning more and more of the greatness of the enterprise in which we have embarked; and never before have we felt so deeply the need of increased and incessant exertions. These remarks are not made so much in reference to this city, with its six hundred thousand inhabitants, all of whom are hurrying rapidly to a wretched eternity, as to the surrounding population.

Within the last six months, several of our number have visited the summit of a neighboring mountain, which overlooks the whole basin in which Fuh-chau is located. From that elevated position, a hundred villages were counted, which could all be distinctly seen; and each of which, if simply the number and the condition of the inhabitants were taken into account, would afford a field large enough to employ the energies of a devoted missionary. Now that these villages are famishing for the bread of life, need not be stated. We know that in their present ignorance of the gospel, they have no hope and are without God in the world. But we deem it important to say that there is no necessity for their remaining in this condition. Even under the present restrictions in regard to foreigners, they are all accessible to the gospel. The diameter of the circle which circumscribes these hundred villages, is not more than twenty miles long;

and were there a sufficient number of laborers stationed here, possessed of a ready command of the language, all could be visited daily, if it were desirable. But with our present force, and in the present inability of a majority of us to speak the language, this cannot be done. Those who are able to publish the glad tidings of salvation, find enough to do immediately around us. And could we all speak with angels' tongues, we should not expect to pass beyond the limits of the city and its suburbs in proclaiming the message of life. All our efforts would be needed here. Indeed, to supply the wants of these perishing myriads, would more than consume our strength. Who, then, shall take the censor, and stand between the living and the dead in our neighborhood? By whom shall the plague be stayed? We make this appeal in full view of this work of death. And while we cannot run ourselves to the relief of the dying, we hope the churches will not fail to listen to our entreaties for them.

The Providence of God.

Though it is appalling to think of the multitudes that annually pass from time to eternity, without a single ray of light to cheer their pathway to the tomb, this does not constitute the most urgent plea for their suffering condition. The grand reason why our number should be enlarged, is, that God in his Providence favors such a step! This is seen in the exclusion of foreign influence, to an extent equal at least to what is found at any other port in China; in the peaceable disposition of the people; in their increasing civility and kindness to us; and in the spirit of inquiry which seems to be already somewhat awakened among them. In all these respects, we have been greatly encouraged ourselves; and in them all we believe God is giving us intimations of his gracious designs towards the people.

There are other things, it is true, which do not, at first sight, appear so promising. We are not yet permitted to report any conversions. On the other hand, we have great indifference to spiritual things, deplorable hardness of heart, and a long catalogue of heathen abominations, constantly before our eyes. But these things we expect to find in a heathen land. Indeed, if they did not exist, there would be far less reason for sustaining the missionary enterprise, than there now is. And if the heathen here are at the farthest possible remove from being Christians, this, instead of being a reason for not making strenuous efforts to diffuse the blessings of the gospel among them, is a most convinc-

ing argument in favor of such efforts. We feel, therefore, that while no real objection can be urged against an increase of our number, there are many strong motives for it; and as we stand in the midst of this great harvest, and behold it rapidly wasting, we cannot refrain from calling most earnestly upon our Christian friends in America to pray the Lord of the harvest to send forth more laborers.

But what we most of all need, is the descent of the Spirit. None find a deeper significance than missionaries, we apprehend, in the words of the apostle, "I have planted, Apollos watered, but God gave the increase." Therefore we would say to the churches, whatever else you may withhold, withhold not increasing prayer.—*Miss. Herald.*

LETTER FROM MR. WINSLOW.

Madras.

Human sacrifices in Goomsor.

Mr. Winslow has turned aside from his usual course in the following communication. Instead of describing the progress of the missionary work at Madras, he presents a frightful picture of human guilt and degradation in Goomsor, a district which lies partly in the presidency of Madras, and partly in that of Bengal. Much has been accomplished for India by the Christian religion, particularly in mitigating the horrors of heathenism; but the reader will see that there are some "dark places" still, which may be emphatically called "the habitations of cruelty."

You are doubtless aware that the inhabitants of Goomsor, called Khonds, have from time immemorial offered human sacrifices, after a very singular and cruel manner. The oblation is made to the "earth goddess," their principal deity. They have also a sun god, a moon god, a god of arms, a god of hunting, a god of births, a god of small-pox, a hill god, a forest god, a rain god, a god of fountains, a god of rivers, a god of tanks, and village gods; but the earth goddess is the central object of worship, the most affecting exhibition of which is in the form of human sacrifices.

The earth goddess appears to be worshipped under two distinct characters, not often separately considered, however; namely, that of the supreme power, and that which presides over the productive energies of nature. In the former charac-

ter, she is said to be worshipped in one case only ; that is, when a tribe engages in war, its enemies being of another race. Her name is then invoked, and vows of sacrifices, in case of success, are made. Her nature is purely malevolent ; but she does not interfere with other deities, in their respective spheres.

As presiding over the operations of nature, or as the energizing principle, her supposed attributes are the reflected image of the wants and fears of an agricultural population, in an elementary or uncivilized state. She rules the order of the seasons ; sends the periodical rain ; gives fecundity to the soil ; as also health or sickness to the people. On her depends the preservation of the patriarchal houses and the safety of flocks and herds. She has no fixed corporeal shape ; and she is worshipped neither in any temple nor under any symbol or image. In common with inferior divinities, however, she may assume temporarily any form, as that of a tiger, for purposes of wrath. She is propitiated by sacrifices both of men and animals.

Human sacrifices are either public or private. Of the former, every farm should receive, at seed time and ingathering, a portion of the flesh and blood of a victim ; and according as the prospect of a crop varies, it should have some intervening oblations. A sacrifice is also required in case of sickness among men or animals, and also in the event of the destruction of the latter by wild beasts. If the "abbaya," or priest, is visited with sickness in his family, the failure of his crops, or the loss of his stock, the same thing must be done ; as his prosperity is an index of the disposition of the goddess towards the people over whom he presides.

The more private sacrifices are offered in case of any extraordinary calamity, indicating the anger of the goddess towards a particular house ; as when a child, watching a flock, is carried off by a tiger. If a human sacrifice cannot then be obtained, a goat is led to the place of sacrifice, and its ear is cut off and cast bleeding upon the ground, as a pledge to be redeemed with human blood at the appointed time within the year.

By recent publications, in connection with a report of the agency which has been employed by the government for more than seven years to put a stop to their sacrifices, it appears that in a small section of the country, three or four hundred innocent victims are annually torn to pieces in this horrid rite. Several hundred have from time to time been rescued. On one occasion one hundred and twenty-four victims, valued at ten or twelve thou-

sand rupees, were voluntarily given up to the agent. And in one year one hundred and forty-two were saved, and were afterward variously distributed ; some having been left with the missionaries in Orissa, some having been brought to Madras, whom I saw, and some females having been given in marriage to Khond chiefs.

It is to be regretted that the efforts of the Government have not hitherto been entirely successful in abolishing this horrid custom. The day must soon come, however, when all such offerings will cease throughout India.

Procuring the Victims.

The following description of these human sacrifices, with the usual preliminaries, has been extracted by Mr. Winslow from an account to which he obtained access in India.

The unhappy persons who are to be offered in sacrifice, are known in the Khond language under the designation of "merias." They are not usually native Khonds, but are provided by a class of Hindoo procurers, who purchase them without difficulty upon false pretences, or kidnap them from the poorer classes of Hindoos in the lower country, either to the order of the priests, or upon speculation. When conveyed to the mountains, their price is determined by the demand, varying from fifty to a hundred lives, that is, of sheep, cows, fowls, pigs, &c. A few are always kept in reserve in each district, if possible, to meet sudden demands for atonement. Victims of either sex are equally acceptable to the earth goddess. Children, however, whose age precludes a knowledge of their situation, are for convenience sake preferred. Brahmins, who have assumed the sacred thread, being perhaps regarded as already consecrated to the deity, are held to be not quite so acceptable ; but the word of the procurer is the only guaranty of fitness in these respects which is required. But whatever be the real class, rank or nation of the victim, it is a highly characteristic feature of the system, pregnant with important consequences, that in all cases it must be bought with a price ; an unbought life being an abomination to the deity.

Treatment of the Meria.

The meria is brought blindfold to the village by the procurer, and is lodged in the house of the abbaya. He is kept in fetters, if grown up ; but he is left at perfect

liberty, if a child. During life, he is regarded as a consecrated being; and if at large, he is eagerly welcomed at every threshold. Victims are not unfrequently permitted to attain to years of maturity in total ignorance of their situation; although it is not easy to understand how this ignorance can be maintained. Should one in such circumstances, form a temporary alliance with a Khond female, thankfulness is expressed to the deity for the distinction. Generally, however, to a meria youth who thus grows up, a wife of one of the Hiadoo castes upon the mountains is given. Farm stock and land are presented to him; and should a family be the result, it is held to be born to the fearful condition of the sire. The sacrifice of lives which are surrounded by these ties, is often foregone; but should the dread divinity require an atonement not easy to be afforded, the victim father, with all his children, is dragged without hesitation to the altar. It is a rule, however, that persons standing in the relation of direct descent shall not be immolated in the same district. This is a law so rigidly observed, that when a victim is thought in any degree to resemble a former mature sacrifice, he is always, out of precaution, resold or exchanged. By this means also the risk is avoided of sacrificing, according to the ideas of the Khonds, the same life twice to the divinity.

Preliminaries of the Sacrifice.

All the arrangements, connected with the ceremony of a human sacrifice, are conducted by the patriarch in concert with the priest. The divine will is in every case declared by the latter, as it is communicated to him in visions; and he may demand a victim at any time, even when no visible signs of divine displeasure appear.

From the festivals of sacrifice no one is excluded; and at them all feuds are forgotten. They are generally attended by a large concourse of people of both sexes. They continue for three days, which are passed in the indulgence of every form of gross and indescribable excess. The first day and night are spent exclusively in drinking, feasting, and obscene riot.

Upon the second morning, the victim, having fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession, with music and dancing, to the meria grove. This grove consists of a clump of deep and shadowy forest trees, and usually stands at a short distance from the hamlet, by a rivulet which is called the meria stream. It is kept sa-

ored from the axe, and is studiously avoided by the Khond as haunted ground. In the middle of it, an upright stake is fixed, at the foot of which the victim is seated, and bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. There is now infinite contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, small rude images of beasts and birds in clay are made in great numbers and stuck on poles; but of the origin or meaning of this practice there is no satisfactory explanation.

On the third morning, the victim is refreshed with a little milk; while the licentious feast, which has scarcely been intermitted during the night, is vociferously renewed. The acceptable place for the intended sacrifice, has been discovered, during the previous night, by persons sent out for the purpose. The ground is probed in the dark with long sticks; and the first deep chink that is pierced, is considered the spot indicated by the earth goddess.

The Consummation.

As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs are now broken in several places. The priest, assisted by the abbaya and by one or two of the elders of the village, then takes the branch of a green tree, which is cleft in the middle for a distance of several feet. They insert the meria within the rift; fitting it in some districts, to his chest, in others to his throat. Cords are next twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. All preparations being now concluded, the priest about noon gives the signal, by slightly wounding the victim with his axe. Instantly the promiscuous crowd, that erewhile had issued forth with stunning shouts and pealing music, rush with maddening fury upon the sacrifice. Wildly exclaiming, "We bought you with a price, and no sin rests on us," they tear his flesh in pieces from the bones! And thus the horrid rite is consummated. Each man then bears away his bloody shreds to his fields, and from thence returns directly to his house.

For three days after the sacrifice, the inhabitants of the village which afforded it, remain dumb, communicating with

each other only by signs, and remaining unvisited by strangers. At the end of this period, a buffalo is slaughtered at the place of sacrifice, when all tongues are loosened.

The latest intelligence in regard to the efforts of the Government for the suppression of the rite above described, is derived from the *Friend of India* of Jan. 25, 1849, which says :—"We are happy to be able to state, on authority which we believe to be unexceptionable, that the Government agent now in Chinna Kimedy, has already experienced a very encouraging degree of success in his efforts. He has received one hundred and six merias, and, in our opinion, deserves great praise for the cautious and judicious measures he has pursued, and which have so abundantly prospered. The commissioner is, of course, accompanied by troops ; but we are happy to be able to state, that not a hut or a fruit tree has been injured, and not a single individual hurt. The hills of Chinna Kimedy are wild and inaccessible, and the people are believed to be more than ordinarily ferocious ; but they appear to have submitted to our wishes. The last full moon had been fixed upon for a great sacrifice, to anticipate the agent's arrival ; but he was happily in the midst of the tribe twelve days before the appointed time.—*Ibid.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

At the annual meeting held in Exeter Hall, April 26, 1849, the following statement was made of the operations of the Society.

In continental India it has thirty-five missionaries and sixty-five native teachers. In Ceylon and other islands, six missionaries and more than forty native teachers. There are, also, upwards of 1,800 members, and in the schools, about 4,000 children ; the number of schools in India, 102. The number of volumes of the scriptures printed, between 1837 and 1847, amounted to 508,205 ;—in all, 743,270. Since 1847, 133,000 more have been issued from the press. The churches in Jamaica contain about 34,000,—there being double

the number, both of ministers and members from 1837 to 1847. In the Bahamas, there are three missionaries, ten native teachers, 2,800 members ; and in the day schools 750 children. Within the last seven years missions have been begun in Africa, in Hayti, Trinidad, France, Madras and Canada. In Africa many thousand people have been clothed, and parts of the New Testament printed in three of the dialects. In Canada, ten ministers have been aided by the Society, in preaching the gospel extensively. In France, the New Testament in Breton has been printed. Several printing establishments have recently been formed in Africa and Trinidad. The missionaries and native teachers have increased, within the last ten years, from about eighty-five to about 225, not including Jamaica. For the support of these agents the Society has not more than £16,000 a year available.—*Evan. Mag.*

CHURCH MISSIONARY SOCIETY.

Extract from the Annual Report.

In the review of the missionary proceedings of the past year, one important fact presents itself in respect of all the principal missions ; namely, the openness of the field, through the abatement of opposition, whether from the priests of the ancient idolatries, or from the followers of the false prophet, or from heathen powers. Every where our missionaries find willing and attentive hearers, and some individuals prepared to receive the truth ; every where there is encouraging evidence that a success, far beyond the natural adequacy of the means employed, is granted to the preachers of the gospel in the nations of the world. We need but additional missionary agency on our part, and the outpouring of the Spirit from on high, to produce far greater results than we have yet witnessed. For these blessings we must look to the prayers and efforts of the church at home.

The Jubilee Fund.

In the fiftieth year of the Society special contributions were made, as a recognition of the jubilee.

In their Appeal for a Jubilee Fund the Committee stated four objects as presenting special claims upon the contributions of such an occasion :—

The support of sick and disabled missionaries ;

The education of missionaries' children ;

The endowment of native Christian churches ; and

The erection of missionary buildings.

The contributors had the option of selecting any one of the objects specified, to which their subscriptions should be appropriated. Nineteen-twentieths, however, of the fund have been left to the appropriation of the Committee.

1. For the first two objects specified above, a Special Fund was commenced about twenty years ago; and all the donations and subscriptions to it having been invested and accumulated, now amount to about £20,000. It is proposed to increase this fund by the addition of £20,000 out of the Jubilee Fund. The aggregate will be sufficient, it is hoped, to ensure,—whatever fluctuations may affect the Society,—a provision for the support of the missionaries in the time of old age or infirmity, and for the education of their children.

For the future, the expenditure for these objects will be taken entirely and exclusively out of the interest of the capital of this Special Fund, and the annual subscriptions and donations which may be contributed to it.

Ever since the first opening of this fund,—a fund for the benefit of men who, by leaving their native country to preach Christ to the Gentiles, have cut themselves off from the opportunity of making any provision either for themselves or their families,—it has met with peculiar favor, and contributions have flowed in. It is confidently anticipated that these contributions will be continued even yet more liberally; and so, with the interest of the invested property, provide for this whole charge.

A portion of the Jubilee Fund will also be applied to provide a building to serve as a home and school for the missionaries' children.

3. A sum will be devoted to providing endowments for native Christian churches in the missions of the Society, on the principle of meeting sums raised on the spot. The Committee propose at once to devote £10,000 to this object. They confidently anticipate that the knowledge that such a sum is available for this purpose will stimulate the native Christians to help themselves, and establish the self-supporting principle in all our advanced missions.

4. A further sum will be appropriated to missionary buildings, the fourth object specified in the Jubilee Resolutions.

Every one may help in the attainment of our grand object: the Lord has himself shown us in what way,—“Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.” We this day renew our appeal, very often before made on occasions like the present, but now made under special circumstances. The Lord has made the openings; he has inclined the hearts of his servants to give the silver and the gold: to give the men is his own prerogative. “Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.”

And let all act in the spirit of this prayer. Let fathers and mothers be ready to part with their children, as the children of this world part with theirs for prospects of mere temporal enolument and honor.—*Miss. Reg. of Ch. Miss. Soc.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

A note from Mr. Dean, dated March 29, states that Mr. Smith was to sail on that day for Siam. While waiting for a passage, he spent a few days at Canton. Mr. Johnson also made a short visit to Canton in January last. He and his little boy were well. Dr. Macgowan had recently lost his youngest child.

Mr. Goddard writes from Shanghai that he had chartered a Portuguese schooner to convey himself and family to Ningpo. The vessel was to sail March 13.

Mr. Dean is engaged with Mr. Goddard

in preparing for the press the book of Genesis, with Notes, together with Matthew, John and Acts. The plan is for Mr. Goddard to take the text and Mr. Dean the notes, and “each to look over the work of the other, so as to be able to subscribe to the whole. The notes on Matthew were in the hands of the printer March 24; the notes on Genesis written out to the close of chapter four. Mr. D. says, “I have latterly been able to preach once on the Sabbath, and to attend what is called a bible class, and one service daily with the Chinese, i. e. at 7 A. M., for reading, catechising and prayer. Another

school has been started at Long Island, and the Chinese brethren have subscribed thirty dollars or more for a chapel there."

Mr. Jewett and wife and Mr. Day reached Nellore April 16. They represent the mission as in a very unpromising and discouraging state. During the two years or more since it was relinquished, influences have constantly been at work adverse to its prosperity. The things which remain are ready to die. The brethren, having come to the ground and made a personal examination of the state of things, feel greatly disheartened as to the resumption of missionary labor in a field which bears so little the aspect of hopefulness.

Mr. and Mrs. Van Meter reached Sandoway about the middle of March.

Under date of April 17, Mr. Van Meter states that on the preceding day Mr. Beecher baptized seven Karens, four women from a neighboring village and three of Mrs. Beecher's scholars.

Mr. C. C. Moore and wife reached Akyab about March 15. Mr. M. gives a very interesting account of his first Sabbath at that place. Four young men, candidates for baptism, having been previously examined by Mr. Ingalls, were baptized at his request by Mr. Moore. They are now in the school, and are regarded as men of promise to the mission. He says, "Others, some of them leading men in their religion, are waiting baptism."

In Siam, Feb. 4, Mr. Jones baptized two Chinamen. He says in a note dated Feb. 22, 1849, "The work of the Lord goes onward. Would that the work of man might keep pace with it. Is there no privilege in being a co-worker with him? Why, then, have we no more?"

On a recent tour to the south of France, Dr. T. T. Devan writes (June 11, 1849) that he had baptized, April 17, at St. Etienne, a Mr. Charles Geijer, a very interesting convert. He was ordained a year since at Lyons, and has been an agent of the Evangelical Society of Geneva.

Afterwards Dr. D. led into the water five other converts, who were baptized by Mr. Geijer. The following evening they were organized into a regular Baptist church, of which Mr. G. is the pastor.

J. W. Parker, a member of the Executive Committee, now in France, writes from Douay that he was recently present at a meeting full of interest and promise in respect to the French Mission. Fifteen converts were examined with great thoroughness, as candidates for baptism, by Mr. Willard. About 150 persons were present, who witnessed the examination. The candidates having been accepted, they were baptized in a romantic spot, seven or eight miles distant from Douay, in the presence of about a thousand persons, chiefly Catholics. All the attendant circumstances were highly interesting and encouraging.

LETTERS, &C., FROM MISSIONARIES.

ARRACAN.—*L. Ingalls*, Feb. 27, March 27, April 24.—*J. S. Beecher*, Feb. 19, March 12, April 21.—*E. L. Abbott*, Feb. 17, 26, March 20.—*C. C. Moore*, March 7, 22.—*H. L. Van Meter*, April 16.

MAULMAIN.—*Wm. Moore*, Jan. 11.—*J. G. Binney*, Feb. 26, March 24.—*H. Howard*, Feb. 21, April 19.—*A. Judson*, Jan. 23.—*T. S. Ranney*, April 19.—*E. A. Stevens*, March 24, April 21.—*N. Harris*, April 19.—*F. Mason* Jr., April 18.

TAVOY.—*J. Benjamin*, March 8.—*E. B. Cross*, March 7.—*C. Bennett*, Jan. 15.

ASSAM.—*Mrs. Brown*, March 20; *N. Brown*, April 7.—*O. T. Cutter*, March 30.

SIAM.—*J. H. Chandler*, Dec. 31.—*J. T. Jones*, Feb. 22.

CHINA.—*S. J. Smith*, March 27.—*J. Goddard*, Feb. 15.

TELOOGUUS.—*S. S. Day*, Nov. 10, March 22, April 10.—*L. Jewett*, April 11, May 4.

FRANCE.—*T. T. Devan*, June 11, 28.

GERMANY.—*J. G. Oncken*, May 24.

GREECE.—*R. F. Buel*, May 8.

AFRICA, *Bassa Mission*.—*J. Von Braun*, May 6.

DONATIONS

Received in June, 1849.

"A friend to Missions" 25,00

Maine.

Calais, 1st ch. 30,00

East Harrington, ch. 13,03

Wiscasset, John Sylvester, 5,00

— 48,03

New Hampshire.	
New Hampshire State Convention, J. A. Gault tr., viz.—Mason village, ch., per Rev. O. Tracy, agent,	3,00
Vermont.	
Passumpsic, Levi P. Parks	10,00
Vermont Bap. State Convention, Rev. W. Kimball tr., viz.—Hinesburg, ch., per Rev. O. Tracy, agent,	5,00
	15,00
Massachusetts.	
Framingham, Fem. Mite Soc., Selina Nixon tr.,	15,28
Foxboro', Martin Torrey	1,00
Boston, contributed at the Unitarian conference and prayer meeting at Rev. Mr. Coolidge's ch., after addresses by Rev. Mr. Bronson and two Assamese lads, towards the purchase of a library for the Nowgong Orphan Institution, Assam,	80,00
do., Mrs. Amos Lawrence, for the Assam Orphan Institution,	30,00
do., Tremont Temple Sab. school, W. A. Holland superintendent,	13,25
do., Bap. Bethel Sab. sch., for the Karen Mission,	6,53
	129,78
Lowell, Worthen St. ch., to cons. Mrs. W. Maria Porter L. M.,	100,18
West Wrentham, Sab. school	3,00
Plymouth, Ladies' Miss. Soc. of the ch. and cong., H. E. Goddard tr.,	19,00
Jamaica Plain, a friend	1,25
Fall River, a friend	30,00
Neponset, Samuel Hildreth	5,00
a friend	1,00
Cambridgeport, a friend	25
North Attleboro', ch. and soc.	57,40
Salem, 1st ch.	194,20
South Adams, ladies of the ch.	12,00
Hampden Co. For. Miss. Soc., J. W. Taylor tr., viz.—A friend to missions 5,00; Rev. O. Tracy 10,00; Northampton 9,00; Cummington 7,00; Pulpit supplies 19,00; per Rev. O. Tracy, agent,	50,00
Dighton, ch. 5,80; Newburyport, 1st ch. 31,25; John Currier, to cons. himself L. M., 100,00; Henry Merrill, Jr., to cons. himself and Mrs. Mary B. Merrill L. M., 200,00; Lawrence, ch. 8,35; per Rev. J. F. Wilcox, agent,	345,50
	964,84
Connecticut.	
Bap. State Convention, W. Griswold tr., viz.—Stonington Borough, ch. 25,26; Gilbert Collins 10 and O. B. Grant 10, for sup. of a Karen	

preacher; Rev. A. G. Palmer, for sup. of do., 13,00,	59,26
Groton Bank, ch. 4,00; W. P. Benjamin 1,00; Sarah P. Irish, for sup. of a Karen preacher, 40,00; John Bolles, for do., 12,00; Rev. Alfred Gates, for do., 12,00; which with \$21 of the contributions from Mass., to cons. Wm. P. Benjamin L. M.,	79,00
New London, string of beads and breast-pin, per Rev. O. Tracy, ag't,	138,26
North Stonington, 3d ch. 13,29; Pendleton Hill, Rev. C. T. Chapman 1,00; Col. at State Convention 24,54; Miss Sarah Searles 50c.; per Rev. J. F. Wilcox, agent,	39,13
	177,39

New York.

Troy, 1st ch., James Wager tr., 5,00; Schuylerville, ch. 7,49; Greenwich, Thomas Rogers 2,00; Fort Edward, ch. 9,00; Adamsville, Obadiah Slade 2,00; Cambridge, ch. 5,50; Salem, Daniel Valentine 5,00; Clark Stevens 2,00; Gilbert Stevens 2,00; White Creek, ch. 12,09; Charlestown, a friend 25c.; Queensbury, 1st ch. 4,92; Fort Ann Village, ch. 3,00; Pleasant Valley, ch. 11,65; Salisbury, Alva Brockett 1,00; Sloansville, ch. 7,25; Mohawk River Asso., B. D. Brockett tr., to cons. Rev. Avery Briggs L. M., 116,04; Washington Union Asso., to cons. Rev. Jerome T. Mason L. M., 117,12; Galeville, ch. 19,62; Sandy Hill, ch. 26,25; Kingsbury, ch. 41,47; with 12,66 from Washington Union Asso., to cons. Rev. J. W. Crumb L. M.; per Rev. O. Dodge, agent,	400,65
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New Jersey.

Newark, Miss Martha J. Price	6,00
Port Jervis, ch.	8,00
Lyons Farms, ch. 10,00; Elizabethtown, ch. 7,00; Bloomfield and Caldwell, ch. 3,00; per Rev. G. S. Webb, agent,	20,00
	34,00

Pennsylvania.

Philadelphia, Benjamin C. Everett, for the sup. of a lad in Nowgong Orphan Institution to be named Thomas S. Malcom 25,00; Mrs. B. C. Everett, for sup. of a lad in do., to be named Frederick A. Willard, 25,00; collection at a meeting of ladies at 1st ch., for the Assam Mission, 30,00,	80,00
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do., 1st ch., Fem. Miss. Soc., Mary Hallman tr, for sup. of Ann Rhees in Nowgong Orphan Institution, 25.00; Mrs. E. D. Reed, for sup. of a native Karen preacher under direction of Rev. J. H. Vinton, 40.00, 65.00
 do., Broad St. ch., "Fem. Board of Collectors," 272.20; Sab. Sch. Miss. Soc., for sup. of a native Karen preacher, 60.00; to cons. James Wiley, Mrs. Elizabeth Moore and Mrs. Margaret Beal L. M.; New Market St. ch., Joseph Walton tr, to cons. Reuben Jarmon L. M., 100.00; per Rev. G. S. Webb, agent, 432.20
 ————— 577.20
 Balligomingo, ch., mon. con., per Rev. G. S. Webb, agent, 18.60
 Eaton, ch. and cong 5.45; Monroe. ch. and cong 1.55, 7.00
 Collections by Rev. F. Kidder, per Rev. J. Stevens, agent, 213.80
 ————— 816.60

Kentucky.

Louisville, a few friends, towards sup. of Myat Kyau, 40.00

Ohio.

Cesar's Creek Asso., viz.—Cesar's Greek, ch. 6.00; Jonas Run, ch. 7.85; Sugar Creek, ch. 20.00; Wilmington, C. Harris 75c., 34.60
 Co-shocton Asso., viz.—Hopedwell, ch. 75c.; Mohawk, ch. 6.00; Tomica, ch. 7.77; Millfork, ch. 12.65; White Eyes, ch. 75c.; Butler tp., ch. 2.02; Jefferson, ch. 3.05; Evans Creek, ch. 50c.; Roscoe, J. Carhart 3.00; friends in Keene 8.75; Carlisle, ch. 2.25; Wolf Creek, ch. 3.42; Mount Holly 1.63; cash 9c.; Uniontown, ch. 12.00, 64.63
 Grand River Asso., viz.—Ashtabula, ch. 9.56; Conneaut, ch. 4.11; Geneva, Rev. J. Elliot 50c.; Madison, ch. 9.09, 23.26
 Huron Asso., viz.—Berlin, ch. 20.00; Fairfield, ch. 10.00; Ripley, ch. 2.00; Bellevue, ch. 6.59; Sab. school 80c.; Peru, ch. 5.25; New Haven, Edwin M. and Lucy R. Kelly 30c., 41.91
 Lorain Asso., viz.—Henrietta, ch. 9.00; Sab. school 3.35; Jackson, ch. 3.25, 15.60
 Mad River Asso., viz.—Mrs. E. Jackson 5.00; Spring Creek, ch. 1.00; Urbana, ch. 1.00, 7.00
 Meigs Creek Asso., viz.—Mc Connelsville, ch. 16.00; Sab. school 9.50; Little Muskingham, ch. 15.00; cash 2.12; Zanesville, 1st ch. 90.88; Duncan's Falls, ch. 5.00; Brookfield, ch. 24.00; Windsor, ch.

4.60; Newport, ch. 28.00; Roxbury, ch. 1.50, 196.60
 Miami Asso., viz.—Cincinnati, Mr. Munson 3.00; Y. M. B. M. S. 40.00; do., 9th St. ch., (of which \$100, by J. Smith, is to cons. Mrs. Ann B. Morgan L. M., and \$100 to cons. George L. Hanks L. M.), 671.49; Sab. school 89.43; Bur. Fem. Ed. Soc., for sup. of Mrs. Moore's school, and to cons. Rev. Wm. Moore L. M., 157.00; do., 5th ch. 11.50; Sab. school 15.00; do., Walnut St. ch., to cons. J. C. Reed L. M., 130.37; Sab. sch. 20.35; do., 1st ch. 44.52; Sab. school 37.00, to cons. C. Hubbell L. M.; Dayton, 1st ch. 31.27; Sab. sch. 5.73; Wayne St. ch. 4.00; Lebanon, ch. 42.00; Sab. sch. 8.00; Lockland, ch. 12.00; Muddy Creek, ch. 4.80; Franklin, ch., (of which \$20 for education of a Karen youth named John Butler,) 56.00; Hamilton, Sab. sch. 7.00, 1390.46
 Mount Vernon Asso., viz.—Owl Creek, ch. 17.00; Homer, ch. 8.48; Mount Vernon, ch. 36.65; Martinsburg, ch. 5.90, 68.03
 Ohio Asso., viz.—Centerville, Bethlehem, ch. 9.00
 Portage Asso., viz.—Cash 3.00; Streetsboro, ch. 15.00; Garrettsville, ch. 12.00; Bedford, ch. 4.09; Brimfield, Mrs. Burt 1.00; Akron, L. Austin 40.00, 75.09
 Rocky River Asso., viz.—Dover, ch. 15.11; Granger, Wm. Ganyard 1.00; Westfield, ch. 2.60; Seville, ch. 2.75, 21.46
 Wills Creek Asso., viz.—Salt Creek, ch. 5.25; Concord, ch. 5.00; Pleasant Valley, ch. 5.25; White Eyes Plains, ch. 7.75; Adamsville, ch. 27.41, 50.66
 Mt. Vernon, anniversary colls. 30.07
 Ohio Bap. For. Miss. Soc., J. B. Wheaton tr., 202.04
 Maumee Asso., cash 8.34
 per Rev. J. Stevens, agent, —2241.78

Indiana.

Franklin College, mon. con., 17.50; Pendleton, ch. 2.00= 19.50,—less 28c. discount on draft, 19.22
 Indianapolis, ch., per Rev. J. Stevens, agent, 20.00
 ————— 39.22

Illinois.

"Christians of various denominations and friends to Christian civilization, in Albion, Wardborough and vicinity, Wm. Hall tr.," 37.75

India.

Nellore, Rev. Lyman Jewett, 50.00
 ————— \$4893.26

Total from April 1 to June 30, \$14,797.25.

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THE METHOD OF THE DIVINE GOVERNMENT.

THE Method of the Divine Government is deliberate and gradual. In the employment of instrumentalities of doing good, God often uses a series of instrumentalities, all tending to the same result; each preparing the way more and more, till, in the last, the consummation is effected. Hence our not seeing immediate fruits springing from our endeavors ought in no case to discourage us, or prevent our continued exertions.

It may then be asked, in the way of objection,—Ought we to be satisfied with our unsuccessful labors? We answer, though the want of success is not to discourage us, it should lead us to great anxiety and self-distrust. Is it divine truth that we have uttered, and not some covert form of error? Have we cherished a right spirit? Have we been under the influence of the truth ourselves? Have we prayed as we ought for its prosperity? Have we not set man forward and Christ in the back-ground, instead of making Christ and him crucified all and in all? Have we given as freely as we ought, as stewards of our divine Master? Thus the want of success ought to lead us to self-scrutiny. It ought to conduct us to the question, is not the absence of success a fruit of some deficiency in ourselves? We ought to be dissatisfied with ourselves, that we are not more efficient pleaders for God, and more faithful laborers in his cause,—more prayerful, more philanthropic, more liberal, more holy. But, if no deficiency of this sort is to be discovered, we should still labor in hope and faith, remembering that “in due season we shall reap if we faint not.”

Again, an objector, claiming the necessity of immediate results, may say, drawing his illustration from material things, that a cause must produce an immediate effect, or it is powerless. But this is not a parallel case. Physical operations are not the rule of spiritual ones. Human mechanics are not the rule or pattern of the operations of the Holy Spirit. The impression of matter upon matter is in all respects different from the intercourse of mind with mind. And illustrations drawn from the one are not applicable to the other. If any physical illustrations are in place, they are only those which are drawn from God's works in nature as compared with the gracious work of his Spirit. And here, we are confident, our theory is confirmed.

Many reasons can be conceived why God chooses to employ often a series of instrumentalities, and a deliberate method in effecting good.

1. By this plan, the glory of any good, being not distinctly traceable to any human instrumentality, is the Lord's. Such is our corrupt nature, so easily is the tinder of our pride kindled, so ready are we to bless ourselves for the blessings diffused by our agency, that it is necessary, even if it were not otherwise for the best, for God to check the spirit of self-praise by withholding the occasion of it. If a sinner were snatched by our single hand, as a brand from the burning, if no agency but our own were concerned under God in so benign a work, how natural it is that we should sacrifice to our own net, and burn incense to our own drag, saying, "My power, and my hand hath done it." But under the present arrangement, God prevents such a result. By employing a series of agencies, operating often at distant intervals, he hides pride from man. First, a truth is lodged in the infantile heart by parental instruction; knowledge opens imperceptibly upon the understanding by reading and hearing through our whole childhood and youth; an awakening providence, or a serious address from time to time leads to religious thoughts; the heart often hardened by sin is often softened again by new views of obligation, new acts of divine goodness, or new communications of spiritual truth. Here a warning from the pulpit, there an affectionate entreaty from a Sabbath school teacher, and afterwards solemn reflections suggested now by this servant of God, and now by another, falling upon the heart not wholly unprepared for such influences, unite to bring the sinner, through grace, to the feet of Christ. The hand that wielded the earliest agency in the conversion of a sinner may have long been still in death, and the voice by which the heart was first softened may have broken forth in the anthem of the glorified, before the last effective blow shall have been struck, and the instrumentality set in motion by which the sinner is saved: as the genial warmth, and soft airs, and the rains of spring, which enticed the sap to its ancient channels and projected the first tender leaf, are perished, long before the last summer day has matured the rich cluster upon the vine. In giving an account of the history of their conversion, men often tell what first awakened their attention, by whose ministry they were brought to Christ, under what influence they were led to cherish hope in the Savior. Often there are such apparent instrumentalities. These are, to the individuals concerned, the visible means and agents of their conversion; and as such they do well to cherish them in everlasting and grateful remembrance. But these are not the only agencies employed. And he who ascribes to them all praise, or who blesses himself as if he were the only honored instrumentality of planting another jewel in the Redeemer's diadem, mistakes wholly the method of the divine procedure. It is like the mistake of him who should assert that all the water of the Mississippi, which goes on swelling and widening as it rushes to the sea, came from the small lake at its source, or from the last rill that flows into it—without regarding the tributary floods, pouring into it both from the east and the west, from its source to its outlet. It is as if one should ascribe the harvest that fills his house with food and his barns with plenty, to the last day of autumnal sunshine, that completed the maturity of his crops, and not to the dew, and rain, and heat, and the perpetual influences, that came imperceptibly day and night upon the earth, till it brought forth, "first the blade, then the ear, then the full corn in the ear." If I baptize and welcome to the church a man in the strength of his years, who is counted a convert through my ministry, shall I arrogate praise to myself, as if no other hand had shared in his conversion? No, "other men labored, and I entered into their labors." The means of his conversion are to be sought in the servants of God who have preached to him, in the books he has read, in the truths

he has learned, in the providences he has witnessed or experienced, in the instructions of his childhood, in the first hymn that he lisped in the nursery, Sermon after sermon, and truth after truth have done each its own work in respect to him. One minister of Christ has poured in upon him his little tide of spiritual and awakening influence, and another has come, and been the means of deepening the impression produced by the former, till the last drop has made the cup overflow; the last rill has swelled the tide so that it has broken through the remaining obstacles, and forced its way to the sea. But who of all these agents and influences shall vaunt himself, as if the work were his? Who shall bid the rest retire, as of inferior consequence, while he claims the praise of the result? Will not each, in a spirit of humility and self-renunciation, ascribe the work to others as much as to himself, and all to God, saying, "Not unto us, not unto us, but to thy name be the glory. Other men labored and I entered into their labors." Thus it is that in heaven, all glory will be ascribed "to Him that sitteth on the throne and to the Lamb." Christianized empires may trace their conversion back to the hallowing influence of the first church—the first church to the labors of the earliest missionary, the earliest missionary to the pastor of his youth, to the entreaties of his Sabbath school teacher, to the example of the pious, to the instructions of his infancy, to the numberless influences which flowed upon him till he took his station in a heathen land, and became the spiritual father of converted thousands. "He that planteth and He that watereth are one." One may be further back from the result in the series of saving influences than another. But how honored are they who are permitted to share in the good work of saving souls!

2. God proceeds in the method we have described, that the temporary apparent inutility of the labors of his people may not lead them to discouragement. Many spiritual labors seem for a season to be without good results. How many sermons are preached to sinners, without producing the conversion of sinners. How many are preached to awaken the church, to revive its members, to lead them to the cultivation of fervent piety, without either awakening them or reviving them, or leading them to any higher degree of holy living. How many instructions are given by parents and Sabbath school teachers, which are immediately lost, to all appearance. The breath of the world breathes over them, and they vanish. Temptation resists their influence. Memory seems, treacherous to her trust, to forget them, and like water in a sieve, we go to seek them, but they are no where to be found. If all the good wrought by such efforts were necessarily immediate, how soon would discouragement overspread the church, and neither sermon nor exhortation, instruction, nor entreaty, nor prayer would any more be heard. But we do not know, according to the principles here advocated, that our efforts are useless. They may be useful in different degrees. If they are not random efforts, as a Christian's efforts ought never to be, though they may not be seen exerting their effect at once, they may exert a preparatory influence, opening the way for tides of blessing that shall live through eternity. We cannot see far enough to estimate the utility of our efforts. We can look but a little ways forward in time. We ought to look through eternity, for that is the harvest: there are the results. The farmer performs his well-directed labors, and then waits upon God for the rest. It is not time for him to be discouraged and to say he has planted in vain, till he has waited much beyond the ordinary time, and found that his good seed properly sown in good ground will not spring up. If he should give over his efforts at midsummer, because he was not permitted to reap the day after he had sowed, would you think him a

wise man? Should the merchant sit down in despair because one of his vessels is delayed for a day or two,—though not beyond what is known often to occur—when she may be ploughing her prosperous way through the deep, freighted with the richest cargo? And should the Christian despair of the success of his efforts, when he has only sown a little seed, and infinite ages remain in which the glorious harvest may wave in the airs of heaven, and the glad song of the reaper may go up among the acclamations to God and the Lamb? Let the mother go back to her infant charge, the teacher to his class, the minister to his pulpit, the private Christian to the work of private exhortation and prayer,—if any of them have yielded to discouragement,—to sow seeds that shall spring in time, and blossom in immortality. Wait till God's great work is finished; till all the preparatory steps have issued in the achievement of the ends proposed, till all the sown seed has germinated, till all the efforts that are to be blessed shall have been blessed to their fullest limit, till all the prayers that are to be answered shall have been answered—before you say, “I have labored in vain and spent my strength for nought.”

3. Another reason for God's method of employing a series of instrumentalities to effect a given end, is that his servants may rejoice at last in their mutual toils and successes. How short a time is it, and we who now contemplate these things in time, shall contemplate them with clearer light and stronger vision in eternity. And one of the most gratifying views of the Christian's history to be contemplated there, will be the various instrumentalities by which every one was brought to Christ. A prayer here, a Scripture there, here a hymn, there an exhortation, there a single impressive word, or a solemn providence, these were among the preparatory influences which brought the sinner to God's house, to the throne of grace, to the penitent's humility, and finally to the saint's glory. When we trace the agencies by which heaven has been made ours, how many lost links of influence will be restored to our memory, and how many justified spirits, among the agencies of our salvation, shall we embrace in glory with grateful hearts. When the aged and venerable minister of Christ, who had wept over his hearers, and, dying, left them in their sins, meets his younger successors, through whom they were finally converted—how he that sowed and he that reaped will rejoice together. When the successive ministers of a people, each entering into the fruit of the labors of all that went before him, shall meet at the judgment—and each inquire where is this man or woman, or that child over whom I so long watched and prayed,—if he finds them safe on the right hand, how they will rejoice in their mutual endeavors, and their mutual successes. When parents, teachers and pastors see the fruit of their labors in the souls of those on whom all exerted their quota of influence now safe in heaven, how will each, nobly renouncing all exclusive claim to the honor of their salvation, join with all the rest in bearing the precious treasure to Christ, and saying, Here Lord, am I, and the children whom thou hast given me. “Not unto us, not unto us, but to thy name be the glory.”

These principles have the highest applicability to the missionary enterprise, both domestic and foreign. In this restless age of the world, when men are filled perpetually with new schemes of aggrandizement and success, multitudes are migrating from the place of their birth to distant homes. The great west is the asylum of the oppressed and the hungry, who have fled from European tyranny and want. It is also the chosen dwelling of many of our own sons and daughters. They have left their New England or their Atlantic homes for an abode in that hive of the nations. The seeds of divine truth were sowed in their

minds, when we sat by their cradles and dandled them on our knees; when we took them with us to the sanctuary, or entrusted them to the benign influences of the Sabbath school. In many instances they have left us, preserved indeed in virtue, and honoring by their uprightness and intelligence the land which gave them birth; but without the saving hopes of the gospel. They have gone to regions where men think independently, and reason in that spirit of self-reliance which often leads astray like the meteor, and plunges men into destruction and perdition. Are then those seeds of spiritual truth buried too deeply to germinate? Will they be lost to the world? Is the soil faithless to which they were committed? No, by no means. God has taken them into his own keeping. He, without whom not a sparrow falls to the ground, will not suffer them to be wasted. "The precious grain can ne'er be lost." They will be nursed into life by God's Holy Spirit, attending the labors of some domestic missionary; and the appeals of the Christian minister, heard in a land where there is a famine of the word, will be clothed with tenfold power. They will be stirred into activity and energy by the very force of contrast. They will be stimulated by conscience. Thoughts long since forgotten will come back upon the memory, from whose tablets they seemed to have been obliterated; and the saving truths of the gospel, after having lain dormant for years and years of worldliness, may spring and grow. The seed planted years ago with prayer and watered with tears may bring forth a luxuriant harvest, that shall wave in golden profusion on the mountains and plains of the Western Valley. The gracious impressions committed to the hearts of our children and to the care of God here along the Atlantic slope, may wake an anthem of praise to the sacred Trinity, which, after we are sleeping in the dust, shall break along the opposite shores of our continent, and be echoed by the waves of the Pacific. The chords which we are now tuning may long years hence begin to sound in the extending territories of this country. And after their sweet vibrations have rebounded hither and thither, waking other souls to the same harmony, the melodious accents may be wafted upward, with the justified spirits of those who utter them, to swell our own heavenly hallelujahs. The parent who teaches his lisping child the truths of a Christian catechism,—the Sabbath school teacher, who instils lessons of religion into the hearts of his infant charge,—the rich who gives as the Lord has prospered him, and the poor who casts his mite into the treasury, and even the man or the woman of a single talent who uses that talent for the divine Master, shall have a hand in moulding distant generations, in swaying the future destinies of America, and in converting the world. We live not for the present only, but for all time. Such is God's government, that our actions are not for this age alone, but for all ages and for eternity. And, courage to the desponding laborer!—the time is coming when "he that soweth and he that reapeth shall rejoice together."

We live in a wide-spread country and in an age of benevolent effort. The field is the world; and it is possible for us in an eminent manner to cast abroad seed which shall hereafter spring up and wave in distant regions with a luxuriant harvest, either for the blessing or the woe of those to whom our influence may extend. Human efforts are not circumscribed in the narrow limits which used to bound them. Even obscure persons, moving in the most quiet walks of life, have it in their power to put in train influences which shall be felt in a hundred villages, and thousands of miles away from the places where they are known. The prayers which we offer here may be answered on a remote part of the globe. The benefaction which we give, out of the property which God

has entrusted to us as stewards, may be as seed sown broadcast on a windy day;—falling, we know not where;—but wafted on the wings of the breeze, and springing up, some in our own homes, some in neighboring towns, some in the Western Valley, and some among the dark and distant idolaters.

If there is force in these thoughts, as pertaining to the home-field of Christian enterprise, they are specially applicable to the cause of foreign missions.

It has so occurred, in divine providence, that but few missionaries among the heathen have seen any considerable portion of the fruit springing from their labors. Early worn out by excessive toils in exhausting and unhealthy climes, most of them leave their work in the midst. The seed is sown; but neither are the growing plants of grace nurtured by them, nor, much less, is the harvest gathered. The records of mortality among foreign missionaries exhibit a sad table of statistics. How few live to advanced age! How few live to see any thing like the proper results of their efforts! Most of them are occupied with preparatory work; and before the preparation even is completed, they are called away. Though they may be richly furnished for their sphere, God who is infinite in resources shows that he can do without them. God, the sovereign, who will not give his glory to another, sets aside now this instrument, and now that; and by successive servants of his accomplishes his merciful purposes.

But let not the evangelical laborer be dejected or discouraged. Whatever instrument God may employ, he will finish his work,—“for the mouth of the Lord hath spoken it.” A Christian soldier may die at his post, but God will preserve his cause from ruin. The Christian missionary, with burdened and burning soul, may die, exclaiming, “O the fate of the heathen,” as William Pitt died, exclaiming, “O my country.” But the God of missions holds the heathen, and the missions, and the sacred truth in his hands. And at the moment of deepest darkness, new light may be ready to break forth. God can spare us. We are not essential to his cause. He can raise up other helpers, born for such emergencies, and ordained to carry out the work we have begun. And when the converts from paganism are gathered from the east and the west, the north and the south, the fruits of the evangelical effort of successive ages, with the missionaries who have taught them, and the Christians who have given of their substance for the cause of Christ, and who have prayed for the prosperity of Zion, then will the sower and the reaper rejoice together.

ENLISTING THE YOUNG IN THE MISSIONARY CAUSE.

WHETHER for the present or the future, THE YOUNG, it is generally allowed, constitute an element of power, and when wisely directed, an agency for good, of unappreciable value. It follows, therefore, that one of the best methods by which ministers may promote missions, is to create in this important class an early and enlightened interest in the great work of the world's evangelization. Now that this can be done is certain, from the resistless evidence of numerous facts: facts which clearly show that by means as simple as they are potent, ministers, whose powers and position are very various, may thus interest the minds of their youthful hearers, and by so doing shape and determine their future character. Indeed, we are assured that to this end their power is all but absolute,—we had well nigh written, omnipotent.

Assuming, then, that ministers may interest the minds of the young in missions, it follows that they can enlist their active aid in promoting them. At that unsophisticated period of life, the pleas of a self-indulgent disposition, the maxims of a false expediency, and the temptations to a course of truculent confor-

mity to the world, which in after years operate so injuriously, are comparatively powerless. These and other hindrances to useful effort do not dam up, and cannot easily turn aside, the fresh, full, sparkling current of generous feeling from its free and natural course. Then, its channel is seldom dry, or choked up with the sedgy luxuriance which springs from the mud and stagnation of a later period. As yet there are no artificial barriers between the first, best dictates of the heart and the corresponding movements of the hand. What, therefore, the one desires, the other is prepared to do. Hence, if the affections of the young are but engaged in missionary objects, their coöperation will follow. And in them we have obtained an agency possessing many of the best working elements,—ardor, leisure, energy, and easy access to all classes;—an agency of great efficiency, and that by which he may best accomplish the glorious design, “One generation shall praise thy name to another, and shall show forth thy mighty works!”

In proof of these assertions, we merely refer to the results of juvenile missionary organizations. For it may be affirmed without hesitation, that these have, in cases not a few, formed some of the most productive parts of our missionary machinery. But how has this happened? In almost every instance, it may be traced to the influence and activity of the minister. For although it sometimes occurs that devoted members of the church will supply their pastor's lack of service in this important department of usefulness, and so direct and encourage juvenile effort as to insure its success, the general rule is that such success will be in proportion to his endeavors. If he be constantly seen and heard as the patron of the youthful band; if they are cheered on by his animating voice; if his radiant smiles and pleasant sentences fall upon their young hearts like sunshine, then he will not only attach them to himself, but still more strongly to the object they are seeking to promote.

But the minister must not only countenance, he must also coöperate in these labors. There must be plan as well as purpose, system as well as spirit. One of his first objects should be, to combine the young in a compact missionary organization. Of this, however, we shall treat more fully in a subsequent paper. Here we must assume that, either such an organization exists, or at least that each congregation contains some who are engaged, or ready to engage in this good work. Now, in all such cases, there is one means by which ministers may certainly and continuously operate through the young upon evangelical efforts,—it is by meeting them periodically for missionary purposes. Such meetings, to say the least, are indispensable. To expect their progress, or even perseverance, apart from them, is to cherish a vain hope. Left to themselves, their hearts will fail, and their efforts flag. But while none require more pastoral encouragement than the young, by none will such encouragement be more amply repaid.

How often such meetings should be held cannot perhaps be determined,—but certainly not less frequently than once in every quarter. And surely it is not an unreasonable demand, when we ask ministers to devote four evenings in a year to so important an object as that of guiding this interesting class in the walks of usefulness; and thus promoting, by their agency, the salvation of the world.

And such meetings will bring to all who engage in them a large return. They will yield refreshment to the minister, and, by confirming his hold upon the affections of his young people, will eminently conduce to his usefulness. But upon them their power will be as great as it is good. His mere presence in the midst of his youthful coadjutors will exert no slight influence upon them. Though he remain a silent spectator of their proceedings, it will be to them a seen, a felt evidence of his interest in their persons, and his decided approval of their proceedings. They will construe such visits as a testimony of his high regard to the work in which they are employed, and an evidence of the pleasure he derives from watching their progress.

But on these occasions he will not, he cannot hold his peace. Were he disposed to taciturnity, the sparkling eyes, and happy faces gleaming upon him, would speedily cure him of any such propensity, and constrain him to speak “a word in season.” That word may be simple and short, but it is almost sure to be “good.” Nor will it be in vain; it will confirm, and probably quicken those who hear it. And even if it be soon forgotten, the feelings thus fostered, and the habits thus strengthened, will show that its influence is abiding. Nor will those

who are once and again encouraged to "go forward," soon grow weary in their work. Every such meeting will be a new starting point in the career of usefulness. Nor will the opening prayer and the parting benediction be without their influence. In such seasons, even apart from their immediate purpose, there is a pleasure, and a power which language could but feebly describe. And little does that pastor, who has not shared in these simple services, know how much has been lost of sacred satisfaction to himself, and of solid advantage to others.

Though these periodical meetings between the minister and his young people will be in part for business purposes, and should of course be conducted with such seriousness as may comport with their religious design, they should be divested of stiff formality. While order is maintained, they will be more attractive and influential, if they are cheerful. Some experienced pastors, in whose congregations juvenile missionary associations flourish, full of sap and vigor, clothed in leafy verdure and bending with ripe fruit, connect a simple tea service with the graver business of the evening, at which, supported by the deacons and a few active members of the church, they find it both pleasant and profitable to preside. And although some prudish people may demur to the tempered hilarity of such gatherings, and greatly prefer the set measures and dull solemnity which they deem more decorous, there can surely be nothing unsuitable, but the contrary, in an endeavor to render some of our best domestic habits and associations subservient to a religious design; to sanctify a cheerful and refreshing repast to the benevolent purpose of providing a spiritual feast for the famishing heathen.

Sometimes, and with the happiest effect, these meetings are held at the pastor's own house, or at that of one of his friends. But however the place and the circumstances of the meeting may vary, the minister should regard it as an established rule, a well-sustained fact, that juvenile efforts will fail without such encouragement. Meetings must be held, or all hope of interesting the young in this service be abandoned. Whilst, on the other hand, by means of them, as great things have been effected, and are being done continually, so may they be accomplished, whenever with skill and earnestness this simple plan is steadily pursued.

But there are other seasons when the minister, in the discharge of his ordinary duty, meets many of the young of his flock, which he may render subsidiary to the cause of missions. In the Bible-class, for example, how frequently and how fitly may this subject be introduced. Here the occasions for its admission are so numerous and so favorable, that it is difficult to conceive how it can be shunned or slighted. And, on the other hand, the facts connected with the evangelical efforts of modern days are so adapted to illustrate great truths, and to enforce important duty, that no minister, who would do justice to the subjects which come under his consideration, can consistently avoid them. Now in this way, with comparative ease, may a wise teacher train up many for great usefulness. Much, indeed, may they be constrained to do even now; but present activity, however productive, will be chiefly valuable as a formative power and process, fitting those who are subjected to it for the highest purposes of existence in this world, and throughout eternity. Surely, then, the possibility of effecting results like these should be to every faithful minister a stimulus sufficiently strong and steady to induce him to think, and plan, and labor; to devote time and skill, in no mean degree, to the noble purposes of fixing, in the minds of his youthful charge, those convictions, and filling their hearts with those desires and designs which, by making them benevolent and active now, will prepare them to devote their riper years to the highest ends which creatures can fulfil.

Nor can we pass, without remark, the Sabbath school. True, indeed, many who attend these sacred seminaries cannot either contribute to the spread of the gospel, nor collect for this end. They have neither means nor friends whence to draw supplies. But this is their misfortune,—often their grief,—not their fault. And although it is a reason for their not giving, it is no reason for their not hearing. Their pockets may be empty, while their hearts are full;—their perceptions clear and their prayers fervent, though their pence fail. We ought not, then, to make the present pecuniary returns of the measures employed to interest this class in missions, the test of their value, or the measure of their success. It is true, indeed, that many Sunday schools contribute munificently to missions, and in numerous instances, the children of the poor give sums, not

only proportionably, but literally larger than the families of the rich. And were the total thus obtained abstracted from the income of the society, a chasm would be formed which it would not be easy to fill. But although the money value of Sabbath school missionary associations may be great, their moral value is far greater. While, therefore, we ought not to neglect the one, but on the contrary to do whatever can be wisely done to draw from this source a yet fuller stream, the other claims our highest regard. These schools are the true "training-establishments." Here is many a mass, now rude, but yet ready to be moulded into forms of goodness and truth,—to be made "vessels of honor meet for the Master's use, and prepared unto every good word and work." Here are the now tangled warp and useless woof, capable of being woven into textures of strength, too tenacious for man's hand to rend, and of beauty,—presenting, in many a rich diversity of pattern and picture, the matchless workmanship of God! Here, to change the figure, overlaid and deeply hidden beneath many a mountain mass of ignorance and evil, are buried veins of precious ore, stores of boundless wealth, which, if once upheaved and laid bare by the divine agency which Christians can "command," will enrich the world. In Sabbath schools not a few, some may be found who need but the quickening power which God has connected with man's instrumentality, to make them the "spiritual heroes" of a future age. Minds and hearts are there, shrouded it may be in opaque ignorance, and encrusted with evils early contracted and densely hardened; but as capable of the lofty thought, the generous purpose, the glorious deed, or the noble daring, as those who have fought and fallen in the high places of the field. That shaggy-headed boy, with patched and many-colored jacket, who has just laid down his well-thumbed Testament and is gathering himself up to listen, "all eye, all ear" to the pastor, who has taken his stand at the superintendent's desk to address the children about missions, is capable of being made a Morrison, or a Milne, a Carey, or a Williams of a coming age. And that meek girl, holding in her hand the *Juvenile Missionary Magazine*, which she has carefully hoarded her halfpenny to purchase, may not attract greater attention than her school-fellows, though there is something more than ordinarily expressive in those speaking eyes, as they beam out intelligently upon the minister from beneath her soiled and shabby bonnet; yet has she a heart as large as the world. Let the Lord but open it to the wants of the heathen and the claims of the Savior, and she may become a Judson or a Newell.

Now these, of course, are merely suppositions, but they are possibilities; and such possibilities should suffice to show to ministers the importance of this field of labor, and to stimulate them to "sow beside all waters" the choicest seeds of Christian truth and world-wide beneficence.

But though the prospective benefits of ministerial visits for missionary purposes to Sunday schools may be great, the present results are not small. Many there, both teachers and taught, are already "prepared of the Lord" to do something, possibly much, in his service. They await only the pastor's admonition or encouragement, to make them to arise and gird themselves for the work, and then to prosecute it with a warm heart and a willing hand. And be it remembered, that each individual who drinks in the stirring words of the minister, as he pleads the cause of missions, is the centre of a circle through which the sentiments thus spoken, and the emotions thus stirred may be soon and widely spread. Many a family, ere the Sabbath has closed, will listen to the rehearsal of the school address. Some whom no persuasives could have drawn to the sanctuary to hear for themselves, will learn from loquacious childhood the wonders God hath wrought. Seeds of things most precious may thus be widely scattered, and effects follow which the speaker did not seek or contemplate. But whether such specific results spring from these services or not, few can doubt that the occasional address on the great missionary enterprise, from the minister to the Sunday school, will add a not unimportant item to the total of sentiment and feeling in favor of efforts for the evangelization of all nations.

Are we asking, then, from the servants of Christ too much for a perishing world and a gracious Redeemer, when we solicit at their hands an occasional visit and a short address to the Sunday school? This is a light service, when compared with its admitted value and probable effects. A single half-hour thus spent thrice or four times a year, may suggest thoughts and originate actions, may enlist agents, and bring support to missions, which, in the harvest of the world, will cause him who sows and those who reap to rejoice together.

But the subject of juvenile effort must not be dismissed without the recommendation that, when practicable, either as a part of the anniversary arrangements or at some other period, at least one service a year should be specially adapted to the young. Were it desirable, it would be scarcely possible to accommodate ordinary sermons and speeches to the juvenile taste and capacity. If then they are to be duly instructed and deeply interested in missionary matters, it must be by a meeting of their own. Nor will the pastor, intent upon forming the character of the rising race for future usefulness, fail to recommend and circulate those small but invaluable periodicals which are written for their benefit. These are already widely disseminated, and were they recommended from the pulpit, and spread through each congregation by some simple organization which he could easily construct, or others at his suggestion, these halfpenny, but priceless heralds of gospel truth and triumphs might command a far larger sale, and exert a proportionately beneficial influence.

It is possible that these simple suggestions may seem to some either too obvious, or too unimportant to be thus pressed upon the serious attention of Christian ministers. But those who have tried or traced the operation of such methods, will have reached a sounder conclusion. That they foster the spirit and augment the resources upon which, under God, the missionary enterprise is dependent, is certain; and this single consequence should alone suffice to constrain ministers to employ them. And surely that pastor cannot be blameless, who, possessing such a power, refuses or neglects to employ it. The gospel with which he is entrusted, the wants and woes of miserable millions, the love and last requirements of Jesus Christ, demand something better at his hands.

But, directly missionary purposes are not the only beneficial consequences of such a course. By the same means, just views on many related and most important subjects are disseminated far beyond those whom the pastor is seeking to interest. Let this class be well taught and suitably directed in the great purposes and plans of the Redeemer, and it will tend, in no slight degree, to leaven the congregation with which they are connected with a spirit of zeal and devotedness. Many among the parents, families, and circles of friendship, will thus be drawn to love and labor in the cause of Christ. And in this way, the moral health and permanent prosperity of a people will be promoted, while he whose efforts gave the primary impulse to these generous feelings and movements, will be among the first and chief to derive advantage from his own wise course.—*London Evangelical Magazine.*

CLAIMS OF MISSIONS.

SOME indeed have asked, Why send the gospel to convert the heathen abroad, when we have still so many unconverted heathen at home? It were a sufficient answer to this objection, to refer to the commission of our Savior, as repudiating all such limited views, and requiring a much larger plan of operations for the diffusion of divine truth. But does it not occur to those objectors, that if the apostles and first Christians had acted on the plan that they recommend, the blessings of Christianity must have been confined to a comparatively small portion of the earth, and all the rest of the world, including this country, would have so far remained in heathenish darkness and superstition? So far as we can judge from past experience, though it is the will of God to save *some* of every nation, it does not appear to be his will to save *all* of any nation. If, therefore, we are not to seek to extend the knowledge of the Redeemer beyond the boundaries of our own town, or neighborhood, or country, till all within those boundaries are converted, it is evident that the knowledge of salvation, so far as any direct efforts are concerned, would have been confined within the smallest imaginable space, and the wide world have been shut out still more hopelessly, if possible, than under the Jewish economy, from the blessings of revealed religion.

Such objections remind us of the woodman, who having mounted a tree for the purpose of demolishing it, was so intent upon his design, that at length, unwittingly, he cut off the bough on which he was standing, and precipitated him-

self to the earth. So it is with those who argue against Christian missions. They argue against that very kind of operations, to which they owe, under God, their spiritual subsistence, and all their privileges and hopes as Christians, and prescribe a line of conduct with regard to others, which, if adopted towards themselves, would have abandoned them to hopeless misery and ruin!

Is it not, then, abundantly evident, that the cause of Christian missions is indeed the cause of Christ—the cause of God? Can any serious Christian reflect on the commission of our Savior, and comprehend its true nature and extent, without admitting that it is the plain and palpable duty of the church, to seek to originate and sustain active efforts for promoting the kingdom of Christ, by sending forth preachers of the gospel to evangelize the nations of the earth? Is it decorous for us to be wise above what is written, to pretend to pry into the decrees of God, and to set them against his plain and authoritative commands? Should we decline this great, this honorable, this glorious enterprise when called to it, for reasons which have no foundation but in our own imperfect and erroneous conceptions of things? Should a mistaken zeal to preserve our reputation for orthodoxy, prevent our coming forward to aid in the salvation of a lost and ruined world? Should we veil our covetousness or indifference to the perishing millions of our fellow-men, and our deficiency in zeal for the glory of our adorable Redeemer under the excuse, the time is not yet come, the time for the Lord's house to be built? Should we stand by and witness, with demure gravity and with a self-complacent smile, thousands of our fellow-men going down to perdition, whilst we have the means of salvation in our hands, and make no effort for their rescue? Such was the too prevailing sentiment in our churches at one time. But we rejoice that clearer and more comprehensive views of Christian duty, and a more truly evangelical spirit, are obtaining among them; and we hope that the time is not far distant when every church, by whatever doctrinal peculiarities it may be distinguished, will be a missionary church, such as was the church at Jerusalem, and the church at Antioch; and when all our ministers and deacons will render their hearty co-operation in this glorious cause.

If we look further at the object of Christian missions, we must admit that they have the strongest claim on our sympathy and co-operation. The object of Christian missions is essentially, yea identically the same as that of Christianity itself. Their object is not merely to enlighten and civilize mankind, but to convert sinners to Christ, and to save them from eternal perdition. True it is, that wherever Christianity has obtained an entrance among a people, it has promoted civilization and learning; and in proportion as it has gained a hold on the public mind, it has removed very many of the disorders, improved the manners, and ameliorated the institutions of society. It has abolished Sutteeism in India, it has broken the chain of the slave, it has, to a great extent in many places, abolished polygamy, and replaced it by honorable marriage. "In consequence of Christian missions, new islands have been discovered; different tribes have renounced their wandering habits, and formed a fixed abode. At the call of Christianity, the North American Indian, emerging from his filthy wigwam, the Greenlander, leaving his burrow in the snow, compared with which the den of the bear is inoffensive, and the Hottentot coming in from the bush, have provided themselves comfortable abodes, and exchanged the happiness of a civilized, for the miseries of a savage life."

But to diffuse these benefits, however important they may be in their place, is not the chief object of Christian missions. As it has been elegantly said, these are only the subsidiary blessings which Christianity scatters on her march to immortality. The proper and grand object of Christian missions, is to convert sinners to Christ. The proper calling of the missionary is, by the proclamation of the truth as it is in Jesus among heathen nations, to open their blind eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among all them that are sanctified by faith that is in Christ Jesus. The object of Christian missions is, through the instrumentality of truth, to save men by the washing of regeneration and the renewing of the Holy Ghost, which God has shed on us abundantly through Jesus Christ our Savior. It is to effect a real, sanctifying, and saving change in their characters; to redeem them from their corrupt and sinful conversation, received by tradition from their fathers; to teach them to live to the glory of God; and to prepare them for a bright and glorious im-

mortality. It is to empty the abodes of hell, and to people the heavenly mansions. It is to pluck precious souls, as so many jewels, from perdition, and to plant them in the mediatorial crown of Jesus, there to shine for ever to his praise. It is, from the ruins of a fallen world, to construct a living temple for a habitation of God through the Spirit,—a temple to be filled with his glory, and to resound with thanksgiving and praise to all eternity. The means which are employed to promote this object, are in accordance with the spirit and precepts of Christianity. It belongs to the religion of the false prophet, and to other false religions and corruptions of the true, to propagate themselves by fire and the sword. Christianity revolts from the use of any such means. It employs no sword, but the sword of the Spirit, which is the word of God,—no fire, but the fire of divine love. For every battle of the warrior is with confused noise, and with garments rolled in blood; but this shall be with burning and with fire. Not by might nor by power, but by my Spirit, saith the Lord. The Christian missionary carries a message of life and peace to the nations. He conveys to them the proclamation of divine mercy to guilty men. He tells them that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, be he Jew or Gentile, Barbarian, Scythian, bond, or free, might not perish, but have everlasting life. He makes manifest, by the light of divine revelation which he holds in his hand, their pollution and guilt, and exposure to the wrath of heaven, and God's sovereign remedy for all the evils consequent on human apostasy. He unfolds to them that glorious method of saving mercy, whose simplicity, grandeur, comprehensiveness, and adaptation to the wants of man, as a guilty and ruined creature, bespeak its divine origin, and commend it as worthy of all acceptance. Nor does he scruple to say with the apostle, standing on Mars' hill at Athens, and surrounded by the most polished and enlightened heathens of antiquity—And the times of their (former) ignorance God winked at—allowed it—left men to their own sinful and vain imagination, to prove how utterly unable the world was to find out God; but now he commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead. He invites the laboring and heavy laden to Christ for rest, and says to the awakened sinner, whose conscious guilt and danger prompt the inquiry, "what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

Such is the spirit in which the Christian missionary goes forth to the distant lands, and such is the tenor of his message. Nor does he go forth in vain; for wherever he has gone, the Lord has gone with him, and worked by him. In whatever direction we look, we shall find that the gospel, as preached by modern missionaries, has proved, as it was in the days of the apostles, the power of God unto salvation. In Calcutta alone, where Buchanan, at the time of his writing his *Indian Researches*, declares, he did not believe there were ten righteous men to save the city,—there are now more than four hundred members in connection with our churches, and in India and the Indian isles, where a Christian, fifty years since, was almost unknown, there are nearly two thousand, a great proportion of whom are natives. And what has not the gospel, as preached by modern missionaries, done in other places? After all the deductions that may reasonably be made, what a vast amount of real piety is to be found in connection with the thirty thousand members of the churches of our own denomination in Jamaica! And what has not the gospel, or rather God by it, accomplished! and what is he now accomplishing in other places—in the Bahamas, Honduras, in Africa and America, in the South Seas, in Greenland, and in that deeply interesting island, Madagascar! In short, to use the eloquent language of Dr. Harris in "The Great Commission," "In the progress of the gospel in connection with modern missions, we recognize almost every display of gracious power which the mind can conceive. It has melted the inflexible Iroquois into penitence and tears, and has enabled the shrinking Hindoo to brave the loss of caste, and the martyr's pangs. By a mightier exorcism than the Negro or Esquimaux had ever imagined, it has delivered the one from the enslaving fear of Obeah, and cast out the terrible Torugac from the creed of the other. Under its subduing and humanizing influence, the convert from the frozen zone has been hailed a brother in Christ by the Christian Indian, in his native wilderness; and

the once savage warrior of America has sent letters of peace and love to the fisher of Greenland. At its sound the veteran barbarian of a hundred years has become a little child, and a host of warriors, each of whom had preferred death to a tear, have wept so that there was a very great mourning, like the mourning of Hadadrimmon. Instruments which had never been used but for war or murder, it has converted to useful and even sacred purposes; and tribes which had never met, but in deadly conflict, met together around the table of our Lord." Thus the far more eloquent and inspired language of prophecy, descriptive of the blessings of Messiah's reign, has been, to a delightful extent, realized,—
 "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

American Baptist Missionary Union.

MAULMAIN.—*Letters from E. A. Stevens.*

Statistical View.

March 24, 1849.—I have sent you by a previous mail, a journal of a visit for preaching to the village of Zahtabyin. Since then I have been to Booteh, on the Attaran, to attend the meeting of the Maulmain Association, prepared the Minutes and had them printed. From these it appears that there are now in the Maulmain Province alone seventeen churches, comprising 1015 members. The total number of baptisms reported is fifty-two—the nett increase during the year is seventy-three. These numbers however are not exact, as several of the churches sent no delegates and no report of their statistics. The English church is not included in the Association. There is one serious drawback to the Associational meetings, the necessity of using interpreters. Yet the yearly meeting is always anticipated with much interest by the Christians.

Preaching Tour.

After my return from the Association, I prepared the materials for the Religious Herald of February, and leaving them to be edited by br. Stilson, went down to Amherst in company

with br. Harris, with the intention of proceeding as far south as Yay. At Amherst I spent about four days, br. Harris going out to the Karen village in the vicinity. We then proceeded on our way to Yay by sea in an open boat, calling at Kaudote, where we spent part of one day together with a Burman Christian who resides there, baptized by br. Haaswell. With the following tide we resumed our course to Yay, which we reached in two days. Br. Harris immediately left for the Karen jungle, while I remained in town, preaching four days including the Sabbath. Here I found much to interest and encourage those who are accustomed to labor among Burmans and Talings. But I fear to persons accustomed to look for descriptions of baptisms, and other incidents common to the work of Karen missionaries, an account of the tour would be commonplace and dull. Nevertheless I am determined to send you, by a future opportunity, a copy of my diary, that at head quarters at least there may be a right conception of the sober, matter of fact, plodding work of the Burman and Taling missionary.

From Yay we returned the way we went to Lamaing, preferring to go first to the extremity of our intended tour. I would have gladly stayed longer at Yay, but br. Harris having remained as

long in his portion of the field as he thought his time would allow, I accommodated myself to his plans. We landed him a little way below Lamaing, at a place convenient to his Kareus, and proceeded to our place, which we reached in the night. Here we spent three days not so happily as at Yay, the people being chiefly Talings, while in Yay are many Burmans. Here however having ploughed and sowed to the best of our ability, we left to visit Kaudote again, and to spend the Sabbath with our good brother A. Here again we spent three days partly in joy, and partly in heaviness. We rejoiced with the joy of Christian communion in a heathen village, and were in heaviness because the people in general had no heart to receive the glad message which we had brought them. At length commending our brother and his family to God, we returned, according to appointment, to Lamaing to take in br. Harris and return home—which we reached in time for the February steamer.

After the materials of the next Herald were prepared, I again left for Amherst, intending to return by land. Having spent the Sabbath with the church and administered the communion, at which br. A. from Kaudote was also present, proceeded by boat to Kyouktau, where we spent two nights. Thence passed by land through a number of small villages to Moodong, thence to Palouk and Kaukonee, and back to Maulmain, which we reached in the forenoon of Saturday.

Our work at present seems to be not that of the reaper, but of the ploughman and sower. But as the plough must precede the sickle, and as after the ground is prepared and the seed scattered, we have a right to expect the harvest, so we will look forward hoping and praying that the reaper's sickle may yet be put into our hands.

Tract on the Ten Commandments.

April 21.—I have just made my last corrections on the last proof-sheet of a Tract, entitled "The Ten Commandments;" consisting of fifteen octavo pages, and being altogether, with the exception of the last paragraph, composed of extracts from the Scriptures. The object of the compilation was to present an argument for the existence of God, as presented in the historical fact of the giving of the law from Sinai in an audible voice, and on two

tables of stone. The last paragraph gives the date of that event, making it 901 years before Gaudama attained divinity; and calls attention to the fact that at that early period of the world, the God of heaven lived, and had communication with man. It also points to the great gospel fact of Christ, the Son of the living God, coming into the world to save those who had violated the commands of the law. That you may see at a single glance the passages quoted, I subjoin the following texts, viz.:

Ac. 7: 2-8.—Ex. 12: 40-42.—Ex. 19:—Ex. 20: 1-23.—Ex. 32:—Ex. 34: 1-10—and Ex. 34: 27-35.

Besides this tract I have put into the hands of the printer another MS., being a translation of an English Tract, (published, I believe, by the London Tract Society,) entitled "How do we know there is a God?" The same thing has already been printed in the first volume of the Religious Herald, but it being thought desirable to have it in a form more convenient for general circulation, it is now to be reprinted. Unbelief being the great difficulty in the way of the conversion of the Burmans and Talings, we are thus endeavoring to bring before their minds in various forms, the evidence of the existence of a living God, the Creator, Ruler, and final Judge of all men. May His blessing graciously attend these means for His great name's sake.

Encouraging Facts.

As one or two encouraging facts have recently come to my notice, I will mention them for the gratification of those who are interested in our work.

On my visit to Amherst a short time since, I was informed that some six or seven families of Talings are contemplating a removal to that place in order that they might enjoy unmolested the privilege of hearing the gospel and of reading Christian books. Several years since, when *Ko Shoon*, a Taling, was baptized at Kaudote by br. Haswell, the male heads of those families were desirous of being baptized at the same time. They wrote a letter to that effect, it seems, to br. Haswell, but the bearer of the letter instead of taking it to him, having ascertained the contents of it, carried it to the head priest of that region, who lost no time to go immediately to their village, and raised such

an opposition against them, as they were unable to withstand. They were accordingly again induced to join in idolatrous worship. But it seems they have never lost their convictions of the truth, and now are making arrangements to remove from their village, chiefly for the truth's sake,—at least such is the representation, and such the aspect of the affair. The principal men of the company have been up to Amherst to confer with Ko Shoon on the subject, who has advised them on account of the near approach of the rains, to defer their removal another season. Whether these persons will have strength to take a decided stand for the Lord, will yet appear. At least if our brethren will bear them in mind before the throne of grace, we will have strong hope in their behalf. Often have our hopes been raised only to be dashed again; but our trust is in the Lord. "From Him cometh our expectation."

Christian Books in the Interior.

Another encouraging fact is, that traders from Shway Doun and Myay-dai, large towns in the interior of Burmah, report good tidings of the Christian books, which have reached those places; one young man refusing three rupees for a Testament, which he had carried there from this place, and finally disposing of it to another for a silk *paso*, with eight rupees. This individual was again sent for by the governor, who wished to see the book, asked the owner for it, and made him a present of another *paso* with fifteen rupees in its stead. It is said that in those places, there are as many as a hundred families who pay no regard to the priests, and have forsaken the ancient customs. It is not intimated that these families are Christian; yet there is evidence that our books and preaching have been partially, at least, instrumental in bringing about their present state. During the dry season, now drawing to a close, many persons have come from those places, some of whom have made their stay while here at the houses of two of the Christians, Ko Dway and Mounng Shway Mounng; and one of them professes to believe, and has expressed a wish to be baptized. During their stay also, these persons have uniformly attended worship on the Sabbath with the Christians.

Besides these two facts, many others

less prominent and striking might be mentioned; but by far the most encouraging consideration to our minds is, that the gospel is preached daily to many persons, by various individuals and in various ways, and that the promise of Christ is undoubtedly applicable to our circumstances. "Lo I am with you alway, even unto the end of the world."

Journal of F. Mason.

Various Conversations.

Sunday, March 11.—I found a man at work in a *zayat* near a monastery this morning who was recently from Burmah. He observed at parting, "I do not know much of Christianity, but it is certainly pleasing to hear of a way by which all one's sins may be forgiven and eternal happiness obtained." My introduction into a carpenter's shop was by telling the workmen it was God's appointed day of rest. They listened a short time, and raised no objections; but soon returned to the use of the saw and chisel; and I passed on to the dwelling of the head man of the district, a portly man of the world, who was remarkably polite. He closed his remarks on the subject of my visit with, "I am too old to form any opinion on the subject of Christianity."

Objection against Christianity.

In the last house I visited I found a man who seemed to have his thoughts on a future state, but he could see no way to reach happiness but by meritorious deeds. Several persons came in while we were conversing, one of whom, an intelligent looking young man, objected to Christianity with considerable acrimony on the ground of its permitting animals to be killed.

He said in connection with this subject, "I never read Christian books, never take any. I do not like the system. Even in this life we may sometimes see shadowed forth the punishment that awaits those who kill animals in the world to come. Look down there!" he observed, pointing to the house of a Chinaman down the street, "there lives a Chinaman who came to Maulmain before you did, when this place was all a jungle at the first founding of the city. He commenced killing hogs and selling pork, and he has continued the killing and selling

ever since. Now look at him! He shakes constantly this way," imitating a man shaking with the palsy, "just as the poor hogs shake and tremble when he thrusts the knife into them! Our religion teaches that for every hog he has killed he must be himself killed hereafter, and there he stands a living monument of the truth of our religion, trembling just as the hogs do, before the doom that awaits him." I endeavored to persuade him that the man was suffering from a disease to which many were subject who did not kill hogs. "Ah!" he replied, "but the whole city says it is a judgment upon him for killing animals!" Notwithstanding his objections he manifestly thought on the subject of religion. During our conversation he exclaimed with an earnestness that I have seldom witnessed, "Who is going to suffer for all my past sins and evil deeds, if I do not suffer myself?" "Christ," I replied, "has suffered for them." I left him turning over the idea of an atonement, which seemed to him a new thought, and one that he deemed worth looking at.

TAVOY.—Journal of E. B. Cross.

Visit to the Churches in the Southern Tavoy and Mergui districts.

January 25.—Left home at half past one, A. M., for Pyekhya. Arrived at the mouth of the river on the 27th and determined to put in to spend the Sabbath where I spent it with Br. Brayton two years ago. At evening went to the Burman village. The people are having the small pox. I found four down with it in one house. Commenced conversation with the priest of the village. He has now but two or three boys, but generally has many. I believe the priests to be extremely ignorant. He could give no other reason for his worship but the usual one given by the people, "It is custom." I exhorted him and preached to him on the absurdities of his faith.

Conversation with a Priest.

27th, Sabbath.—This morning seven priests arrived, who were on their way, as they said, to Rangoon, to investigate the matter of one of their number, who they had just heard had been expelled from his office twenty years ago for the crime of adultery. The principal priest came on shore to beg rice, and was followed by

all the rest. I commenced preaching to coolies and others who came to hear, and invited the priest to come, but he wished not to stop. I continued the exercise for an hour or two, as the people came and went and returned to my boat to spend the time with myself. Soon one of the priests came up and begged a book. I gave him a New Testament and pointed out the 16th chapter of Luke, which he said he understood. On questioning him I found that though he could make a little more talk than the other yesterday, yet he evinced extreme ignorance and could scarcely put two sentences together about his worship and religion without self-contradiction and absurdity. I then asked him before the boys who followed him on board, if he was not ashamed to suffer himself to be worshipped as a god, when he knew that there was nothing in him which could recommend him to distinction. This drew forth a laugh from the boys. He was evidently ashamed, and soon got up to leave. Our religion was different and we could not agree. He however begged the book, and on his promising to read it thoroughly and examine it with care on his present journey, I gave it to him.

About sunset two respectable looking men from the village came and commenced conversation with my people, and at last wanted to hear me preach, they said. I found they had some time ago received books from some one of the missionaries, which they said they had read and retained what was good. They wished to know in the space of the fifteen minutes they were willing to stay, all about creation, the history of the human race and divinity. They would probably have staid longer but for the night setting in. I have no doubt that a man wholly devoted to the work of preaching the gospel to Tavoyans would enter upon his labors with good prospect of success, and would soon reap the fruit of his labors.

Jan. 29.—Arrived at Pyekhya at three, P. M. The people are under great apprehension from small-pox. They were out in their rice fields at a distance, and consequently came not as they would do to meet us on our arrival. In the evening however they came to worship as is their habit every evening in the week, and their greetings are as hearty as you could desire.

30.—Arrived wholly unexpectedly to the people at Palouk. The people

mostly came in the evening. Our meetings here were interesting. Examined the children in the school, twelve in number. I gave an address to the children and parents on the duty and importance of perseverance in their efforts to learn, and am to give a reward next year to the children who do the best. The little church seem anxious to do well and are in a good state. Our communion season was one of great interest; two have been excluded and one restored. Contributions, eight rupees.

Feb. 3.—Arrived at Patnaooc. Left Palouk three to four, A. M. The people here have made great improvement. Their new chapel and house for the missionary are in good order, large and commodious. No case of discipline; church in an orderly state; our meetings uniformly interesting.

Examined the children in the school and gave an address to them and the parents. I am determined if possible to awaken a deeper interest on the subject of education of the people among themselves, that is, in their own schools. Pupils twenty-four.

4. Our communion season at Patnaooc. The morning was spent in examination of candidates for baptism. Seven had presented themselves, only five present. None were received, for want of evidence of a change of heart and sufficiently intelligent views of the gospel. The examination was interesting and I hope will be profitable to the church as well as to the individuals themselves. At the communion the church were all present. None absent from sickness, and none died during the year. The occasion was not of a character to produce actual weeping, but of a character to soften the heart. The countenances of the whole congregation seemed fixed in solemn thought, and every eye was suffused with tenderness.

6. Arrived again at Pyekhya. The congregation is much larger here than at any other place, and there are evidences of greater advancement in the true state of a church. The papist priests have been located at the Burman village near, during the rains, generally three in number; but so far as I can learn they seem to be doing nothing. Perhaps they are waiting the results of the revolution in Europe.

Teaching of the Native Christians.

The native preachers make their address with great energy and often with

great force and aptness. "Christians ought always to have a word of instruction and exhortation for the unconverted," says one, "every time they meet them." "If they come to your houses and you allow them to depart without a solemn warning and a fervent effort to bring them to Christ, while you talk softly with them about the matters which please and amuse; and at last dismiss them to go to their homes, it is like the rich man who sees his poor starving neighbor come to his house, and while he knows his wretchedness, talks pleasantly with him, expresses all manner of love, but at the last sends away his famishing guest with compliments on his worldly affairs and praises his possessions." May not even more enlightened Christians learn something from such an illustration as this?

Examined the school and promised rewards for future merit; addressed the children and parents. Pupils, forty-eight. The church is in a good state, and evidently has a power and energy within itself which, if God continues to bless, will eventually overcome the obstacles which the unconverted have thrown in the way of its progress. The communion season was a melting time. Many were melted to tears by a remembrance of those who have been called away from them by death during the past year, and particularly by the death of Keyehpau [whose death has been mentioned in the Magazine for August, p. 293]. In speaking of him I found it quite impossible to refrain myself, which is almost always the case when any thing brings him strikingly to my mind. He was truly a noble, a lovely young man, and I cannot forget my grief for his death. Eleven were baptized, all of whom were more or less interesting cases. They were generally able to date their experience of a change of heart to a definite period, and generally while engaged in earnest prayer.

12.—Left Pyekhya and arrived at Kabin 15th. Find the church here not in so good a state as I could wish. There is much less system and regularity than I hoped to find.

Visit of a Tiger.

18.—A little after the evening meeting was dismissed, a cry was uttered that a tiger was in the village. He had taken a young dog in one place and pounced upon the hen-coop in another,

at a house only a few rods from the chapel. The coop was demolished and the house might have been with almost equal ease. The cry of the people and the barking of dogs drove him off for a time, but he soon returned and kept the village in an uproar all night. His principal attacks were upon the dogs and hen-coops, and he found a good supply for himself from both. A few random shots were made at him, but with no effect. From the foot-prints left in the morning, the people judged that it was an animal of the largest size, measuring in length about seven cubits, including the tail. He had not left, and most likely will remain till he is destroyed by the people. This may be however after he has devoured some of the people.

19.—Left Kabin and arrived about noon at Thembung on the 20th. Examined the school, six pupils. I have accompanied my examinations of the schools invariably with addresses to the people and the pupils on the importance of improving their advantages, and promising rewards for the greatest merits; holding out the idea with all the force possible, that the examinations will not be confined simply to what they are able to repeat from books, but to their general endeavors at improvement. The little church is in a bad state. Several had been guilty of some misconduct conducive to scandal, such as Sabbath-breaking, &c.

We have reason to hope our visit will be attended with a blessing to them. Good attention was paid to preaching and exhortation. Our communion season was interesting, and the people seemed a good deal stirred up.

22.—Left Thembung for Katay at three, A. M., and arrived about noon. This church is in a good state of order and discipline, and seems to be doing well. The school in this place was put under the charge of one of the more advanced students in the theological school, and I am happy to observe a great improvement, as the school here was decidedly in advance of any other I have found. No cases for discipline; one baptized. A very interesting and refreshing season at the communion. The young man stationed here plead most earnestly to be permitted to attend the school for the present rains, and the people with nearly as much earnestness to have him remain. On the whole I concluded to let him come, and put another in his place.

26.—Left again for Pyeebhya, not far from midnight. Twenty-four hours hard rowing brought me again to that place, and sixty more, in which I rowed more than half the time myself, and frequently encountered the utmost danger from rocks and waves in a small boat, brought me again safe to my home in Tavoy, after an absence of a little more than five weeks, in good health, and though much exhausted by my efforts, I am happy to think that a few days' rest will find me all right again. Not so, however, with Mrs. Cross. I find her more feeble than when I left. How soon she may recover we cannot of course tell. Yet by the blessing of God we hope that a little change to the sea shore may be a means of her recovery.

State of the Churches.

I here give a condensed view of the facts in reference to the churches now under my care.

Pyeebhya—Baptized 11; received by letter 1; died since our annual report 2; pupils in school 49; contribution of the church for missions, 33 rupees 5 an. 6 pice; purchased medicines 15-5-4; Karen Annals and Genesis, at an anna each, 1-14.

Patauoo—Five added by letter; number of pupils 24; contribution 15-6; for poor 1-11-8; for medicines 7-6-8; books sold not reported.

Palouk—Two excluded; restored 1; dismissed to Patauoo 4; contribution 8; medicines sold them 2-4-8; books sold not reported.

Kabin—Suspended 1; pupils 7; contribution 7-15-1; bought Annals and Genesis at an anna a piece 2-12-0. More pains were taken to sell books here than at other places.

Thembung—Six restored; suspended 6; children in school 6; contribution 4-10-4; sold Annual at 0-6-0. This is the smallest church in the district, yet it is about as large as the Katay church.

Katay—One baptized; pupils 11; contribution 10-6-10; medicine for 1849, 7-8-0.

I have been much gratified with my visit to the churches this year. The unconverted seem still stupid and hard; yet it is quite evident that the truth is making progress and is rapidly gaining upon the field of darkness by which the churches are surrounded. As many as half the native preachers are extremely anxious to be in the

school, but cannot well be spared from their places, and will be obliged to remain.

ARRACAN.—Letter from C. C. Moore.

Akyab, March 22, 1849.—We reached this place on the 5th, per steamer Enterprize, six days from Calcutta via Chittagong.

We found br. I. in good health and prepared for our coming, and we were indeed glad to see a place which we might call home. Home is pleasant to wanderers. For seven months we have wandered. Our home looks much more comfortable than I expected to find at Akyab, and the place bears more marks of civilized life than I had even dared to anticipate.

We both find ourselves much wearied with the changes we have passed—otherwise in the enjoyment of our usual health. There is much sickness here now, and natives die fast of cholera. But the state of things is very interesting here, and inquirers throng the zayat and the house day and night to inquire and discuss the new religion. And they discuss it among themselves whenever and wherever they meet.

This looks encouragingly to me, though I know but little of what is said. Many of the inquirers are from a distance—Ramree and the jungles, the Kemmes, &c.

First Sabbath in Akyab.

My first Sabbath in Akyab is a day not soon to be forgotten by me, and I trust not by some others. Four young men from Ramree had come up to ask baptism—had been with br. I. some time—had been examined in part, and as they were anxious for baptism the examination was completed last Sabbath, and at br. I.'s request I baptized them. They are intelligent looking young men and appeared happy in thus obeying Christ. They have left friends, relatives, home and all for the sake of Christ. In the evening they came in and expressed their joy at what they had done. They are now in school and are regarded as men of some promise to the mission. They are the fruit of the labors of others, but God has allowed me to enter into the fruit of their labors.

It was a gladsome day to me, and I hope I may enjoy more *first Sabbaths*

in Arracan. Others, some of them leading men in their religion, are waiting baptism.

As I intimated in my former line, our stay with our brethren in Calcutta was very pleasant, and we shall long bear in mind their kindness to us. They refused compensation for their kindness to us,—but we hope their reward will be given from above.

Interesting Examination of Harree.

23.—Last night was prayer meeting and the examination of Harree took place. He is a learned man from Kondeim.

He is 61 years old, heard the gospel from teacher Comstock six years ago, prior to which he worshipped Gaudama.

He says teacher Comstock visited his village three or four times, collected the people and preached in a wonderful manner, that Jesus Christ died on a cross for sinners and is now visible in the heavens where he lives to intercede. Says his mind was filled with joy when he found the living God. Has not worshipped idols since teacher C. visited his house. Teacher C. gave him a New Testament which he read and immediately commenced preaching its doctrines. His relatives and associates and all the people of the village told him he must burn his books and cease preaching the new religion. He told them he loved the books, had a very high esteem for their doctrines and could not comply with their demands, upon which they all excommunicated him. (Excommunication shuts him out from all the houses of the village, and forbids any one to give him food, fire, or water.) He continued praying to God to keep him from the power of their persecution. Teacher C. convinced him of sin; he has since then forsaken sin and prayed to God to forgive his sins, which he can do only in the name and for the sake of Christ who died on the cross and rose after three days. By praying to Christ he obtained wonderful consolation, such as he had never known before. Has been in the habit of praying in his house since that time, whoever might be present. For this the head men of the village came upon him, ridiculed him for praying to a foreigner's God, and told him he should not remain in the place.

To the question, "How did you arrive at the conclusion that there is a

God?"—he says, by obtaining and reading a Bible, and by observing the heavens, earth and seas,—these were created by an Almighty Being. To the inquiry, "Have you obtained a new heart?"—he says, Yes, in every respect. "Who gave you this new heart?" Jesus Christ. "How did you obtain it?" I prayed to him for it. "How do you view sin?" I hate sin with all my heart, and love God with all my heart. Feels compassion for his countrymen, wishes to enter the new religion with all his heart, and devote his life and all his powers to preaching the gospel to them, and then wishes to reach the feet of Jesus, and with the saints in whose company is his happiness here, to reign in glory with the Redeemer and the redeemed.

Further he says, though I should not myself reach the feet of Jesus, I wish to spend my life in preaching to my countrymen that they may do so.

As to meeting persecution he says, I have not the smallest fraction of strength in myself, but God must do all for me.

Such is a brief outline of the informal examination of a man advanced in life, and who from an honorable place among the learned men of his nation, now sits (rejected indeed by them) at the feet of Jesus. For six years he has labored and toiled with none to instruct him. He has persuaded twenty families of the village to embrace the new religion with him, and he with several others has come to get further instruction and be baptized. They have come a journey of five days, and will probably be baptized next Sabbath and return to be separated at once, perhaps forever, from all instruction in the religion of the gospel except what they obtain from the teachings of the Spirit. There are now eight or ten men here from Ramree and vicinity, who have come to gain more light and instruction, that they may be able to meet and answer the calumnies of those who inquire, who ridicule and who oppose.

Wants of Ramree.

Ramree is in a state of commotion, and many are inquiring the way of salvation. The native assistants do all in their power, but there is much they do not know how to do, and when inquirers come to the points of difficulty they have to leave all and come to Akyab, to get help from the white teachers.

Ramree needs at least two men, and

these men and this state of things are the results of the labors of him who said, in the earnestness of his wasting life, "Six men for Arracan." The movements in the mission cause are slow, too slow, for such a glorious cause; and I fear it will be a long time before "six efficient men" will be found in Arracan. Of whom will God require it? And who will be responsible when God calls his stewards to account?

Another man of some note has come with Harree from the same village, whose examination was equally satisfactory, and on some points more clear. There is also a young man, making three who wish baptism next Sabbath, and who will probably be received, as Br. I. tells me the members of the church are satisfied they are true disciples.

The principal men of the place were in last night at the examination, and listened with interest and emotion. The house is scarcely free from inquirers at all, and those who come seem loth to go away till they are satisfied and their difficulties cleared up.

There is evidently a popular movement in favor of the new religion. God alone knows what the final result will be.

The cholera is raging here and the people are dying rapidly,—some of them almost of fright.

Among others, two of the members of the church have died—both prominent men, and one of them a teacher and the principal singer. Br. I. called to see him this morning, and he said, "I am going to die and go to heaven. I am almost gone," and putting his hand upon his head he commenced praying, and while engaged in the devotional act, his spirit quietly took its departure.

We feel the need of such men at the present time especially; but the Master builder knows in what part of the service the material is most needed, and we are glad he has not left us the responsibility of making disposals of materials which he alone is competent to do.

26.—I baptized one young man yesterday; a young man of some promise and a resident of this place.

Ramree needs a man very much, and my heart was moved to see the native teacher who is now here. He says he has endured for a long time with the promise of a teacher, and that he can endure the opposition no longer

without help. He says more than sixty people come to his house habitually for prayer.

FRANCE.—Letter from E. A. Willard.

Baptisms at Servais.

Douai, July 9, 1849.—I received 17th May a letter from the Treasurer stating that br. J. W. Parker of Cambridgeport, was on his way to the continent and would call on me. Br. P. arrived at Douai the next day.

I proposed to br. P. to give you some account of our visit to Servais and of the meeting and baptism there, knowing that it would be perused with peculiar interest by his numerous friends; but for good reasons, no doubt, he declined doing so. That meeting took place 27th May. After the morning service fourteen persons were examined for admission to the church. You need not be told that Servais is the village where Lepoids, Besin and Foulon suffered so much persecution two years ago last winter, and where the two former were arrested and conducted to prison—where Miel was literally pulled out of the house when he was holding a little meeting, and his clothes were torn by the gendarmes. In that same village, 27th May, at the bottom of the garden of Mr. Courty, owner of the chateau of Servais, in a nice fosse of clean water which separates the garden from the highway, the fourteen persons mentioned above were baptized. Care had been taken to send the multitude round upon the road side of the fosse; there were probably more than 1000 persons, and we knew before hand that the curé had sent them expressly to make a disturbance. There was much groaning, talking and laughing at the beginning, but before the work was ended many wept. The very persons who insulted and arrested the brethren two years ago, were said to be there, and it so happened that all those brethren so shamefully abused at that time were also present. And the curé's plot was unsuccessful—the multitude who at the beginning gave signs of evil intentions, became comparatively sober, and many who had begun to mock turned away to hide their tears. God caused his ordinance to be honored, and Satan was abashed in the presence of his friends.

Mr. Courty, already named as owner of the chateau, was at the water with his lady, it being the first baptism they

had ever witnessed; they also attended the services at the chapel both before and after the baptism.

I am pretty much decided to set Hector Boileau to studying for the ministry—a youth of whom I have spoken to you already; he was one of the fourteen immersed 27th May—a youth of twenty years, intelligent and firm, and zealous for the work of the ministry.

Mr. Thieffry baptized five persons at Denain 16th June—he baptized one in February. I baptized one person at Douai 5th May. The work is as prosperous as it can be.

The young men with me are doing well. Lemoin came up with us on our return from Verberie; he is a persevering youth, twenty years old, of rather gigantic proportions and apparently possessing a good mind. I hope he will do well.

The scourge is over all the land, and indeed all the world. But God will glorify himself by all these things.

You are as well acquainted with the political state of Europe as I am. The late expedition to Rome will, as father Ventura thinks, render all the papal states protestant. You must not suppose for one moment that the pope can possibly be kept at Rome. God only knows how the present complicated difficulties of this old world will be arranged—there is every appearance of an impending general conflict. May the will of God be done. I have no fears for the result—man is foolish—he will not see—these people are foolhardy—the cup is fast filling up for them—the contents are all red—but they do not understand it. The poor, nervous pope is storming, and anathematizing, and begging—and in such a way that he must inevitably destroy himself. Absolutism and human rights are the combatants here—one or the other must die—can there be any doubt as to the doomed one? But the horrors of the struggle! And the end will not probably be by and by.

GERMANY.—Letter of J. W. Parker.

Encouraging prospects.

Mr. Parker communicates with the following letter the painful intelligence that the health of Mr. Oncken is much impaired under his multiplied labors, and suggests that the appointment of an assistant seems

almost indispensable to the preservation of his useful life.

Berlin, July 16, 1849. Before this, doubtless, the request of bro. Oncken for an additional sum for the German Mission has been received. The meeting at Stettin has developed great necessity of aid in East Prussia, and shown that many ripened fields there await the reaper's coming. The success of our young brother, who, after the labor of a few months in a village, has gathered a church of more than fifty, and purchased an eligible site for a chapel, is but an example of what could be done, in scores of places, if the means were possessed. The villagers send for the brethren with their wagons, and convey them from one place to another where they can. All the men in the region have a field much too large; and through the vigilance of the National Church and the papists the converts are much perplexed.— There are two principal points in East Prussia, viz: Berlin and Stettin. Br. Gültzau, at the latter place, is a man of sound sense and ardent piety; and dear br. Lehmann, whom you know too well to need any notice or commendation. They are unable to be much away, lest their own places should suffer, and the men who are in smaller places are surrounded with still less important stations. If more than heretofore can be appropriated to the German Mission, I think there is no field where funds can be better invested.— Probably a self-sustaining interest will sooner exist here than in any part of our field. The people are quite as accessible in the rural districts of France as here, but they are not quite as well provided with means; but of the comfortlessness of the peasantry in all these regions an American has no conception. There is a reason why our German brethren should receive somewhat more, found in the fact that they are meeting, and are to meet, greater opposition than they have had since the revolutions of 1848. They have been greatly multiplied, and perhaps on that account the more deeply hated and the more bitterly persecuted. But there are some men among them who will not abate one declaration of the word, for liberty or for life. Their baptisms are yet in the night, and apart from any public place. While at Stettin, the pastor and a few brethren stole away down the Oder a mile or two, and then passed up into the mouth of

a small stream, where, under the cover of a fading twilight and the care of our heavenly Father, he baptized three on profession of their faith in Christ.

Opening for Bible Distribution.

The state of the country in Prussia and in some other parts of Europe has opened a field for bible colportage which has not existed before. The police and military have been greatly increased in every city. They stand at the entrance of all gardens and public buildings, and are stationary for four or six hours, alone, and speaking to no one. Bibles have been placed in their boxes, and they and their successors are left alone with the Word of God. They are often driven to read it from an urgent need of employment which they feel, and it is found in many cases they are much interested and the truths are discussed with their comrades when they retire from their watch to their quarters. These officials are easily seen by a person who may not be entirely engaged in colportage. They are altogether favorably situated to be profited. There are many thousands so placed at this moment in the kingdom of Prussia, yes, even in this capital; some of them are enlisting under another King. It has become quite familiar to me to see a member of the church come into the place of worship, hang his sword over his seat, and take his place among the disciples. For a week past I have seen a deacon almost constantly in his regimentals, discharging all the duties of his office.

Meeting of the Prussian Baptist Association.

The meeting of the Prussian Baptist Association has just closed. This session was the second; the first gave rise to the great meeting at Hamburg in January last. There are three associations in Germany. They meet annually, and all together once in three years. The recent meeting was one of great interest, as many fundamental questions were discussed which had agitated the churches, and some which had been discussed but not settled at the previous meeting in Hamburg. At that meeting Articles of Faith were framed which were adopted by most of the churches. All the churches now in the general convention are pretty well agreed, and the members sound in the faith and correct in practice. There was, as might be supposed, some disposition to legislate for the churches.

This I resisted strongly, and the end was an entire agreement to what I supposed sound principles. The Sabbath, feast days, open communion, the obligations of vows of marriage made before regeneration, the necessity of the public performance of the ceremony, the discipline of the church, the cause of missions to the heathen, the means of supplying the wants of the field in Germany, all were under consideration, all elicited considerable discussion, and were in the conclusion settled on correct principles. Br. Oncken was detained from the meeting by an illness induced by our journey to Denmark, of which I believe I have written you. Br. Lehmann was chairman, and the rest, except brethren Köbner and Gültzau, were without much experience,

although they earnestly desire to obey the commands of God. The Scriptures are truly their guide. All had with them their Testaments, to which they constantly referred. I found a strong attachment to the Prussian brethren. They seemed greatly rejoiced at my presence, and were much influenced by my opinions. On all the questions the opinion of the American brother was desired, before they came to a decision. I have never attended a meeting where I felt the responsibility so great, and perhaps never did more for the cause of Christ than in the week at Stettin. Would that the opportunity had fallen in the way of one more competent; but I have done the best I could.

Other Benevolent Institutions.

ENGLISH BAP. MISSIONARY SOCIETY.

Sixtieth Report.

Missionaries and Assistants.

Mr. and Mrs. Cowen, and Mr. Littlewood, who had left their respective fields of labor, have returned to them; the former to Trinidad, and the latter to Nassau. In Africa, the band of brethren there has been weakened by the return to this country of Dr. and Mrs. Prince. The continued ill health of their daughter has compelled Dr. Prince to relinquish all hope of re-engaging in a work in which, as he has expressed it, he has found himself "doubly blessed." The illness of Mr. and Mrs. Clark has prevented them also from returning to Africa, though there is hope that a little longer stay in England may be blessed to at least the partial recovery of them both. In the meantime, the "Dove" has gone back to Fernando Po, with Mr. and Mrs. Newbegin and Mrs. Saker, and with Mr. and Mrs. Yarnold, lately accepted as teachers for Clarence.

In India Mr. Dannenberg has resigned his connection with the society, and is now on his way, at his own expense, to Europe. Others have been laid aside by age and illness, and Mr. Leonard has entered on his rest. He was present at the storming of Seringapatam, and is one of the many

pious soldiers who have owed their conversion to the labors of our brethren. He originated the Benevolent Institution in Calcutta for the instruction of country-born children, and was for sometime the superintendent of it, an office for which his intelligence and energy admirably qualified him. In the year 1816 he was appointed to Dacca, where his talents and attention raised the Bengalee and Persian schools to great eminence. For nearly forty years he maintained a most consistent character, and died amid the regret and esteem of all who knew him. Of the ten or twelve missionaries who became connected with the society in 1837, on its re-union with Serampore, most of whom were either born in India or had been there for some years, Mr. Leonard is the first who has been removed by death; while, of the ten who were sent out as the result of the appeal of our friend W. H. Pearce, but three remain. This speaks decisively in favor of an indigenous ministry; nor less decisively of the importance of having in the field a larger number of European missionaries than may be absolutely required to occupy the posts left vacant by the older brethren. Not a few who are now connected with the society in India have been engaged in the work for twenty years and upward. A few years more and all will have left their toil, and have entered on their reward, without, probably, any long interval be-

tween them; and yet we are not preparing to supply their place. Mr. Fink has been compelled by age to leave Chittagong, and Mr. Robinson, Dacca. At Delhi, Mr. Thompson has been laboring for upward of thirty years, and is the only missionary at the station; while everywhere our brethren are calling loudly for help, not so much to extend as to maintain their posts.

During the year Mr. and Mrs. Sale have been sent to India. A passage was given to them by the owner of the "William Carey," who has again and again expressed the hope that his vessel will never leave the shores of England for the East without carrying, on the same terms, at least one messenger of the Cross. Fifty years ago no English vessel could be found to take out the despised yet dreaded missionary; now, the acceptance of a free passage is regarded by an intelligent ship-owner as an honor. A mercantile house in Bristol, to whom the society is indebted for previous acts of kindness, have returned the passage-money of Dr. and Mrs. Prince, and have added other substantial proofs of their interest in the society's success. The Committee have also reason to know that a more just appreciation of the tendency of the labors of their brethren has become general, and that many are prepared to aid it, convinced that legitimate commerce has nothing to fear from the diffusion of religious truth.

In Canada, the aid of the society has been extended to eight brethren, instead of ten, as in previous years. In Ceylon and in the Bahamas, the necessary diminution of the society's grant has compelled our brethren to close several schools, and to dismiss the teachers. So that, instead of sixty-eight missionaries reported last year, there are but sixty-seven, and instead of 163 native preachers and teachers, there are now only 145.

Occupation of Laborers.

The labors of these 211 agents are very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the Scriptures are read and expounded, and the missionary visits them, often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in bible and tract distributions. At certain seasons, his time is entirely devoted to this work, and the daily labor of the school is relinquished. Of the NATIVE PREACHERS, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an ar-

range that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The EVANGELISTS are engaged daily in reading to the people, and in expounding the Scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps.

The work of the missionary is necessarily more extensive than that of the native ministry. Some, as Messrs. Wenger and Lewis, give most of their time to the translation of the Scriptures. Mr. Leslie at Calcutta, and Mr. Williams at Agra, act as pastors of self-supporting churches. Mr. Leslie has also given much time to the revision of the Testament in Hindoos, and Mr. Williams to the superintending of a considerable body of native preachers. Mr. Pearce and several others devote much of their time to the Bengalees; C. C. Aratoon, Shujat Ali, and the brethren generally in Northern India, to the Mahomedans. Each missionary has his school or schools; and in several, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach during the year to many thousands of persons. Others are engaged in preparing tracts and elementary books.—Some, like Mr. Denham and Mr. Pearce, train young men for the work of the ministry. Others give their time entirely to this work, as Mr. Tinson at Calabar, and Dr. Cramp at Montreal. Some are engaged principally in translating and printing the Scriptures, as Mr. Thomas at Calcutta, and Mr. Merrick at Bimbia; all in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible-Translation Society and the American and Foreign Bible Society; while in Africa, America, Hayti, and France, the bible, in English, French, and Spanish, has been supplied by the British and Foreign Bible Society.

Some find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa, they aid the cause of civilization by introducing the fruits of the

more favored regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

Some of our brethren labor among our own countrymen in Canada, or among our neighbors in France. In Canada, the grants of the society are devoted to the partial support of eight or ten brethren, who are engaged as pastors of small churches in important towns and districts of that vast country. Several of these brethren travel over extensive regions. In the interior of that colony, and in Central America, our missionary labors among Indian tribes.

This vast diversity of labor is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Savior of children for themselves; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ. Every where, and by every means, they preach Christ Jesus the Lord. The amount of labor performed by our brethren in these engagements it is impossible to state.

The brethren who have been thus engaged require, under any circumstances, the cordial sympathy of our friends. They have foregone the blessings of Christian fellowship; they have a thousand disappointments from which in more favored lands they might be free; and when it is remembered that many of them are alone, sometimes among a million of people, that they have been waiting for years for help, that others have had to struggle with severe personal or domestic affliction, as Webley and other friends in Hayti, Page at Burishol, Lewis at Calcutta, Davies in Ceylon, and our brethren generally in Africa, nothing more need be added to secure our remembrance of them at the throne of grace.

Translations.

In the work of translation, the chief part of the report of the committee refers to biblical translation. In Africa the gospels of Matthew and John in Isobu have been completed, and the books of Genesis and Exodus. Other portions of Scripture are also ready, and wait only for printing. For the use of schools a volume of scripture extracts has been published. The gram-

mar and the gospel of Matthew in Fernandian, prepared by Mr. Clarke, have also been printed during the year. In Central America Mr. Kingdon has been engaged in improving his version of the Gospels in Maya; and Mr. Jenkins, at Morlaix, has completed the New Testament in Breton, and has circulated throughout that country nearly the whole of the edition. He speaks of the openings there as cheering in a very high degree. The Religious-Tract Society has recently placed at the disposal of himself and his brethren the sum of 100*l.* to be employed in translating and printing Barth's Bible Stories, and other books for the young. Many thousands of tracts have been printed by him during the year, at the expense of the Paris and London Religious-Tract Societies. Tracts on the doctrines of the gospel, as opposed to the errors of the Romish church, have also been printed by Mr. Law of Trinidad, who has been supplied by the Religious-Tract Society with paper for that purpose. At Delhi, our aged brother Mr. Thompson has printed several thousands of tracts, and has a promise from the same society of whatever paper may be needed.

The biblical labors of our brethren in Calcutta have been confined chiefly to the three vernacular languages of India—the Bengalee, the Sanscrit, and the Hindoocce. The total printed during the year is 59,000, or since 1838, 689,057 volumes; or, in all, from the first, 887,122.

The number of the Scriptures circulated during the year amounts to 48,167 volumes.

The printing of the remainder of the Old Testament in Sanscrit, and the revision of the New, are advancing steadily; and reprints of the New Testament in Bengalee, Hindoocce, and Hindoostanee are in preparation for the ensuing year.

Institutions for Native Agency.

In the important work of training young men for the ministry, the committee are able to report on the whole favorably. At Montreal twelve students have continued to enjoy the benefits of the Institution, four of whom are now settled and laboring with assiduity and success. Since this Institution was formed, twenty-six have been trained in it, and are preachers of the gospel. At Calabar, Jamaica, eight young men of good promise have been during the year in the Institution. At Serampore eight young men of good promise are under tuition. More than one of them are sons of missionaries. So in this department not less than thirty young men are engaged in studying the Scriptures, and are undergoing a course of elementary instruction

likely, under God, to make them able ministers of the New Testament.

Communicants and Converts baptized.

Beginning with Calcutta, it seems that in ten churches there are now in communion 532 members, of whom sixty-five were baptized during the year. The other churches in Bengal Proper are nine. They contain in all 571 members, of whom fifty-eight were baptized last year. In other parts of India there are 796 members, of whom eighty-two have been baptized during the year, making 205 in all; the total number of members in thirty-four churches being 1899.

In the Bahamas the number of members is 2612, of whom 150 were added last year. In Trinidad twenty-two have been baptized; the total number of members being 117. In Hayti seven have been baptized. In Africa the additions have amounted to ten, and the total number of members is about 110.

While our brethren have been encouraged by these results, the actual number of members in connection with their churches has suffered diminution.

These statements of the results of the labors of the year are but partial. We can record at most those only that are seen. Several hundreds have been baptized; several thousands have been taught; 50,000 volumes of the Scriptures have been distributed, and at least as many thousands of tracts. But four or five times fifty thousand persons have read them.—*Miss. Reg.*

CHURCH MISSIONARY SOCIETY.

Western Africa.

Steadfastness of Converts under trial.

In seasons of affliction, and on the approach of death, the converts are often grievously tempted by the suggestions of their unbelieving relatives. We present the following instances of some who have not been moved away from the hope of the gospel, but who have held the beginning of their confidence steadfast unto the end. Mr. Crowther writes—

April 16, 1848.—Having been informed that one of our female communicants was dangerously ill, accompanied by six members of the church I went to visit her. She seemed to be fast approaching her end. I questioned her on whom she placed her hope. She replied, “on none but Jesus Christ, who died for me.” She said her heathen relatives had tried all they could to persuade her to make country-fashion in

order to obtain her recovery, but she refused. Her husband was not at home. As I looked around the room, I saw a figure of the devil in a corner. I asked her what that was. She said her husband placed it there, being urged by his friends to do so, or else he would lose her, and that he had put it there quite contrary to her wish. She had declared to him she would have nothing to do with it, because such a thing could never help any person. After I had prepared her mind to wait for the solemn hour of her dissolution, by bringing to her remembrance the safety and felicity of Christ’s people under his tender care, as recorded in Psalm xxiii, I committed her soul to the keeping of the good Shepherd of his flock, in whom she trusted.

April 20.—This morning the above communicant was reported to be no more, her spirit having taken flight, as we all believe, into the region of bliss. It seems that immediately on the return of her husband, the day I visited her, she insisted upon his removing the figure of the devil from the room, which he did, to the great relief of her mind. She was one of those who had been much troubled by their heathen relatives, because she would not join in the worship of their gods, which they believed had brought them back from Sierra Leone; but she endured all, and remained steadfast to the end. Her superstitious husband wondered at her sincerity in her Christian profession. In the afternoon Mr. Müller committed her remains to the grave in the house of one of her relatives.

May 10.—A sick candidate, a woman from Sierra Leone, belonging to Mr. Müller’s district, was removed hither a few days ago. Our communicants, who always visit any such member, soon reported it to me, and requested me to go with them to see her, which I did. The poor woman told me she had requested her friends to remove her here, to avoid the importunity of her heathen friends and relatives to purchase country gods, that she might obtain her health again; but as she had given herself into the hand of Christ, she would not look back: whether in life or death, she would cleave to him alone.

July 26.—I visited the sick woman. She appeared to be fast approaching her end. She could not speak to me; but, on hearing that I was come to see her, she stretched out her hand and shook hands with me. I spoke to her, and prayed with her. What she told me a few days previously was satisfactory to my mind, and confirmed my hope that she continued to rely on Jesus alone for salvation. I found her at that time getting very weak; she could not sit up unless supported. I asked

ber what she thought about death. She replied that she was ready, only waiting for her Lord and Savior. I asked whether the priests did not continue to trouble her, as they found she was getting weaker. She said that she had forbidden their coming near her; and also, that her relatives should have nothing to do with her burial; that she had directed her Christian friends to superintend her funeral, so as to exclude the heathen, lest they should make country-fashion. She was a sufferer for a long time, but an example of patience to all around her. She died in the night, in the hands of her Christian friends.

July 28.—Taking advantage of the directions the above poor woman had given about her burial, after some reluctance on the part of her heathen relatives I prevailed on them to give up the body. Having had a decent coffin made, the corpse was borne by our candidates, and was orderly taken to Ake church, followed by a large number of people. Spectators flocked on all sides to witness the procession of a Christian funeral—a striking contrast to the custom of the country on such an occasion, when they run about the streets with the cover of the coffin, decorated with all kinds of fine cloths they can muster, firing muskets, drumming, and shouting all about the town as if they were possessed. The coffin being taken to church, I read the burial service, and addressed a few words to those who were present on the solemn subject of death; after which the corpse was taken to the place selected for our burial ground, where I committed it to the earth till the resurrection day. The natives were pleased with all our proceedings but this one thing, that we bury our dead in the open air instead of the house, as the natives do. However, having broken through this custom, as we must through many others, we hope to show, by example, the decency, as well as the propriety, of having a fixed place of interment.

Opposition to the Missionaries—Encouraging Firmness of converts.

It would be contrary to the experience which the past history of the Christian faith presents, to suppose that aggressive movements of this description on the kingdom of darkness would be permitted to proceed, without arousing the active opposition of "the god of this world," and calling forth, in some form or another, the dormant enmity of the natural mind. Mr. Crowther, in his Journal, thus proceeds to relate the measures adopted by the Babbalawo, or priests of Ifa, to arrest the progress of the truth—

June 16, 1848.—The Babbalawo, who

chiefly live by their craft, have been very uneasy at being forsaken by a great number of their customers, who used to apply to them for consultation and sacrifices. They are trying to get our candidates back by persuasion and argument, as well as by threats, none of which have yet succeeded. They have of late begun to take another step, which they believe will answer their end, as follows:—many of the men, belonging to my class of candidates of Igbo town, are yet single; and some of them have already engaged young women for their intended wives, on account of whom, according to the fashion of the country, some cowries have been paid to the parents. Before marriage takes place, sacrifices must be made to the gods under whose auspices the bride is supposed to have been born and protected. The young woman must also purchase some gods, to worship in her husband's house, in order that she may have children, wealth, and peace.

The father—himself a Babbalawo—of an intended wife of one of the candidates in my class, sent to inform him that the young woman was now marriageable; but, as he was going to church, and had thrown away his Ifa, and taken a book instead—the primer, which he learns at school—he could not marry his daughter unless he would worship Ifa again, and purchase "osha" for his daughter. If the young man would not do this, the father said he would return him the two bags of cowries which he had paid on her account, and his daughter would be taken away from him. The young man replied, that the father was at liberty to do what he pleased as regarded his daughter; Ifa he would no more worship, nor purchase "osha" for any body else. It was his intention to marry the young woman only according to the law of God, and not according to the fashion of the country; and if he did not like that, he might return his two bags of cowries without any further expenses to himself. If nobody would give him his daughter to wife in Abbekuta because he goes to church, he would, when disposed, ransom a slave for his wife without any farther trouble.

As the two bags of cowries cannot be produced forthwith, having been squandered in purchasing "osha" and making sacrifices, he was obliged to go to the head Babbalawo to interfere in the case. Accordingly, the head Babbalawo went from one headman to another, having hired them for twenty-five heads of cowries, who have been consulting together with the war chief of Igbo town how to check the people from going to church and adopting the religion taught there. A meeting was held in the house of Olufoke, the elder chief

of Igbores, and John Taylor, a relative of Olufoko, and a very useful helper to us, was charged with corrupting the people of their town, at the same time insinuating, that, by our preaching, we indirectly said that the Egungun and Oro were nothing, because the people have been taught that there is salvation in no other, whether in heaven or earth, and therefore they should worship nothing else, but God only. But John Taylor, being an elderly person himself, who knew as much of the fashion of the country before he was sold into slavery as any of them, challenged them all to prove if any of the missionaries had made mention of Egungun or Oro, and whether there were any double dealings in the doctrine preached by them. If they felt uneasy because the people forsook the religion of the country, it must be that there is something amiss in it. The accusing part left without coming to any decisive conclusion. This meeting was privately held by the Babbalawo and war chief of Igbores Town alone. John Taylor and the young men came to me for advice, which I gave, and encouraged them to bear all patiently, and not to behave amiss to their headmen; to be respectful to them always, but to stand fast on the side of truth.

None of the candidates manifest any fears, or betray any feelings of regret that they have enlisted themselves among those who desire to serve God. On the contrary, the number of our candidates is increasing. One of our candidates has been taken ill, and every one of his heathen neighbors has been on the look out that he would beg the pardon of the god whom he had forsaken. They urged him to consult the Babbalawo, to know how his sickness came; but he would not: consequently they all forsook him, leaving him to his book—primer—to cure him. When he was a little better, he was removed to a farm village by his brother, his only and constant attendant, himself a candidate, in order to avoid the frequent annoyance of his heathen neighbors. May those who are tried and tempted by Satan find Christ a present help indeed!—*Id.*

LONDON MISSIONARY SOCIETY.

Delhi.

From a letter from Mr. Thompson, we extract the following interesting information respecting a missionary tour in which he has been engaged.

Visit to Garhmukteshwar Fair.

Nov. 4, 1848.—Here I am, through mercy, another year, to meet and labor among the multitudes drawn hither at this

season of the year to bathe in the Ganges, in the expectation of washing away their sins and being saved; and I pray it may be my happiness to labor with earnestness in making known the truth, and in seeking to apply it to the condition of my hearers.

At Dasna, as I passed a day in the serai, I was happy in being recognized by a well-spoken, respectable Muhammadan, who, being no stranger to our books, earnestly desired to have more; and as soon as he received and carried them to a party of his friends, I saw them eagerly take and open them, to acquaint themselves with their contents. At Hasper there was a number of applicants for the words of Jesus, and they were thankful for the smallest portions given them. Inquiry may be promoted and knowledge diffused by these distributions among persons who seem not to have met with our books before. I here had the opportunity of worshipping with three individuals who by their situation are destitute of the public means of grace.

At this place, where I arrived to-day, I met with an uncommonly attentive reader of our books in a Muhammadan, who sat for hours patiently perusing them. Others from Bijour came, and took books, for which they seemed thankful, but did not stay long. Two Sikhs from Shahabad beyond Umbalah, came, read, and took books, and desired to know their purport. I gave them a brief history of redemption, stated the objects of missionary labors, and the divine purpose of subjecting all mankind to the faith of the gospel, and leading them to confess that Jesus alone is the Savior of the world. The men owned that they had taken our books from Hardwar with the intention of reading them, but were dissuaded by brahmias and others who spoke against them. I said their trade in the souls of men was in danger. The men resolved to read and fully understand the books now.

On the 6th a good number attended to hear and take books, and have a better understanding of their purport. Some think that the contents of our books agree with certain portions of their shastras, and therefore profess to esteem them; while others will have nothing to do with them, as being contrary to generally received opinions and practices.

An Interesting Youth.

A young brahmin of Garh, named Hazari, said he had a great esteem for our books, greater than that of scores who had taken books from me year after year; and in proof of his assertion he went home and brought forward a copy of the Hindi New Testament, which he said he had had six

years, and that his father had brought it from Delhi for him; he had this book carefully wrapped in a juzdan or cloth case. Perceiving the binding to be injured, and that the edition was of 1818, I offered to exchange it for a copy of more recent date, but he seemed startled at the idea of parting with it, though it was to exchange it only. "No," he said, and took up the book in a fright, as if it would be taken away from him. I wish I had the whole of the Old Testament to gratify him with the gift of it; yet if he believes to the saving of his soul, what more does he need of divine writ to assure him of salvation through the Lord Jesus Christ? He is, however, young, and if his life should be spared, and he continue to love the sacred writings, he may yet meet with the entire volume of God's word, and thereby have his joy increased in God's salvation, which appears to be the object of his search. A young Hindu pupil of the Rev. Mr. Moore's school at Agra, seemed anxious to become fully acquainted with the meaning of the New Testament, and when presented with a comment on the parables of our Lord, was very glad and said, "This is what I want! I wish to understand the New Testament."

A little brahmin boy of Delhi recognized me, and asked for a book, on which I offered him a tract: he refused it, and said he wanted a gospel, the book of glad tidings! Oh, that this would become the general desire and anxious wish of all the youth of India, even to have the gospel, whether preached or in its written form.

Missionary Efforts.

A few Panjabis who are located near us, have been amongst the most attentive of our hearers these three days. On the 7th and 8th we were much distressed by fierce west winds and sand storms, which through a great part of the day hindered our doing any thing satisfactorily; but some scores of men came to us at different times, and particularly at the close of these days. We read, discoursed, and prayed and sang at proper periods. Some few *bairāgis*, who are mad upon idols, when the declaration against idolatry began to be read, rose and went away, while the rest of the hearers continued to the last, seemingly impressed with what they had heard, though every thing was contrary to their views and practice. The greater part of those who heard were strangers to the doctrine of our books. One man, a Muhammadan, was desirous to receive our controversial tracts. On the 9th and 10th we had greater numbers to hear the word, ask for the New Testament and parts of the Old. Most of the latter were

Mohammadans from Umreha, Chundansi, Bijonar, and Moradabad; and they were anxious also for controversial books and tracts, which they had heard of or seen.—*Lon. Miss. Herald.*

AMERICAN BOARD OF COMMISSIONERS.

Nestorians.—Letter from Mr. Cochran, April 28, 1849.

Revival Incidents.

As Mr. Cochran has charge of the seminary at Seir, he has given a brief sketch of the revival in that institution from the beginning. His account of this work of grace, as might be expected, is very animating; but as the most important facts have already been communicated to the Christian public in this country, only a single extract will be inserted in the Herald now. In describing the revival, from the commencement of the year to the date of this letter, he comes to the following stage in its history.

On the first day of February, we were visited with a fresh baptism of the Spirit, more affectingly powerful than the first; and in the judgment of all it far exceeded anything that had ever before been seen in Oroomiah. On the previous day apprehensions had been expressed that there was an abatement of feeling and interest. Christians became alarmed, and addressed themselves anew to their work. The unoccupied portions of the day, and much of the ensuing night, were spent in solitary prayer. The importunity and wrestling urgency of their supplications were truly wonderful. To myself, although I had seen many precious revivals in my native land, it seemed that I had never beheld any that in this respect was so intensely interesting, and so promising of great and glorious results. It was the struggle of earnest and burdened souls. "Give me the blessing, or blot out my name from among the living;" "Restore unto us the joys of thy salvation, or let us die pleading for the blessing," was the feeling. And while they were yet praying, the answer was given.

On the morning of the first of February the heavens were indeed bowed, and the Lord of Sabaoth came down with fearfully searching and quickening power. The seminary assembled for its ordinary exercise; but the young men seemed more like culprits, dragged to the block for execution, than like youth in pursuit of knowledge. A load of sin and a burden for the salvation of sinners were upon every soul. A prayer was offered; another and another followed; all of which seemed only to increase the agony and intensity of desire

for the blessing of the Lord. Being convinced that a matter of greater moment than the acquisition of science was pressing on their minds, I suspended study, and exhorted the boys to repair to their closets, to implore relief and to ask for pardoning mercy from their grieved but compassionate Savior. The prayer closets attached to the seminary buildings, and all the unoccupied rooms, were immediately filled; and yet a majority of the pupils had no place to give vent to their burdened hearts. Hamis, the brother of Deacon Tamo, proposed prayer in the yard; and there, on a

winty day, for nearly an hour, these youth were pouring forth their earnest prayers to heaven for pardon and salvation. It was a scene more solemn than language can describe; and it seemed to me more like the dread assizes of the judgment day, than any thing I had ever before seen. It was the Holy One coming to Zion, not in the "still small voice," but in the "rushing mighty wind" of the pentecostal hour. Mar Yohannan, then present, and equally burdened apparently with his own sins, beheld these manifestations of the Spirit's power with deep amazement.—*Miss. Her.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

GERMANY.—Mr. Lehmann writes from Berlin, July 26, 1849, that the church there enjoys constant prosperity. The meetings are well filled, and several new converts have applied for baptism. Sixteen have been received into the church within the last quarter.

GREECE.—Mr. Buel writes July 18, that the audience attending his preaching for the last few weeks has numbered from twelve to fifteen. He adds—"Two young men that frequently unite with us in private prayer are zealous students of the bible, and give some cheering evidence of real piety. But obedience to the whole truth requires more self-denial than they yet seem to possess."

TELEOOGOS.—Letters from Mr. Day, dated June 2 and 7, in the neighborhood of Nellore, present some encouraging features. In company with Mr. and Mrs. Jewett he had been present at three heathen festivals. At one of these, the number assembled was supposed to be thirty or forty thousand. They preached to individuals and to groups amounting in all to several thousands; and distributed many Christian books. Mr. Day remarks that not a copy of a bound volume was torn or otherwise destroyed, and not an abusive or scornful word concerning the missionaries or their religion was spoken. Also, that the people have very little confidence in their native religion, and no one attempts to defend it.

ASSAM.—Mr. Stoddard, in a letter dated at Nowgong May 21, speaks of the first year of his missionary life as one of the happiest he ever experienced. He remarks that the school left in his charge numbers thirty boys and ten girls. The church has passed through some trials, but is on the whole in a prosperous state. He writes that Mr. Bronson's youngest child had been removed by death April 29.

TAVOY.—Mr. and Mrs. Benjamin reached Tavoy the ninth of April.

ARRACAN.—Mr. Abbot, in a letter dated Sandoway, May 15, communicates the intelligence that early in April he had made another attempt to enter Burmah Proper by crossing over the hills from the head of the Bassein river. But the governor of the Bassein district having become alarmed, had forbidden his further progress, and he was forced to return.

CHINA.—Mr. Goddard writes from Ningpo, May 7, that a hopeful convert was to be examined the next day, who if approved would soon be baptized. He adds that a few others attend worship regularly, and give some encouragement.

MISSIONARY ROOMS.

At a recent meeting of the Executive Committee, the Secretaries were instructed to institute immediate inquiries as to the practicability and expediency of extending

our missionary operations among the Karens, especially with reference to new stations in the regions north and east of Maulmain. Communications lately received from the stations already established give the Committee reason to hope that the time is at hand in which missionaries may be sent to prosecute the work of evangelization among Karens in Burmah and Siam, beyond the reach of existing operations.

The request of Mr. Oncken for an additional appropriation of one thousand dollars, for the support of seven new laborers in Germany, has been complied with by the Committee; and it is probable that other applications will come from the same quarter, which the Committee will not feel at liberty to decline.

Two brethren have recently been appointed missionaries to Asiatic missions, who, with some others, we hope, are to sail the present season. Mr. Vinton and the two Karens expect to return to Maulmain at the same time, but it is not probable that Mr. Kincaid, reappointed a missionary to Ava, will be able to depart before the ensuing spring.

DONATIONS

Received in July, 1849.

Maine.

State Convention, col. after an address by Mr. Bronson,	24,49
Lincoln Asso., A. Perkins tr., viz.—Camden, 2d ch.	41,91
Bowdoinham Asso., W. R. Prescott tr., Bowdoinham quarterly meeting col. 10,36; Litchfield ch. 13,84; West Gardner, Currier & Robinson 3,00; Monmouth, ch. 5,50; Hallowell, ch. 62,36	95,06
Waldo Asso., R. Frye tr., viz.—Belfast, ch., Mr. McCrillis	1,00
Damariscotta Asso., B. W. Plummer tr., viz.—Bristol, ch. Mr. Carter 50c.; Damariscotta ch. 100,00,	100,50
Cumberland Asso., J. Chandler tr., Brunswick, Main st. ch. 1,07; Bath, Mr. Hildreth 5,00,	6,07
Washington Asso., Wm. Brown tr., col. at the Asso., 9,40; Cherryfield, ch., Lydia Leighton 5,00; Mrs. J. Johnson 1,00; Lubec, ch. 3,30; East Machias, ch. 12,27,	30,97
Hancock Asso., Daniel Morgan tr., viz.—Sedgwick, 1st ch. per Rev. J. Wilson, agent,	50,00
	350,00

Vermont.

Charlotte, ch. 4,00; Derby, Mr. Lyon 2,00; Albany, Eunice Kendall 5,00,	11,00
Bennington, ch., per Rev. O. Dodge, agent,	33,37
	44,37

Massachusetts.

Osterville, Cora Lovell, for Assam Miss.,	10,00
Roxbury, "Hellen Aurelia, for Assam Orphan School,"	5,00
Medfield, ladies 10,00; Lowell, "a few friends" 45,00,	55,00
Boston, "a friend" 5,00; Baldwin Place S. School 12,81,	17,81
Watertown, Samuel Stickney 5,00; Framingham S. School, C. S. Whitmore supt., for sup. of an Assamese lad named Carleton Parker, 25,00; West Dedham Fem. Mite Soc. 17,15,	47,15
	134,96

Rhode Island.

R. I. State Convention, V. J. Bates tr., viz.—Warren, ch. and Soc., John Hail tr., mon. con., 12,29; Lime Rock and Albion, ch. 13,00; Valley Falls, 1st ch. S. Sch., Amos Babcock tr., 14,66; Providence, 3d ch. Fem. Miss. Soc., Miss Phebe Jackson tr., to cons. Albert G. Stillwell L. M., 100,00,	139,95
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Connecticut.

Conn. Bap. State Conv., Wareham Griswold tr., of which 200,00 is from Suffield, 2d ch., 100,00 from Bristol ch., to cons. Rev. Lester Lewis L. M.; 200,00 from Hartford 1st ch., to cons. Joseph B. Gilbert and Chauncy G. Smith L. M.; 450,00 from Hartford, South ch., to cons. George Lovis, John C. Dickinson, J. C. Jackson and John W. Clarke L. M., and Rev. L. H. Wakeman and Henry Alling L. M., by a vote of the Board,	2010,46
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New York.

Berlin, ch. 5,25; Grafton, ch. 1,50; Kingsbury, ch. 1,00; West Hillsdale, ch. 54,00; Shaftsbury Asso., 8,00; Canoes, ch. 10,87; Rondout, ch. 20,00; Phillipstown, 1st ch. 4,00; Athens, ch. 24,57; Sand Lake, 2d ch. 35,00; Hudson River Asso., A. R. Fox tr., 87,73; Claverack, Adam Van De Boe 100,00; Galway, 2d ch. 3,00; Gloversville 46,00; Milton, ch. 18,12; Broadalbin, ch. 20,00; Ballston Spa, ch. 38,67; Saratoga Asso., A. Peck tr., 111,63; to cons. Adam Van De Boe, Rev. Cyrus Shook, Rev. Daniel Robinson, Nathaniel Waterbury and Mrs. Roxana B. Corwin L. M., per Rev. O. Dodge, agent,	589,34
T. Dusenbury 1,00; Livonia, 1st ch. 15,00; Joab Carpenter 1,00;	

Skenateles, ch. 3.00; Roger W. Butterfield 25c; Sarah Ann Butterfield 14c; Shelby, A. G. Brace 50c; N. Brace 1.00; Mrs. H. Brace 50c; Miss C. Letts 50c; Mrs. H. Allen 50c; per Rev. A. Bennett, agent, 23.39

Troy, North ch., a member, for sup. of an orphan child at Assam, 25.00

Genesee Asso. S. Chapman tr., viz.—Attica, ch. 1.45; Bethany, ch. 13.41; Batavia and Pembroke, ch. 4.55; Darien, ch. 9.00; La Grange, ch. 19.41; Females in do. 14.81; Masters Tappan 6c; Middlebury, 1st ch., to cons. David Burbank L. M., 104.48; S. H. Phinney 2.00; do. 2d ch. 8.62; Oakfield and Alabama, ch. 12.00; Fem. Benev. Soc. 5.00; Perry, ch. 4.00; Pavillion, ch. 1.00; Warsaw, ch. 5.00; Rev. A. C. Barrell and lady 5.00, 209.79

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Monroe Asso. W. N. Sage tr., viz.—Pittsford, M. Parker 10.00; Crece, ch. 7.78; Ogden, ch. 39.11; Webster, L. R. 10.00; B. B. Weeks 1.50; Wheatland, ch. 40.00 = 108.39—less amount reported in May, 100.00, 8.39

Niagara Asso., H. Flaggler tr., viz.—Akron, ch. 11.78; Hartland, ch. 10.00; Porter, ch. 10.00; Roylton, ch. 5.04; Somerset 1st ch. 50.00; West Somerset ch. 13.50; Wilson, ch. 44.08; Mrs. P. Picket 15.00; col. at Asso., 11.00, 170.40

Orleans Asso., B. Farr tr., viz.—Albion, ch. 62.30; Kendall, ch. 5.00; Yates, ch. 7.00, 74.30

Seneca Asso., J. McLallen tr., viz.—Covert, ch. 13.00; Farmerville, ch. 1.00; Lodi, ch. 2.48; Rev. B. Warren 5.00; Mecklenburg, ch. 26.00; Romulus, ch. 1.61; N. W. Follwell 5.00; Trumansburg, ch. 46.89; = 100.98—less lost in remittance by mail 60.00, 40.98

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1344.51

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Bradford Co. Bap. Asso., Samuel Farwell tr., 9.76

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Burmah.

Maulmain, Dr. Judson, "for money received from the publishers of the Memoir of Mrs. Sarah B. Judson," 319.50

3483.57

Total from April 1 to July 31, \$19,630.82.

[] The Treasurer also acknowledges the receipt of a donation of sixteen boxes of medicines from Dr. David Jayne of Philadelphia, for our Eastern missions, valued at \$1,253.50

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NO. 10.

THE AGENCY OF THE HOLY SPIRIT IN THE CONVERSION OF THE WORLD.

The design of God in revealing the doctrine of man's dependence on the Holy Spirit is to encourage the fainting, and to secure his own glory. It could not honor God for his creatures to scorn the use of the means by which he has appointed to promote his kingdom; nor could the end be soon effected, which he has determined to accomplish by the blessing of his Spirit on the use of means, if his Spirit were left to work alone. The means employed by the creature and the Spirit of the Creator are the agencies by which all moral effects are wrought. In some cases, indeed, the means are so far below the end, that the work seems to have been the work of God, almost without the intervention of means. Still, this is the arrangement which God has instituted; and, under the present system of things, we cannot expect any other. Hence when works for the divine glory are to be done, we are to look not to the power of man, but of God, for success. So that, however great the work, and whatever obstacles be in the way, there is no ground of discouragement, because it is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In this article we propose to show that the descent of the Holy Spirit is the only hope of the world's conversion.

Men, who have but little light from on high, and who think much of philosophical sequences, are too apt, not in theory, but in reality, to trust to the efficiency of means, and the adaptations of divine truth to the circumstances and wants of man. Others, of less thoughtful minds, struck by outward appearances, are ready to gather their chief encouragement in regard to the conversion of men from the winning power of talent, from skilful eloquence, from crowds of attentive hearers. They rejoice in the encouragement, when these outward circumstances seem to favor, but are filled with sorrow and despondency when they are thrown upon God's Spirit alone for help.

The scriptures, however, represent God's Holy Spirit as the grand agent in bringing men to Christ,—not the Holy Spirit without means, but infusing a life-giving power into the means. The truth, the word of God, the preaching of the gospel, the exhibition of divine ordinances, all are used to promote the conversion and sanctification of men. But it is not these, so much as God's Spirit, acting in them and through them, by which regeneration and sanctification are secured. In respect to the conversion both of individuals and of multitudes, the same phraseology is used. The individual man must come under

the sway of Christ through the power of the Spirit; and so must the world. There is no hope that any man will be a believer, without an inward holy influence, making the means of grace, just at the time of his conversion, efficacious; and there is no other hope for the conversion of the world. The proof-texts on this subject are so familiar that they need not here be quoted. Let the two following considerations suffice.

1. The greatness of the work to be accomplished is such that its accomplishment demands the energy of divine power. This is the work to be done. First, to do away whatever there is of outward wrong, both among Christian and heathen nations throughout the earth. This wrong exists in all the possible forms of idolatry and oppression, of profaneness and adultery, of murder and robbery, of disobedience to parents, disregard of law, Sabbath-breaking, cruelty and unfaithfulness. There is not a law of God extending to men's outward conduct, which has not been, and is not, in some form or other, in some part of the earth or other, transgressed probably every day. There is not an hour in which the fires that feed and the passions that spring from intemperance do not seem to call for divine judgments. There is not an hour, in which heaven is not saluted by the infamous sacrifices of idolatry. There is not a day which does not wreak with oaths, which, however they may seem to a polluted taste to give zest and energy to conversation, provoke God's unmingled displeasure. There is not a Sabbath, whose holy quietness is not broken by the noise of revelry and sin. There is not a corner of the earth where God is not continually every day blasphemed; nor an unregenerate person in the wide world who is not every hour transgressing some divine command. If we should seriously consider all the sin that is wrought every day by the millions of the earth's population, and then remember that God is angry with the wicked every day, we might reasonably wonder that they are not swallowed up. We might think it a solemn thing to live in a world so full of sin. We might reasonably feel every evening that it was a wonder surpassing wonders that the guilty nations had not been consumed. Even in Christian countries, famed, often, for their morality and justice, the complicated system of laws, framed because and only because men are corrupt, and designed only to keep them from preying upon one another, is not sufficient to bind them. And in pagan countries, that which God has expressly forbidden is often deemed reputable and virtuous, yea, and established by law. Men are commanded by public statutes to worship images, and, in effect, to drive out from among his creation, so far as they can, all knowledge of God. Now the conversion of the world implies the everlasting removal of all this outward sin. When it is effected, holiness will reign more widely than sin has ever done, among all the tribes of men. The voice of blasphemy will be changed to the voice of praise; and every idol being broken, God alone will be adored. All men will obey the law of God. The piety and purity and meek obedience which are now scarcely understood except around the throne in heaven, will become the habit of mankind. All men will choose the ways of God, as it were by a spontaneous impulse.

The work to be done in the conversion of the world is, secondly, to change and sanctify the motives of every heart. That which is without and that which is within require alike the renovation of the Holy Spirit. One would be surprised, who should be let into the secrets of human conduct throughout the world, nay, one who should learn something of them by going down into the depths of his own heart, to see how many virtuous actions are apparently vir-

tuous, not because the door of them loves virtue and follows its dictates by a voluntary impulse, but on some selfish ground. For example, though men often pride themselves for their uprightness, and honesty, and restraint of unhallowed lust, take off from them the restraints of law and of public opinion, and how many of them would of choice immerse themselves in every vice. It is from regard to their reputation or advancement in public favor, or for the promotion of their wealth, rather than from a holy regard to God's pleasure that many are as virtuous as they are. Under common circumstances these things are not felt. But let the light of heaven be poured upon the soul, revealing its sins and its waywardness, and it will be felt that its ways are "only evil continually." In the conversion of the world, this deficiency of holy motive is to be remedied, not in a few thousands only, but in every dweller on the face of the earth. There will be in every one a new creation. "Old things will pass away, and all things become new." The unholy disposition and affections that once prevailed will be no more known; but a holiness and purity like that of the angels will be found in every person in every land.

A third effect to be wrought is the correction of error and the promotion of right views concerning divine truth. We must not think that error concerning any doctrine or any duty will last forever. We have no scriptural proof that any ordinance of Christ will be set aside to give space for human tradition, when the reign of Christ is universal. In the final dominion of the Savior, the fundamental principles of faith and practice will be settled, and all men will agree in right views concerning all that God has revealed or Christ required. The whole world, now so polluted, so distant, so rebellious, so unreconciled, will be bound to the sway of Immanuel, and the tabernacle of God will dwell with men.

Who can think of this work, so blessed in its progress, so wondrous in its means, so divine in its influence, so glorious in its effects, and imagine that any power but the power of God could accomplish it? It is not the dethroning of a king; it is not the subjugation of an empire; it is not the leading captive of the soldiers of a thousand armies; it is not the conquest of the world by carnal weapons; but it is the dethronement of a tyrant who had ruled over all hearts; it is the establishment of the throne of the third person of the blessed Trinity in the bosom of every dweller on earth; it is the leading captive of all souls to the King of kings and Lord of lords; it is the conquest, the regeneration, the sanctification of a world,—a work which carnal weapons could not achieve, nor carnal minds, with all the stretch of their powers, comprehend. It is beyond human ingenuity to persuade one alienated soul to be reconciled to God. We may present argument, entreaty, warning, expostulation, love, terror, to a heart made tender even by alarming providences, and though we may get conscience on our side, the soul's alienation from its Maker and its God will still continue. Who, then, less than God, could subdue and reconcile to himself an alienated and ungodly world?

2. That the power of the Holy Spirit is the only hope of the world's conversion will be proved, if we consider the feebleness of the instrumentalities God has determined to employ. As the work, from its greatness, has been shown to be above human power, all human means must be as incompetent to its fulfilment, as clay to open the eyes of the blind. The means which God has appointed for the salvation of the world are divine truth, including the word of God, in its facts and doctrines, and the ordinances of the Christian dispensation; and the ministers by whom these are presented and pressed upon the world.

We say these, chiefly ; not excluding, however, the thousands whom God renders useful in more private stations, in winning souls to Christ. Taking the second first, for the sake of preserving the climax, we may say concerning them, the scriptures themselves speak of them as mere earthen vessels, liable every moment to be broken and destroyed. "We have this treasure in earthen vessels," says Paul, "that the excellency of the power may be of God, and not of us." The message brought to us is a glorious message ; and its glory, in its undiminished and unvarying excellency, is peculiarly illustrated by the worthlessness and evanescence of the medium through which it is sent. It is not only through an earthen vessel, that the message of salvation comes, but it is communicated through that which is more perishable than clay,—the feeble voice of a feeble man ; air set in motion ; articulate breath. Give the voice all conceivable power ; let it pour itself out in the sweetest tones and breathe the richest eloquence ; let it be armed with the treasures of learning to illustrate the truth, and the grandeur and beauty of imagination to persuade men ; and after all, it will have no innate energy to enforce divine truth. The ear may be charmed for a moment, and the heart may be won to attention ; but no living strength, no transforming power, no vivifying efficacy dwells in it or can flow from it. The splendor of eloquence has carried the soldier to the field of blood, and made him reckless of death who had trembled all his lifetime at its approach to a sick chamber ; but it has never nerved and never can nerve a dead heart, and implant the vigor and energy of spiritual life where had reigned the stupor of moral death. We must have something above any energy there is in man, or the work of the Spirit will never be done. Even where a whole congregation has been moved by the spirit-stirring power of eloquence, as a forest bows at the wind as it passes by, we have never heard that one heart has been awakened to life,—one sinner recalled from his wanderings,—one spring of holy affection made to vibrate in any portion of the mass.

And if we consider truth,—the truths contained in the Holy Scriptures, as an agency which God will preëminently use in the conversion of the world, it may as easily be shown that it cannot by itself alone accomplish the work of saving men. Another energy must work with the truth, and make it efficacious. The facts and doctrines of the gospel we may bring near and lay at the door of the heart ; but with all their glory, they will lie there powerless. It is not enough that religious knowledge and religious considerations be brought and laid in contact with the soul. Hundreds of congregations enjoy this privilege, who are, in all their unregenerate members, withering and perishing in sin. The truth must enter in and become part and parcel of the soul. It is the engrafted word,—the word brought into so near a union with the spirit of man that it becomes as it were a part of his own being, which, says the apostle, "is able to save the soul." The ministry of the word is the grand means appointed for man's salvation ; the ordinances are designed to sanctify and bind man to his God and Savior ; prayer is the chain which unites the throne of grace and the earthly footstool, and by which blessings are sent down to us. But what can all these do, without the presence and power of the Holy Ghost ? The ministry of the word will be prophecy over dry bones, exceeding dry. The ordinances will be forms, striking and beautiful, but a shadow without substance. And prayer may be clothed in beauty of language and recommended by fervency of manner ; but what is it worth, if it be not the mind of the Spirit,—the breathing forth of the unutterable groanings which he has inspired ?

When we think of these things, and our souls faint within us, when we feel

that Zion withers under the richest blessings of the sanctuary and the most pungent and perpetual ministry of the word, how cheering to the heart are the promises of God. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "Before they call, I will answer, and while they are yet speaking, I will hear." "If ye, being evil, know how to give good gifts to your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him." "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

From these statements we learn the grounds on which the Christian is encouraged to labor for his Master, in bringing his own soul into subjection to him. It is not in his own worthiness; it is not in the faithfulness of his efforts; it is not in the energy of his resolves, that he has reason for self-gratulation, or for hope that he shall escape from the power of sin, and be brought in safety to his Father's kingdom. These things may furnish testimony that the Spirit works in him both to will and to do; but it is in that inward working of the Spirit, that the chief ground of his encouragement lies. So that though his efforts sometimes fail, though he mourns over an evil heart of unbelief, though he trembles, because of his unworthiness, lest he should never enter into glory, he may be freely told, that he is not to expect it because he is worthy, or because every effort to conquer temptation is immediately successful, or because he has a nature of angelic purity within him, and not of human deformity, undergoing the process of transformation. It is by the Spirit of the Lord of hosts.

And if the Christian's heart is set upon a revival of God's work in any place, he may hence learn when and wherefore he is to be encouraged to expect that the desire of his heart shall be fulfilled. Though we are prone to be most moved by outward circumstances, let us hence learn that it is not in solemn and crowded assemblies, it is not in the favoring applause of the world, it is not in any thing without, that we are to seek our encouragement; but in the unchanging promises, the everlasting consolations, the infallible Spirit of God. The former, delightful though they be, may be changed by a breath. The power of worldly allurements may blast them. The fluctuations of human business may, in an hour, annihilate them. The opening bud of promise may be blighted, and the glowing sunshine may, by a sudden tempest, be overclouded. But the promises and purposes of God hold their unchanging stations, like the sun amid the rush of storms and the revolutions of planets. The world may be swept of its inhabitants; the ordinances of God's house may be, for a season, done away; the church may be driven into a corner; and sin seem to hold unrestrained dominion. But the Christian has as much reason as ever to rejoice and trust. God has not altered. His promises are not made of none effect. They are certain, abundant, various, adapted to every exigency. Why, therefore, are we at any time discouraged? Why do we weep, as if the promises were blotted out? Why cease from our efforts, as if we had been assured that God would not accompany them by his Spirit? Why tremble for the prosperity of Zion, as if its glory were dependent on outward circumstances, and not on the words of his own pledged immutability? We verily believe that if Christians were to take right views of the word of God, they would be stimulated to unceasing effort; and that effort, blessed by a present Spirit, would doubtless show that while it is not by might nor by power, by the Spirit of the Lord of hosts wonders would be wrought and the children of Zion saved.

We have here also the argument for faithful labor. We have in the promise concerning God's Spirit an adequate ground to believe in the efficacy of our labors; not in themselves, but in the accompanying Spirit. This encouragement is unchanging, therefore we have no reason for fainting and weariness. There is also much sweetness in the thought that though success is not purely a fruit of means, nor in proportion to the means used, it is in proportion to the divine power shed forth upon them. And when divine, infinite, power is that by which the effects we desire are wrought, what blessedness both of efficiency and of effects may we not look for? It was but the weakness of human means, the simple address of Peter on the day of Pentecost, which, under divine power, wrought the conversion of three thousand souls. And while divine promises, the same divine promises which cheered the disciples, are still on record, we have all conceivable reason to hope, nay, to expect, if not so great results from the feeble means we put in operation, because the necessities of the age are different, results of inconceivable glory. For it is the promises of God, not surrounding circumstances, from which we should derive the chief encouragements of our hopes.

The connection between the agency of the Holy Spirit and the duty of prayer is most obvious. Our dependence upon that infinite agent is not an evil, but a blessing. It does not put us in a worse condition in respect to success, but into a better. Instead of depriving us of all stimulus to effort, as some vainly imagine, it creates the strongest and most effective stimulus. It furnishes our greatest, and the only adequate, encouragement. When we compare the work to be accomplished with our ability to accomplish it, and, desponding and weary, we cry out, "Who is sufficient for these things?"—God's Holy Spirit mercifully responds, "I am sufficient for these things." An offer is made to associate almighty power with our feebleness, and to bring the infinite energy of Omnipotence to the aid of our weakness. The conversion of the world is not a thing within our power; but it is a thing within God's power. The divine aid is to be given us in answer to prayer, as God has said. And we may freely anticipate that with that aid we shall be able to do all things. The fact of our dependence is therefore no reason for discouragement. But it is suited to be an incentive to prayer. God proposes to "give his Holy Spirit to them that ask him." In the doctrine of the Holy Spirit, then, we have an argument for prayer,—for the prayers of individual Christians, for the united prayers of all saints.

So, then, when we send abroad our brethren upon the stormy sea to distant and barbarous homes,—when we contemplate them as laboring amid ten thousand difficulties and discouragements on inhospitable shores,—when we see obstacles on every side, so great as almost to forbid the hope of their success,—let us remember that the work is the Lord's. And let our prayers continually ascend to God in their behalf. We shall not have finished the duty of prayer, and be at liberty to lay it aside, till the last heathen is converted, till the last trace of idolatry has passed away, and till the great work is accomplished, the kingdoms of this world having become the kingdom of our Lord Jesus Christ. Then may the work of prayer be remitted, and the joy of praise take its place.

Let Christians gird themselves anew to the service of Christ, and the blessing of the perishing. There is no reason why we should not set ourselves with all diligence to fulfil our vocation as saints. Our own solemn vows, our frequently expressed desires, the expectations the world cherish concerning us

demand it of us. The changeless promises, the glorious encouragements, the pledge of the Lord of hosts urge us to the work. The assurance that it is not by might, nor by power, but by his Spirit, that the world is to be converted is enough to nerve every arm, and inspire every heart. *

MISSIONARY SPIRIT TO BE CULTIVATED IN CHILDREN.

Among the means which you should use to awaken in your children an interest in behalf of a perishing world, that of teaching them to contribute to its wants is one of prominent importance. Children very early manifest a selfish spirit; and their inclinations prompt them to spend all they may possess for their own comfort. A toy or some luxury from the candy shop is, generally, the highest object of their desires, and every thing must be sacrificed to obtain it. It is necessary, for various reasons, that this selfishness should be broken up in the very bud of its appearance. The salvation of their souls, to say nothing else, demands it. Now there is no way in which this selfishness can so effectually be broken up, as by inducing them to forego their own comforts that they may remove the miseries of others. And this can easily be done. Explain to them, as I before observed, the picture of the heathen mother who is throwing her child into the mouth of the crocodile, or take them in imagination to the banks of the Ganges. Show them the deluded mother bathed in tears and refusing to be comforted, because she has just pushed off with her own hands her first-born child into the river. Show them the infant struggling in death and buried forever beneath its turbid surface, and tell them also that all this is done because the Bible has never found its way to that mother. Then ask them if they are not willing to give their cents to buy a Bible for such mothers, and they will be ready to give their little all to send them the Bible.

But not only should your children be taught to make their little contributions, they should be taught to make them systematically and steadily. Where there is a large family, I think it very desirable that a family missionary society should be formed, and that the children should be put upon some means of obtaining money to throw weekly into their little treasury. As a general thing, the money which they contribute should be earned by some act of self-denial or labor on their part. Where there are not enough children to form such a society, they should be furnished with missionary boxes, into which they should, "on the first day of the week," drop their contributions. If there are juvenile missionary societies in the congregations to which you belong, let them join them. If not, go to your pastors, and ask them to form such societies. An excellent way for your little girls to become interested in missions is to form themselves into missionary sewing societies. They should meet together to sew as often as their circumstances may admit.

Not merely should your children be taught to make their little offerings to send the gospel to the heathen, they should especially be taught to consecrate themselves to the great work of laboring among them, provided God should qualify them for this service. This world is not to be converted without a host of laborers. Five hundred thousand are needed for heathen lands alone. Not that this number can be sent to them. The heathen must be evangelized principally through laborers raised up within their own community; but enough must go forth from Christian lands to form little colonies, in order that they may, through the agency of the Holy Spirit, raise up a native ministry. Such laborers must come from some nurseries, and why should they not come from yours? And will you not consecrate your children to this work? and will you not, as they grow in stature, do all in your power that they may eventually enter upon the work to which you have thus consecrated them? O, shall any lyre in heaven be forever left unstrung on account of any failure on your part? Would you deprive your Redeemer of one single hallelujah?

Perhaps you have pious sons who have all the qualifications for the ministry, but who are already engaged in secular pursuits. Have you ever con-

versed with them about their leaving these pursuits, that they might enter the ministry? If not, is it not your duty thus to converse with them? Do not the souls of fifty thousand of the perishing heathen pass from time into eternity every day, unprepared to meet God? Shall hell continue to receive such accessions without a single effort on your part to induce your sons to do all in their power to prevent it? Should you not be unremitted in your endeavors to persuade them to hasten to the help of those who are ready to perish? Do you want motives to induce you to make these efforts? Go to Gethsemane and see if there are no motives there. Then go to Calvary and see if there are no motives there. And after you have left Calvary, go to yonder eastern world, where every light of heaven has been extinguished.* Are there no motives there? I was almost ready to say, that if there were no hereafter, you ought to do every thing in your power to send the gospel to the heathen for the purpose of relieving their temporal miseries; for it is the gospel, and the gospel alone which can elevate them even in this world.†—*Dr. Scudder.*

* That people who have no knowledge of Jehovah must, of course, be enveloped in darkness. And such a people are the Hindoos. The Hindoos say there is one Supreme Being, whom they call Brahm; but he is never worshipped, neither has any temple ever been erected to his honor. Various attributes have been ascribed to him: but in the whole enumeration there is not the remotest allusion made to a single moral attribute. In the place of Brahm they worship gods many. The number of these gods amounts to three hundred and thirty millions. "They are of all colors,—some black, some white, some red, some blue, and so through all the blending shades of the rainbow. They exhibit all sorts of shape, size and figure,—in forms wholly human or half human,—wholly brutal or variously compounded, like many-bodied centaurs,—with four, or ten, or a hundred, or a thousand eyes, heads, and arms. They ride through the regions of space on all kinds of etherealized animals,—elephants, buffaloes, lions, deer, sheep, goats, peacocks, vultures, geese, serpents and rats. They hold forth in their multitudinous arms all manner of offensive and defensive weapons,—thunderbolts, scimitars, javelins, spears, clubs, bows, arrows, shields, flags and shells. They discharge all possible functions. There are gods of wisdom and of folly,—gods of war and of peace,—gods of good and of evil,—gods of pleasure, who delight to shed around their votaries the fragrance of harmony and joy,—gods of cruelty and wrath, whose thirst must be satiated with torrents of blood, and whose ears must be regaled with the shrieks and agonies of expiring victims. All the virtues and the vices of man;—all the allotments of life,—beauty, jollity and sport; the hopes and fears of youth, the felicities and infelicities of manhood, the joys and sorrows of old age, all, all are placed under the presiding influence of superior powers. Every scene, every element, and almost every object in nature, the bud that bursts forth in spring, the blossoms of summer, and the fruits of autumn,—meadow and grove, fountain and stream, hill and valley,—all have their guardian genii."

† In vain do we talk, when we assert that literature, independently of religion, is sufficient to elevate the human character. Were this the case, the Hindoos would long since have been elevated. The original writings of this people, generally deemed sacred and canonical, says Dr. Duff, are prodigiously voluminous. They are ordinarily reduced into four classes. The first consists of the four Vedas. They are almost universally regarded as the fountains of all true religion, and the source of every other species of useful knowledge. The second class consists of the four Upa-Vedas or sub-Scriptures. They treat of the theory and practice of medicine,—of music in its most extended signification,—of archery, architecture and sixty-four mechanical arts. The third class consists of the six Ved-angas, or bodies of learning. They treat of astronomy, of grammar and prosody and so forth. The fourth class consists of the four Up-angas, or appended bodies of learning. The first embraces the eighteen Puranas, or sacred poems. These treat of cosmogony and chronology,—of geography and astronomy,—of virtue and good works,—of the nature of the soul and the means of final emancipation. The second and third Up-angas consist of the four principal works on logic or dialectics; and metaphysics, or disquisitions on the essence and modifications of spirit. The fourth Up-angas consists of the Body of Law, in eighteen books, detailing all manner of duties connected with the worship of God, and all the relations which can subsist between man and man.

The writings now enumerated are usually styled The Great Shasters, or books of sacred ordinances, to contra-distinguish them from a countless host of other books, whose authority, though often highly revered, may not be acknowledged as absolutely divine.

What an aggregate do the sacred writings of the Hindoos form. With their number only consider their bulk. The *Æneid* of Virgil extends to about twelve thousand lines; the *Iliad* of Homer to double that number; but the *Ramayan* of Valmiki rolls on to about one hundred thousand; while the *Mahabharat* of Vyasa quadruples even that sum. Many of the other sacred works exhibit a voluminousness quite as amazing. The four Vedas, when collected together, form eleven huge folio volumes. The Puranas, which constitute but a part of the Up-angas, extend to about two millions of lines. Well might Sir William Jones exclaim that, whenever we direct our attention to Hindoo literature, the notion of infinity presents itself; and sure enough, the longest life would not suffice for a single perusal of works which rise and swell protuberant like Himalayas, above the bulkiest compositions of every land beyond the confines of India.

MISERIES OF HEATHENISM.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak and the sick undertake this pilgrimage as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries to that place, "to see the miserable worn out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary tattered garments round their lacerated feet, and go groaning along with bending back, tottering step and emaciated form, and dull sunken eyes, from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case that so soon as one of the party fails, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by dogs, birds and so forth. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast; another is enveloped in a net work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands who rend the air with shouts of 'Victory to Juggernaut our lord!—the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition and by filthy blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile."

The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Heyer gives an account of an "Indian devotee who had spent more than nine years on a journey from Benares to cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompany him and minister to his wants."—"Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattress of straw. Many in this way are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover

their under lips with a layer of wet earth or mud. On this with the other hand they deposit some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.”—*Dr. Scudder.*

American Baptist Missionary Union.

ARRACAN.—Letter from Rev. E. L. Abbott.

Second attempt to enter Burmah.

An account of a previous attempt by Mr. Abbott to enter Burmah Proper from Arracan will be found in this Magazine for August 1849, page 281.

Sandoway, May 15, 1849. From the tenor of my letter of last month, you will expect to hear from me from Burmah. I entered the country, as I proposed, by crossing over the hills from the head of Baunee river. But the governor of the district would not allow me to remain, and I was obliged to make my way back to Sandoway. He knew that the Karens were building me a house, and gave his consent to my residing in it. But before my arrival a change had come over his views; and his promise which, I doubt not, was made in all sincerity, was of no avail. He wished me to remain in the country. But under-officers had combined and succeeded in awaking his fears by threatening to impeach him before the king if he allowed me to remain. And his anxieties were not a little increased by the results of my former attempt to enter the country by the Bassein river. It will be remembered that I was stopped by the governor of Bassein. When I left the mouth of the river on my return, a small brig was lying off in sight, which I supposed from her appearance to be a Madras vessel making her way up the coast. Word went up to Bassein that a man-of-war was off the mouth of the river, ready to enter and avenge the insult offered to the “*English Spy*.” It had been represented to the gover-

nor of Bassein that I came in that character as an agent of the English government. That was the work of Catholic Priests—to prejudice the government against me and prevent my entering the country. Consequently the Bassein governor, being the highest officer in the Provinces, called out all the other governors with their *war boats* and men, and the fleet moved down to the mouth of the river to drive the insulting foe into the sea,—when, on their arrival there—lo! there was not a ship to be seen. Then the other governors turned upon the Bassein gentleman and handed him up to the king as an alarmist, a disturber of the peace of the country without any cause. And the result was, an order was sent down and the Bassein governor taken to Ava, loaded with irons from head to foot. What has become of him we have not heard. This will indicate the commotion created in the country by my attempt to enter it. The new governor of Bassein has not yet arrived, and such was the state of things on my last arrival there. It is natural to suppose that the man into whose province I entered last was in much doubt as to what he should do with me. He dared not allow me to remain, and he was afraid to send me away. One effect was produced by my last visit there which is a good one. The people generally—and indeed all the officers now there believe me to be what I profess to be—the Karen teacher, simply a priest of religion. I have since heard that they say, “that man would never come into our country as he does and trust himself to our protection with nobody with him but Karens, were he not a true man.” And I am of the

opinion that my last visit will finally tend to procure my admission into the country.

My walk over the hills from the head of Baumee river was an exceedingly fatiguing one, the more so to me as I had not been accustomed to travelling by land. We were fourteen hours from the last village on this side to the first on the other.

A Sabbath with the Christians.

In that village was my house, or rather a large chapel, with bamboo work across one end for my sleeping department. I arrived there on Saturday evening. That the Christian people gave me a glad welcome, is saying but little. Or, that in the course of that evening and night—the thought that “this is to be my house,” awakened a sense of desolation, perhaps I need not say. The next day was Sabbath, one of those hallowed days, fraught with interests and scenes adapted to give a foretaste of that eternal Sabbath in the world of glory. When I arose in the morning I could not take a step without excessive pain, arising from the long walk through the jungles of the previous day. But that was soon forgotten. Native pastors with their people began to assemble to see the teacher. At 9 o'clock the chapel was crowded—ten native pastors present—and a large number out on the ground who could not get into the congregation. As near as I could judge there were seven hundred. I undertook to preach, but was unable to go through—the pain in my throat was too much. At noon the people who could not get in in the morning assembled again, and the house was again crowded, and they too must hear the teacher preach. I went through with the services and a sermon with less pain than at 9 o'clock; and the people returned to their homes—except the villagers. I forgot the desolateness of my new “home” in the happy reflection that my position,—although it might involve sacrifice and peril, was one I had long desired to occupy, as it afforded facilities for *efficient labor*—a position I would not exchange for any other except for a dwelling place in heaven.

“Where should the father be,
But in the bosom of his family?”

God be thanked for such Sabbaths in a heathen land!

Summons before the governor.

But my joyful anticipations were soon to be disappointed. At day light the next morning Burman officers rushed into my sleeping room, and not in a very mild way ordered me to *start* at once, as the governor had called me to his presence. I had seen Burman officials before, and had nothing to do—but “keep cool.” I finally succeeded in quieting their fury, and getting them to leave my sleeping room and allow me to dress; after much ado they became more agreeable, and allowed me time to take a cup of tea, as I did not know exactly whereunto that thing would grow, or when it would end.

I got into a little canoe and rowed down the small river till nine o'clock, and arrived at the bamboo palace of his Excellency. It was the hour of the morning levee. The great man himself was seated on a mat at one end of a large hall—his silver boxes containing his betel nut, tobacco and linen, etc., spread around, and he reclining on a velvet cushion “as is the manner of eastern princes.” The common people were at a great distance bowing on their faces—while a few grave elderly men were nearer, sitting in an upright position. I entered into conversation with the governor—told him distinctly who and what I was, and the object of my coming to the country. And he told me as distinctly that he dared not allow me to remain. I must return immediately and wait a few months till the arrival of the new governor of Bassein, and till the matter could go before the king. He treated me very civilly, but was decided, and I was helpless. On taking my leave of him I told him I knew very well it was the custom of his country, that people in coming into the presence of a great man should pull off their shoes—but trusted he would excuse me for not doing it; and as it was the custom of my own countrymen to take off the hat on similar occasions, I would follow that—and I raised my hat and gave him the best bow at my command, with which he appeared perfectly satisfied—and made my way back again to my own village. I sent a request to the governor to allow me to pass through his district into the city or into the district of the governor who invited me to his place last year. But, “he would do no such thing.” Still I left men around the court to bear and bring me word of

what was said—for I knew my case would be freely discussed.

Obliged to return.

These men arrived at my village at 8 o'clock in the evening, with the intelligence that unless that foreign teacher was missing the next morning, the head man of the village and the pastor of the church would be dragged to prison. They were made responsible for my *immediate* departure. That was an aspect of things I did not like—for I had determined to stay if possible and see the end. What consternation the news that those men were to be dragged to prison in the morning sent through that village!

How utterly incapable are those living in a land of liberty and under the protection of law, of estimating the results of tyranny and despotism on the spirit of a people!

Several of the women went into fits, so that we heard their screams, from various parts of the village, in the chapel where we were sitting. Some wept and some prayed. But the old men gathered around me and asked,—“Teacher—what shall we do?” Sure enough—here was a case to be decided, and not much time to do it in. But by 9 o'clock we had asked counsel of God and the matter was settled. Before eleven all my household furniture was tied again to poles by rattans to prevent the burdens slipping off at either end, as they were to be carried by two men each, over the precipices, and rocks, and logs, and ravines, etc., etc., through the jungles to Arracan. From eleven to twelve the people assembled for worship, and I endeavored to strengthen their confidence in the wisdom of Providence. And at midnight we started on our dreary way back over those hills we had crossed two days before. The full moon was sailing through the clear heavens, and in its soft melancholy light we travelled on cheerily—a few native pastors at my side, with whom I “talked by the way” till near daylight, when the men carrying the burdens said if they could sleep one hour it would give them strength to climb the hills. And as I knew the poor fellows would require all their strength, I ordered a halt, and they all immediately lay down on the ground by their burdens, and in a moment were all in a sound sleep. I spread out my mat on the leaves—pulled a blanket over me, spread a handkerchief over my face and gave myself up to the strange wild

thoughts the circumstances were adapted to awaken. The natives had told me that we were in a notorious haunt of wild elephants, tigers, and robbers. The men around me were all in a dead sleep. Through the opening foliage, the moon's stray beams were playing with my eyes. Not a breath moved. Not a whisper was heard, but the deep breathings of the sleepers. The events of the few past days, fraught with the interests of the kingdom of Christ and with the destinies of men forever,—passed in review. The fatiguing journey before attended with its perils awakened anxiety, and the future was impenetrable. I slept also very quietly about forty minutes, and started up refreshed. The brilliant morning star met and gladdened my eye, betokening approaching day—beautiful emblem of the star of Hope, arising over these lands of pagan darkness. The men were soon upon their feet, and we marched on and still on, and reached the first village towards evening. I was three days in procuring boats and getting down to the mouth of the river, and three more in preparing a boat for Sandoway, where I arrived after six days more at sea, having been absent twenty days.

Since my return, people have come up from Burmah, from whom I have learned that early on the morning of my departure from the Karen village, officers came and saw that I had gone, and departed without molesting the Karens. And shortly after, a body of armed men came to the village and simply wished to see the foreigner. They were supposed to be robbers; and had I been there, blood might have been shed—perhaps my own.

There is a report in circulation there that the king has actually issued the order that I be allowed to reside in the country. It is merely a report—should it prove true I should not be surprised. I cannot however make another journey to Burmah till the close of the rainy season.

MAULMAIN.—Letter from Rev. N. Harris.

Statistics of churches.

In reply to a communication asking for statistical information concerning the seats of the Karen churches near Maulmain, Mr. H. writes as follows:

Maulmain, April 19, 1849. On the Attaran river which empties into the

Salwen from the east, just above Maulmain, are two Karen churches. One at Too-no, up the river "one tide's travel," or about twenty or twenty-five miles. The other at Bootah (Th'ne), a distance of three tides. The church at Too-no numbers 65. Eight have been added this year by baptism and six by letter. This church last year was called the church at Teo-k'nee. Almost all the Christians have removed from the latter place, and have been joined by new ones who have come from Burmah Proper. This church has a preacher, one of the older assistants. Two or three hours' walk inland is a Karen village where there are no Christians. They seem to be very much indisposed to listen to the gospel. The church at Bootah numbers about 160. One of her members has been excluded the past year. Three have been added by baptism and 26 by letter. Those who have been added by letter are principally from Burmah. They have built a new village about midway between Too-no and Bootah. There is another branch of this church, inland, two hours' walk from Bootah. This church has an ordained pastor, Tahoo. The Association was held with this church on the 10th and 11th of Jan., 1849.

On the Attaran and its branches are several Pwo (Sho) Karen villages. An itinerant preacher who speaks both dialects has been employed a part of the year among these people. He has been up near the source of the river, and he says he found both Pwo and Sgau.

Siamese Karens.

While I was at Bootah, I saw several Karens who had come, some six days' journey, some ten days', "to spy out the land," and if they were pleased with it, they said they thought they should come to live in this province. Some of them were from the Siamese country, and some whom I saw were very much like the Siamese. Some of the Karens who have lived among them and can speak their language say, the language of that people resembles the Siamese as much as the Pwo Karen does the Sgau. "If the Lord will," I hope to take a tour among the Karens bordering on the mountains and Siamese country.

I have not yet spoken of the Taleings and Burmans on the Attaran river. There are several large villages of Taleings on this river between Maulmain and Too-no.

Among the Karens on the Attaran river, I have spent about eight weeks this season, and two Sabbaths I have been at Teo-k'nee. There is no assistant stationed there, the disciples have all left that place but seven, and they probably will move next year.

Church on Balu island.

With the church on the "Balu island" I have spent six Sabbaths, and visited all the Karen villages there. The Karen villages in all are ten, averaging from ten to forty houses,—probably about two hundred and fifty houses. The church numbers seventeen. Truly it may be called a "little flock," in the midst of a crooked and perverse people. One of the Christians has, on account of his religion, been beaten and pulled down by the hair of his head. The people drink arrack and manifest no desire to have their children learn to read. Mrs. H. could not get one of the unconverted to send a child to school. One woman has been added to the church. She is a wife of one of the Christians who was baptized last year. Then, she was an *opposer*; now she is, we trust, a follower of Christ. The disciples have built a new bamboo chapel for themselves, on one end of which they have made a room for the missionary. One of the assistants has refused to receive pay from the mission. He says he will preach to sinners wherever he has an opportunity, and when there is no other one to preach to the church, he will. The other assistant has been unwell. He is now receiving five rupees per month from the mission. On this island are many Taleings.

At the Karen village near Amherst are thirteen disciples, five of whom were baptized by br. Haswell a short time before he left for America. He said, "They seem like my children." Another has since been baptized. With them I have spent three Sabbaths. Belonging to that place are two assistants. One attends school in the rainy season, in the dry it itinerates. The other in the dry season it itinerates more or less. I went down the coast with br. Stevens to Ya river. In the vicinity of Lameing are some inquirers, and I hope ere long a church will be established there.

CHINA.—Journal of Rev. E. C. Lord.

Ningpo, June 11, 1848. Our little church celebrated to-day the ordinance of the Lord's Supper. We number yet but five members. We had hoped

that at least one or two others would by this time have been added to our number. But in this we have been disappointed. There are two or three others very urgent for admittance into the church, but they have not yet satisfied us that they are prepared for such a relation. It is the custom of all Protestants here, I think, to be very cautious in receiving members into the church. This seems to be very important. The Catholics act upon a different principle. They will receive any who will confess their creed. In this way they can easily swell their list of converts. This principle, upon which the Catholics act, is very effective in making converts. But it has one fatal defect. It does not make the heathen Christians. They are heathen still, and usually two-fold more the children of the devil than before. Such converts we have no use for, and therefore no object in making them. Our object is to save men's souls. If we fail in this, we fail in the first and all important object of our undertaking.

July 4. The return of this day brings fresh to my memory my dear native land. The scenes of my boyhood days, when the shrill fife, the loud drum, the roaring cannon, and the nodding plume announced the anniversary of my country's freedom and fired my young heart with patriotic zeal, again pass fresh and life-like before me. But these are visions of other days—days that have long since passed, and with them all my youthful fondness for these warlike insignia. But my country I still love. May the smiles of the same kind Providence who has thus far watched over her, still rest upon her, and may she long be a land of freedom—a land of peace.

Brother and sister Macgowan have just left us to spend a few weeks at Chinhae, for the benefit of sister M.'s health. This place is situated about fifteen miles below us at the mouth of the river, and is at present our only place of resort for the sea air, as outside the pirates are so numerous and desperate that we do not deem it safe to venture much. We hope that a few weeks' residence here will be a benefit to sister M.

July 5. Have just returned from a visit to Chinhae to see brother and sister Macgowan. Mrs. Lord accompanied me. We left home about 8 o'clock this morning. We dropped down the river, pleasantly with the tide in two or three hours. Found our friends pretty

well, though somewhat exposed to annoyances of various kinds.

The late Mrs. Johnson.

I received a line from br. Dean yesterday conveying the painful intelligence of the death of sister Johnson. You will have learned the particulars of her death long before this reaches you.

It is melancholy to think how many of the few who leave their home and friends to carry the gospel to the heathen find in those dark lands an early grave. Scarcely are they allowed to reach the fields of their anticipated labor before they are cut down, and the only voice that is left to whisper their untold tale is the rude stone that marks their resting place. But the only element in my thought of sadness is not that the heathen are deprived so soon of the labors and examples of those who might have been instrumental in leading them to Christ. It is not for the heathen alone that we weep when a missionary dies. And especially not when that missionary is a wife and a mother.

The loss of our dear sister Johnson will be felt by many. But O, who can feel her loss so much as he from whose bosom she has been torn? O, my bereaved and sorrowing brother, could I fly to thee—could I pour into thy bleeding, aching heart one soothing balm, how cheerfully would I do it. But I can only commend thee to thy pitying Savior. And this will I earnestly do. He can heal thy sorrows—he can bid thy aching heart rejoice. And thy dear babe—motherless in a heathen land! O thou helpless one! who that is a parent cannot weep for thee? May the God of thy sainted mother bless thee, and make thee all that her fond heart breathed in her dying prayer.

New out-station.

July 31. At our last meeting the mission voted to adopt Tsye Chee as an out-station to be visited weekly by one of us accompanied by the native assistant, for the purpose of preaching the gospel and distributing Christian books. I have made the first visit to-day. This is a place of considerable wealth and influence. It contains a population probably between 50,000 and 100,000. It is situated from Ningpo about fifteen or twenty miles in a northerly direction. The people seem quiet and friendly. We hope at some future day to be able to open a chapel here. We

should be inclined to do it immediately had we native assistance sufficient. But for the present we must confine our efforts to our weekly excursions.

Nov. 22. We have just enjoyed a very interesting and I trust profitable visit from our dear brethren Dean and Goddard. We had heard that brother Dean was at Shanghai and was expecting to visit Ningpo before his return. But br. Goddard came upon us very unexpectedly. His object in coming north you have doubtless learned from himself. He made with us rather a brief stay, being anxious to return to his family at Shanghai. Brother Dean remained with us somewhat longer. But we thought that his stay was also too short. He left us yesterday. I accompanied him to Lukong, where I saw him embark on board a safe and comfortable boat for Chapoo, on his return to Shanghai. May the Lord go with him, and bring him safely to his desired home. The health of this dear brother has been considerably improved by his visit north, but I fear that he is not yet quite well.

NINGPO.—Letter from Rev. E. C. Lord.

Review of the year.

Dec. 30, 1848. It is again incumbent on us to give you some brief account of our labors, and of the state and prospects of this mission.

In looking back upon the past year we cannot fail to mark most distinctly the hand of that kind Providence whose goodness and mercy have followed us all the days of our lives. The cup of affliction and sorrow from which some of our dear brethren have drunk so deeply, has mercifully been withheld from our lips. If we have felt the hand of affliction, it has not been in the removal of any of our number. And if we have been called to sorrow, it has not been over the untimely graves of our loved and cherished ones. They still live, the soothers of our cares, the light of our darkness, the strength of our weakness, the joy and crown of our earthly bliss.* The

* Since the above was written, brother and sister Macgowan have been very deeply afflicted in the death of their youngest child, a bright little girl about four months old. She sickened and died while her father was absent, which very much augmented the care and distress of the afflicted mother. Brother Macgowan, however, returned before the interment took place. In this bereavement

health of the mission also, though it has not been uninterrupted, has in the main been good. We have, therefore, been enabled to pursue our work with comparatively few interruptions. But while in the retrospect we see much that ought to fill our hearts with gratitude and love, we also see much that ought to fill them with penitence and humility. We can see many things wherein we have come short, not only in the duty we owe to the heathen, but in the duty we owe to God and to ourselves. But we would not despair. We know that if we have sinned, we "have an advocate with the Father," "a merciful and faithful high priest," who "ever liveth to make intercession for us." Therefore we would be encouraged to "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Religious services.

Our little church during the year past has undergone no change in the number of its members. The convert whom we had just received at the time of our last report, has, so far as we know, maintained a Christian character, and walked worthy of the vocation wherewith he is called. Our religious services connected with the church, are the monthly season for communion and the monthly concert for prayer. The latter is usually conducted partly in English and partly in Chinese, as the Chinese connected with our bible class are accustomed to attend. At our communion season also, remarks are often made to the Chinese present, but we have not yet commenced administering the Lord's Supper in their language. In addition to these services we have a weekly mission prayer-meeting, and a meeting monthly for business.

The mission still retains the chapel which it rented last year. But little if any change has been made in the manner of conducting its exercises. We still have two services each Lord's day, one in the morning and the other in the afternoon. The attendance at these services is somewhat smaller than last year, owing doubtless to our being better known, so that there are fewer now to come to find out who we are and

they have both been graciously sustained, and enabled to feel that the hand of their heavenly Father, though severe, is still merciful and kind.

what we are doing. Our congregations, however, are usually of good size, and they are becoming more and more orderly. The native assistant is stationed at the chapel, where, in addition to addressing the people on the Sabbath, it is his duty to remain and converse with those who may call during the week. Besides our Chinese services on the Sabbath, we have a bible class which we each of us meet once every week. This bible class is composed of the native assistant and those who are reckoned inquirers. Our teachers also usually attend. We endeavor also in our houses, by the wayside, or wherever we have opportunity, to do what we can in making known the Savior of sinners. In this, however, we feel, and we trust deeply deplore, our insufficiency and our unfaithfulness.

Inquirers.

We have now, and have had during the past year, and for a still longer time, three persons connected with our bible class who regard themselves as inquirers. Two of them have for a long time been urgent for baptism. The other has been so for about six months. These persons have all been before us twice or oftener, for an examination. Two of them, we have some reason to believe, are influenced more or less by unworthy motives. The third, an old man upon the threshold of the grave, we think sincere. But as yet we have not thought proper to admit him into the church. Perhaps we may think it safe to admit him soon, if nothing should occur to lessen our confidence in him.

Day schools.

The mission have had two small day schools in operation during most of the year, one of them connected with the chapel, the other near Mr. Lord's residence. The latter, however, is now closed on account of the small and irregular attendance of the pupils. Children out of the city and in the neighborhood of it, if they go to school at all, go very irregularly, as their parents are poor, and therefore think it necessary to keep them at home when they have any thing for them to do. And this is often the case with those who cultivate the soil. This school, however, was closed with the design of concentrating our efforts to sustain a larger and more efficient one at the chapel. This we design to open at the commencement of the ensuing year. Boarding schools are no longer

an experiment in China. Years of trial have shown that they can be sustained and made flourishing, and at an expense by no means enormous. In regard to day schools the trial has not been fairly made. Whether they can be sustained and made profitable is as yet more a matter of opinion than of knowledge. Another year's experience will enable us to form a better judgment.

Preaching at out-stations.

In addition to our efforts to preach and to teach in our own city, we have endeavored to do something towards carrying the gospel abroad into neighborhoods, villages and cities around. The most of this work we have done when it has been necessary for us to make excursions of a day or so, for a change of air and scenery. Besides these miscellaneous excursions we have an out-station at the city of Teye-Chee, about fifteen or twenty miles distant, which one of us is accustomed to visit once a week. In these trips we are usually accompanied by the native assistant. We have as yet no place for preaching, but usually resort to one of the city temples, where there will always be a congregation. If our force were adequate, we should pay more attention to this place, which we regard as a very important, and, in many respects, a very desirable one. Our brethren connected with other missions, we believe, are also bestowing some of their time and strength upon villages and cities in the surrounding neighborhoods.

Distribution of religious books.

Our labors in tract distribution, during the past year, have been very limited, owing to our want of funds for this purpose. We have not been aware that any appropriation had been made for this object, and the appropriation for the general objects of the mission has been too small to meet its other demands. We see that an application has been made to the Tract Society for an appropriation of \$300 for this mission. We hope that it will be granted, so that we may not be so crippled for the year to come in this important department of our missionary labor. We learn also from the secretary of the A. & F. B. Society, that a very liberal appropriation has been made by that body to the Union, for the benefit of our mission in China. It shall be our constant aim to carry out their benevolent

design in giving the word of God to the Chinese.

Medical department.

In regard to what has been done in the medical department, but little need be said in this place, as full reports are made by the physician to the Medical Missionary Society, whose reports we suppose you regularly receive. We will only add here that it has been the constant aim of the missionary laboring in this department, to make all his labors subservient to the great and ultimate object of the mission—the preaching of the cross of Christ.

Future prospects.

In regard to our prospects we would only add to what we expressed in our last report, that we still feel encouraged. Why should we feel discouraged? Are we not the children of God? Are we not employed in his service? And do we not know that the work which he has projected must be accomplished? It is true, we do not know how soon, nor exactly in what manner it will be accomplished; but we know that it will be accomplished, and in the time and manner which he has chosen. We may be anxious. But our anxiety should relate to ourselves, rather than to the success of the enterprise in which we are engaged. Are we the children of God? Does he dwell in us and we in him? And are we doing, and doing with our might, the work which he has given us to do? These are for us proper subjects of inquiry and anxiety. But farther than this our inquiries and anxiety ought not to extend. We ought to remember that we are but servants in this work—the Proprietor is God. He will call us to account, but only for our own character and service. But it may be asked, have we then no interest in this work ourselves? Are we to regard ourselves as servants merely, or should we not rather regard ourselves as workers together with him, and therefore sharers in the failure or success which shall follow? There is indeed a sense in which we are not to regard ourselves merely as the servants of God. We are also his children. We are joint heirs with Christ, and are destined to share with him in the success and glory of all our heavenly Father's works. But it does not therefore follow that we should have the least solicitude in regard to these.—Could we know, as our heavenly Father knows, all his works from the begin-

ning; we should then have only occasion to rejoice at every event, whether it were in accordance with our plans and wishes or otherwise, regarding it as a link, and a necessary link, in the chain of divine Providence, which will ultimately subvert his consummated work. Why then should we now be anxious? Knowing that we cannot know the future, let us leave it with God, and trouble ourselves only with that which he has committed to our care. This is enough to demand all our time—all our energies.

Labors of other societies.

We have not the time, nor do we regard this as a suitable place to give you an account of the labors of our fellow-missionaries. We would only mention, that since our last report another mission has been established at this place connected with the (Eng.) Church Missionary Society. Besides our own, there are now at Ningpo three Protestant missions, besides a mission school under the direction of Miss Aldersey, which we believe is not connected with any society. Our Presbyterian and Episcopal brethren are expecting reinforcements soon. We are also hoping, as you have doubtless learned before this time, that we shall be joined in the spring by Dr. Goddard, who is spending the winter at Shanghai.

In conclusion we would express to the committee, and through them to our brethren in general, our sincerest thanks for all their sympathy and kindness. Begging that we may still share in these, and above all, in their earnest prayers, we remain your affectionate brethren and fellow laborers in the kingdom and patience of Christ.

In behalf of the Mission,
E. C. LOAN, Sec.

GREEK.—Letter of two Greek youths.

Of the following letter Rev. Mr. Arnold says:—"I am very happy to send you the enclosed letter from two young men whom I baptized last Wednesday, and received to the communion yesterday. The writing of it was quite their own idea: I knew nothing of it till it was written. Our hearts are full of joy."

Corfu, July 9, 1849.

Brethren in Christ:—Giving thanks first of all to God through Jesus Christ, that he hath vouchsafed to call us by

the effectual operation of his Holy Spirit out of darkness to the light of his divine truth, and hath deigned to make us his children, we testify before the heart-searching God, whom we serve with our spirit in the gospel of his Son, that without ceasing we remember you in our prayers. Not being able, however, on account of the great distance between us and you, to communicate personally, as that we might all with one heart give thanks to God, as his true children, and faithful members of his visible church, for the regeneration which he hath been pleased, according to his great mercy to grant to us, we have thought proper to communicate to you by our present letter, that we also have been introduced into the same visible church to which you belong.

We acquaint you, accordingly, that since we had become persuaded through the holy scriptures, that the Greek church has departed far from the truth of the gospel, and that, so long as we remained members of the same, we could not worship God in spirit and in truth, we have protested against its impety and idolatry, and have resolved to become members of that church which has the Lord Jesus Christ for its only head, and his teachings for its only doctrine. And since, by the grace of God, we have been enabled to begin the warfare against sin, which alone opposes our admission into heaven; and the fruit of his Holy Spirit dwelling in us beareth witness with our spirit; and since the Rev. A. N. Arnold, a missionary to these parts from your church, has perceived the evidence of the Holy Spirit working in us, as far as may be in men still engaged in the conflict with sin, (which it is impossible for us, in our own strength, to extirpate, since this belongs alone to God, who is without sin,) he baptized us on the fourth day of July, the day on which you celebrate the anniversary of that day when you proclaimed the first utterance of your cherished freedom. Through baptism, therefore, which represents, by means of water, as a sign of purification, the inward purification that had already been wrought in us by the Holy Spirit, we were introduced into the visible church of our Savior, thus becoming members of it together with you.

Now when you receive this intelligence from us, we trust you will from the heart thank God, the Father of lights, from whom proceeds every per-

fect gift, for this entire conversion, and that you will pray to him to strengthen us by his grace to overcome whatever obstacles Satan may interpose to the progress of our evangelical sentiments.

Before we close this our communication, let us with one accord lift up our voice to the Most High, saying, "O Lord God, Father of mercy, send down, we beseech thee, the grace of thy Holy Spirit on all those that are lying in darkness, that they may come to the knowledge of thy truth, and may with us know thy true religion, and the worship which thou desirest from us thy reasonable creatures. Amen."

Your brethren in Christ,
(Signed) ULYSSES CHINEGOS, of Zante.
JAMES XIDACTILO, of Zante.

Letter from Mrs. Buel.

Piræus, May 26, 1849. I have continual reason to bless God for continuing to me and to my dear husband unimpaired health. During the last six or eight months neither of us have been ill scarcely a day. What reason have we for thankfulness! Would that all the strength afforded us might be wholly devoted to him from whom all is received! The past winter and spring have seemed to glide imperceptibly away. I hardly realize that we are entering upon the summer of '49. I can only account for my taking so little note of time, by attributing it to the agreeable manner in which these months have been passed.

Private visiting and instruction.

Beside my week-day and Sabbath classes, I have derived pleasure and profit from visiting the sick and afflicted, widows and orphans, in endeavoring to make myself useful to them in a spiritual sense. I have thus found opportunity to read the scriptures to some who could not read for themselves, and to direct the despairing soul to him who hath promised to be the "widows' God and orphans' Father," and blessed be God, I have precious evidence that such weak and unworthy efforts have been blessed. From one of these afflicted ones, whose husband was brutally murdered in our harbor some two years ago, leaving her and three young children with scarcely any means of support, I have had a visit this morning, to thank me for efforts on her behalf. The expression was, "You have saved me," for until the day I

called on her; she had given herself up to violent grief, and was supposed by all to be fast approaching her end, of consumption. I endeavored to lead her to turn her thoughts away from the awful calamity that had befallen her to him who had sent the chastisement, to whose will she should seek to bow in humble submission, and strive for the sake of her children at least to improve the blessings yet preserved to her. The eldest boy, a bright lad of nine years, I offered to instruct in English, hoping he might one day be able to make it subservient to aid in obtaining a livelihood for his mother and sisters, and urged her sending him to my Sunday school, which she has continued to do ever since. From time to time I have selected such portions of scripture as I thought applicable to her circumstances, and these her son has read to her daily. And this she says is her only consolation. On one occasion she said to me with a look of wild despair which I cannot soon forget, "Had it not been for this instruction which my son reads to me, I should not now have been here," intimating that her trials had been so great she should have committed suicide. I looked with astonishment when I saw her enter our house this morning, she is so changed in looks. Truly she is as one raised from the dead. O that she may indeed be raised to spiritual life.

Another widow, who suffered six years ago a similar awful bereavement, whose husband was murdered in bed beside her by a midnight assassin, had ever seemed to show a vindictive spirit towards the murderer, and to charge God with cruelty and injustice towards her. From reading God's word, which she now quotes with great ease and fluency, she has learned to say, "Thy will be done," "God is just," "The Lord gave and the Lord hath taken away, blessed be his name." Should I hear the same language flow from the lips of a person at home, that I often do from hers, I should believe him to have been taught of the Spirit. She has listened with apparent interest to Mr. Buel's preaching.

The Demarch at worship.

On Sabbath last, to our surprise, we had the demarch, and also a Greek priest, chaplain in the Greek navy, at our service. On seeing the former enter our lecture-room I began trembling, recalling, as I did instantly, former official interference with our work,

but his amiable bearing soon reassured me. He has long been most friendly to us, and gave us abundant evidence of his disgust at the former proceedings of the ex-demarch and other authorities against us, a year and a half ago; and yet I was scarcely prepared to see him come forward in so public a manner as he did on the Tuesday following, and express his unqualified approval of what he heard. We met him at the wharf where hundreds were assembled to witness the embarkation of the Queen of Greece, who has gone to visit her father, the Grand Duke of Oldenburg. Surrounded by all the officials of the place, who in full dress were waiting the arrival of their majesties, he no sooner saw us than he came forward, and giving my husband his hand, he thanked him for the discourse of Sunday, and apologized for having been obliged, owing to an engagement, to leave before the blessing had been pronounced, and added, "I rejoice, Mr. Buel, that our youth have an opportunity to hear such profitable instruction."

I feel the more encouraged by his approval, because I know it will do much towards shielding us from our enemies, and inducing others to attend. Mr. B. is to finish with his next discourse a series of sermons on the temptation of our Lord, which have been listened to with marked attention, and some of his hearers have suggested that he publish them for distribution, and offer to become subscribers. We wait, my dear br., for the descent of the Holy Spirit.

Efforts for the sick.

True indeed it is that "human efforts can effect nothing" of themselves. Never did they appear to me more truly impotent than during the past few days, while I have been watching the progress of disease on one of my former pupils in English, who is, I fear, in dying circumstances. Nothing could be done in the way of applying truth to her conscience, for none but her nurse and the family were permitted to approach her bedside. A few days previous to her being given over by her physicians I felt so distressed on her account, feeling assured that her parents were insensible to her danger, that I resolved after much prayer to write to her mother upon the subject. This I did, urging her to look to God for consolation and aid in circumstances so trying as those awaiting her. I accompanied the letter with a copy

of John's gospel, together with exegetical and practical notes, marking such portions and passages as I thought best calculated to benefit such in present circumstances. I also sent a precious little volume, prepared by Dr. King, entitled "Prayers of the Saints." It is a collection of all the prayers contained in the bible, beginning with Genesis and closing with those of the New Testament.

From various conversations I have since had with her and her husband, I have reason to believe the above efforts were kindly received, and that the books have been read. As it regards the state of the sick one's mind, all I can hear is that she occasionally utters the publican's prayer, "Have mercy upon me a sinner." O that she may utter it in sincerity, and be like the publican "justified." Her spirit still lingers, and to-day symptoms are somewhat more favorable. However her case shall terminate, may this visitation be blessed to us all, and especially to my own soul. I never before so deeply realized the solemnity of our position as now. Another of my young friends is, I fear, in a decline. She will leave in a few days for Constantinople, so that any opportunity to seek to lead her to Jesus will be but brief. O that I may be faithful! Pray for me, my dear brother, for in myself I am perfect weakness.

We wait impatiently to hear of the results of the Philadelphia meeting. Your last, however, encourages us to hope that no measures unfavorable to the mission would be adopted there. I do feel that we have much reason to hope that a blessing will result from what has already been done in Greece, if we may but follow those efforts with similar ones.

The four stations in Greece.

A late encouraging letter from our brother of Patras has been received, in which he reports himself arriving to do something to make known Christ. At his room on Sunday a few continued to collect together to read the scriptures and pray. There had been of late opposition, and some who once attended had been absent; still at the time of writing, (May 14,) all was quiet. He always sends christian salutations to our secretary, and to the other members of our Board of Missions. At four different places, then, your mission in Greece is represented. Our latest accounts from Zante are very favorable.

You will doubtless hear from the members of the Corfu station at the time of receiving this, and I hope soon you will hear of other baptisms.

Appeal for patience and prayer.

Will not our friends then give us their prayers? Will they refuse to a mission that they themselves have planted, and which, though hitherto to a degree barren and unfruitful, still gives signs of life, that which can alone secure it from decay and death? When the voice of prayer ceases to be heard for Greece, my dear brother, call us home. But why do I write thus when you have assured me, "that there are those who remember Greece in their prayers," and that you "hope the number is increasing." How precious to our hearts such words of encouragement. Could our brethren know how the missionary exults for joy when he reads of a crowded monthly concert, or of any occasion of special prayer for missions, would any one absent himself from them without an excuse which he could plead in his closet, where none but God his Savior and Judge were present?

The visit of dear Dr. Samson will never be forgotten by the members of our mission. We were scarcely prepared however to hear him plead so earnestly on behalf of Greece, so unfavorable seemed to us at the time of his visit the circumstances of the mission. His plea for Greece was read by us amid our tears.

The service of Dr. King is also increasing in interest.

The Bishop of Gibraltar recently paid a visit to Athens, and while waiting the arrival of the steamer, spent, together with his amiable and lovely wife, and chaplain, a day with us. All is quiet here. The new British minister is hourly expected.

Interesting account of the sickness and death of a Greek young lady.

July 18, 1849. When I closed my last to you, which was mailed on the 28th of May, I mentioned that a former pupil was in dying circumstances. I have now to record her death, which occurred a few days subsequently, from which we derived some cheering evidence that she did attain unto a living faith in the Savior.

It would indeed have been far more satisfactory to us, could we have seen evidences of repentance, previous to

her having been brought to a dying bed; still the remembrance that mercy abounds, and is freely proffered to the soul that repents and believes, makes us hope that her peace and joy in the hour of dissolution was not the result of mistaken views of salvation. From the time of her becoming dangerously ill, I felt distressed on her account, which led to frequent and earnest prayer on her behalf; but owing to her physician having given orders to admit none but the family to her bedside, further efforts on her behalf it seemed impossible to make. Although it was said she was to be removed to the island of *Ægina*, and the probability was we should see her no more in life—and now could we not make one more effort for her spiritual benefit? After much prayer for guidance, we selected a volume of the "Prayers of the Saints," a book containing prayers from the Old and New Testaments, chiefly from the Psalms, and a copy of John's gospel with practical notes, marking such portions as seemed adapted to her needs, as also to those of her afflicted parents, and, accompanying them by a letter of sympathy to her mother, we sent them, begging her acceptance of them, recommending the reading of them to her daughter. A day or two passed and we heard nothing; suddenly news came that a council of physicians had decided that all hope of recovery had fled, that disease was rapidly doing its work. From this time, together with a number of sympathizing relatives and friends I spent an hour or two every day with her parents, who in a state of agonized suspense awaited the closing scene. The severe sufferings of body made it difficult to ascertain the state of her mind; still from what was communicated to me by her mother of her expressions, I learned that she was distressed by the fear of death, evincing a lack of faith in the efficacy of the atoning blood of Christ.

On one occasion her mother came from the sick chamber saying, "dear C. in her agony, cries 'Have mercy upon me, O Lord, a miserable sinner.'" Instantly several voices replied, "But what sin has she ever committed?" "And so I replied to her," said her fond mother, "but she added, 'Whatever I am, mother, I am a sinner.'"

I was filled with emotion almost too great for utterance. I however said, "we have need, all of us, to cry for mercy and for the forgiveness of sin,

each a prayer is most appropriate to the dear sufferer;" and I begged her mother to encourage her to look to Christ alone for pardon and redemption. Here was my first evidence that she was in any degree sensible of her state, and that she was indeed looking to the only name given under heaven whereby we can be saved. A consciousness that the Holy Spirit had recalled to her, in this her hour of need, the language of that blessed word which we had in times past endeavored to commend to her conscience, but apparently without effect, encouraged the hope that he was leading her to a right perception of her state, and I returned home to my closet to thank God, and beseech him to perfect the work which I humbly trusted he had commenced.

On leaving, I requested permission to look upon her face once more before life became extinct, in case her physician should deem it advisable, and I was promised that my request should be granted. My warmest prayer then was that she might not be removed without a preparation for death, and without leaving satisfactory evidence of it to surviving friends.

On the following morning, what was my surprise to be met at the door of the house by her mother, saying, "C. desires to see you." Her little brother seeing me ascending the steps had announced in her hearing my coming, and she at once said, "let her come and see me." Here was direct answer to a prayer I had many days previous been offering, and I could not but regard it as evidence of God's willingness to bless. I found her with countenance serene, a sweet smile resting upon her lovely features, such as seemed to be token a soul at peace with God. As I grasped the hand she could scarcely raise to proffer me, she drew me towards her, and her mother said, "she wishes to kiss you," and this token of her tender affection was the last received. I said, "my dear, God has been very good to you," &c., when she replied in a full tone of voice, "yes, yes, he has been very good." As the least effort seemed to exhaust her, and might bring on a recurrence of pain, her father, who was watching in breathless anxiety beside her bed, as if fearful that the least agitation would cause the spirit to depart that he was so anxious to detain, said, "perhaps you had better not speak much," and I prepared to withdraw; but she said, "let her sit down;" and then, fixing her beaming

eyes on me, she smiled so sweetly, so life-like, I could scarcely realize that she was on the threshold of eternity.

On retiring to another room, I learned that at an early hour the evening previous she had attained this peace of mind, and that she had ever since talked of death with perfect composure, had asked to see her friends, and seemed longing to depart. To her mother, who expressed a hope that she was better, and that she would yet be restored to health, she said, "no, mother, I know that I am dying, but do not weep, for I die happy, only pray God to receive me to his arms." One circumstance had filled all present with astonishment. As soon as her spirit became calm, she asked for music, when her cousin played an air on the piano, after which she said, "Thank you, cousin, it was heavenly." I should add that in health she was passionately fond of her piano, and sang and played with skill and taste. This frame of mind continued until twelve o'clock on the succeeding day, when the vital spark fled—so gently, that it was scarcely perceptible when she ceased to breathe. Some hours previous to the closing scene, she called one and another of the family to her bedside to take leave of them, of all of whom she begged pardon for any past offence, and begged them not to weep that she was going to be removed from this sinful world; and added, "pray that Christ will receive me to his arms."

To her cousin she gave directions concerning her grave clothes; and seeing her tears, she said, "and why do you weep when you see that I die joyfully? Do not weep although I say adieu." To her father, who was bending over her at the moment of dissolution, she said, "Do not weep, father, I am happy—may God receive me;"—and ere the sentence was scarcely ended, her chin fell, and with his own hands he closed her eyes and yielded her to him who gave.

Thus in the bloom of life, at the age of nineteen, this lovely being ended her mortal career, leaving a large circle of weeping friends to lament her loss.

I did not witness the closing scene, although I had had a great desire to do so. I had put on my bonnet to go to the house, when a shower suddenly burst upon us, and while waiting for it to cease, I endeavored to commit her spirit to God, praying for her happy release from suffering. At this moment a messenger came to say, "All

was over." My husband joined me, and we hurried to the house of mourning. The scene was indeed touching, but there was no violent outburst of grief, as is more often witnessed in Greek houses on such occasions.

On giving our hand to the weeping father, we commenced repeating the language of Job, "The Lord gave," &c., and he ended it by saying, "Yea, and blessed be his name." The mother said, "God has been so good to our daughter, granting her such an unbounded death, we cannot do otherwise than bless his name." Those who had not been witnesses of the scenes above described, seeing the composure of the parents were astonished and ready to attribute it to indifference, but we recognized the hand of God, and we praised and adored him. Both parents repeatedly said, "we have received great consolation, it is all of God." We expressed our trembling hope that he for Christ's sake had heard her penitent prayer, "God, be merciful to me a sinner," and that now her sufferings were exchanged for bliss. After offering such further consolation as was befitting the occasion, Mr. B. took his leave, leaving me to engage in the old office of aiding to prepare the body for the grave.

The same sweet smile that played upon her lips when I parted with her the day previous, remained there still; and when ready for burial, it was only the livid paleness of the brow and cheeks, the closed eye, that could convince the beholder that she was not in a gentle sleep, and would awake again to life. The hope that she may awake at the sound of the last trump to everlasting life, sheds a hallowed sweetness over her memory, and stimulates to renewed prayer and efforts on behalf of those who were associated with her in the Bible class.

On the day of the funeral her mother told me in presence of many persons, that on the evening previous the books I had sent them had been a great comfort to them. She added, "last night after our friends had retired, my husband opened his newspapers, but he could not read them; bethinking himself of John's Gospel, he opened and read portions you had marked; the 11th and 14th chapters, and they comforted us. Thank you for all you and Mr. B. have done for the departed, continue to pray for us as you have done for her." This very unexpected and spontaneous testimony to our unworthy

efforts quite overcome me, and I could only in secret utter the desire that God would give us strength and grace to be more faithful and believing in time to come. I assured her of our sympathy and urged her to continue to go to that blessed volume for consolation.

A Greek friend then seated herself beside her, saying, "I have wished many days past to come and encourage you to bear your trials with fortitude; I knew you were a prudent woman and would do so; but I have much affliction, (she was still in mourning for her husband,) and I feel as if I could benefit you." Seeing her great compassion she added, "but weep, do not suppress your tears, weep, weep, it will release you; the All Holy Mother wept for her Son, she has given you an example. You have nothing now to do but to go to the church, embrace her cithara, and beseech her that the evil may stop here; that God may not take away your remaining children and your husband. Yes, go to the church, fall down before the picture, and pray for the repose of your daughter, so you will find consolation." The agonized parent, turning to me, said with an inquiring look, "methinks she has no further need of prayer; but we have need." At this I was surprised, because prayers for the dead are made customary in the Greek church. I replied, "our prayers for her can now avail nothing. If, as we humbly hope, God has redeemed her—we trust she is now blessed. The scripture saith, 'Blessed are the dead who die in the Lord henceforth.'" The widow looked displeased with my doctrine, and resumed her remarks in louder and more dismal tones. "Go to the church, embrace the picture, pray that the evil may stop here." I thought of Job's comforters, as I saw she distress these words were occasioning, and earnestly prayed that God's Spirit would lead the bereaved to honor him.

It is not customary for females generally to go to the grave; so I remained with the mother, and endeavored to direct the thoughts of the assembled solemn crowd of my Grecian sisters to Christ. To me it was a precious season; and I could say in the fullness of my soul, "It is better to go to the house of mourning than to the house of feasting." Seldom have I witnessed more emotion at a funeral, nor so general a testimony to the esteem of a young person. At church two address-

es were delivered, containing many excellent anti-scriptural doctrines, but much more edifying the solemn occasion. To these Mr. Noel listened. O that he, or some other one might have improved the opportunity by preaching a gospel sermon.

We have continued to visit the bereaved family, and have come evidenced that the event has been in a degree sanctified to them. They have even been a gay, pleasure-loving, pleasure-seeking family, and have often endeavored to persuade me that we are too rigid in our religious views and practices. Often has the mother said to me in a boasting spirit, "But I am a woman of the world—I love the world!" But her language now is, "I can never again seek the world, nor love it as I did before." The Lord grant that she never may, that the love of God may be so rooted in her soul as to supplant every other love. She took me to drive a few days since in her carriage, and a delightful conversation we had respecting the departed. She daily seems more and more to feel her loss; but seems submissive, and an anecdote which I found in a late number of our Recorder seemed to make quite an impression on her mind. It was nearly as follows:—"A shepherd, seeing that one of his ewes refused to follow him, snatched up her young and carried it off in his bosom, and she readily henceforth followed his call." So may she, my bereaved friend, follow the good Shepherd, whose lamb, I trust, is, according to her dying request, "folded in his arms."

On one interview with herself and husband, he read aloud to us the last two chapters of Revelation at my request, and also noted for future reading the XII of Heb., the XV of 1st Cor., also the V of 2d Corinthians, &c., thanking me for recalling them to his remembrance.

On other occasions, when taking leave of them, they have pressed our hands, saying, "Do not forget us, come often; your words comfort us."

And now, my dear brother, I must beg pardon for troubling you with so long a letter. The interest I have felt in my subject has led me to greater minuteness than was necessary, but I beg your indulgence. If it shall be the means of securing your prayers on behalf of our bereaved friends, my task will be richly repaid. "The prayer of the righteous man availeth much."

Other sorrowful scenes.

Another of my dear pupils was, during these solemn days, laboring under incurable disease, and yet struggling to conceal from herself her danger. She has since been removed to Constantinople, and I am daily expecting news of her death. Some eight days before she was removed, I was in daily attendance upon her; and I strove to lead her to turn her attention to seeking a preparation for death; but I fear with little avail. At times she listened attentively, and seemed ready to turn her thoughts away from life; and again she said, "O, I shall not die, I am so young; and nothing ails me except this horrid cough." I was never more plain and pointed in my expressions regarding the errors of the Greek church, to all of which she and her widowed mother and widowed sister listened respectfully; but although they confessed their unscripturalness, the conclusion generally came to was, "but we and so our religion teaches, and so we must believe." With a sad heart I took leave of them—but feeling a consciousness of having endeavored to lead them to Jesus.

Case of a suicide.

Scarcely had they gone, when another family called forth our deepest sympathy. The husband and father committed suicide, leaving a widow and five helpless children to lament his awful end. He attended the funeral of our C., and seemed greatly agitated, as much so as to excite attention. On returning home he wept, saying to his wife he was an awful sinner, and that "he must sacrifice himself for Christ." She was distressed, and endeavored to show him as well as she was able that such a sentiment was wrong, and urged him to pray, make his cross, go to church, read his gospel, and other religious books; and if that did not comfort and relieve him, to go and confess to his confessor, all of which he did, but said he was no better; and so in a state of despair plunged the fatal knife into his bosom at dead of night, and thus ended this fearful tragedy.

Various are the surmises as to the causes that led to the fatal deed, but nothing definite has been elicited. He was in early life a pirate, was taken by an English cruiser during the revolution and condemned to be sent to Botany Bay, where it appears he conducted so well as to obtain the good will of the Governor, who employed him some-

time as his gardener, after which he returned to Greece, where he has since led, so far as we know, an upright life; during which he has amassed a comfortable property. It was heart-rending to hear the lament of his poor wife when we called to see her. As soon as I saw her she said, gazing into my eyes as if she would read my inmost soul, "Is his soul cured?" I strove to persuade her to leave his care with God, as our feeble knowledge could not penetrate into the mysteries of eternity, and seek to learn the lesson the chastisement was designed to teach.

She has since several times consulted us in reference to her affairs, showing that she feels a confidence in us, although she is very superstitious, and she begs us to help her to instruct her fatherless children, the eldest of whom is now a member of my Sunday school. This has added another to the families of widows and orphans, which I steadily visit.

Our Sabbath service is still encouraging. The audience last Sabbath consisted of fourteen, all very attentive.

On Monday our young friends from Macedonia visited us, and joined with us in the evening in a prayer meeting, both taking a part. They do give evidence of being renewed in heart. They live in Athens, and generally attend Mr. King's on the Sabbath, but sometimes come to us, and always remain after preaching for conversation, and later for prayer. They are very zealous in their efforts in behalf of others.

Letter from Rev. Mr. Buel.

Prayers for the dead.

Piræus, July 18, 1849. As Mrs. Buel's letter alludes to the funeral oration of the Greeks, and to prayers for the dead, I will add something in illustration.

The Greek church holds the distinction of mortal and venial sins, which error is closely allied to their faith respecting the state of the dead. One of her polemical writers says:—"And what becomes of those who die in venial sin? Venial sins are not offences against the divine law, they do not separate a person from the favor of God, nor deprive him of grace; but after their commission he still continues righteous. Hence we are only to infer that the Christian who dies in venial

sin, will enjoy in paradise a happiness inferior to that of him who dies without any venial sin. But this is a very different thing from purgatory."

He holds in equal abhorrence the doctrine of purgatory, and those schismatics of the Reformation who were driven by the sale of indulgencies to take up with even more lamentable errors. But he makes a poor defence against the argument of the Papists, that the practice of praying for the dead does, in principle and practically, acknowledge the doctrine of a purgatory. The same writer continues:—

"The souls of the dead remain in some unknown intermediate state, until the day of judgment. Before the union with the spiritual body, which is then to take place, the righteous do not inherit the kingdom prepared for them: nor do the wicked go away into everlasting fire. They are not condemned to the pains of purgatory, or of an intermediate punishment, as that implies that sentence is passed upon them previous to the great day of trial; or that a person is judged twice for the same offence. But the happiness of the righteous and the misery of the wicked, in the intermediate state, consists chiefly in anticipations or forebodings of the events of the judgment day. Hence, as they have not received their final awards, they may be benefitted by the prayers of the living."

"For the peace and repose of her departed members, the church continually intercede; trusting that God, in his infinite mercy, will receive them into the mansions of the just at the last day. She maintains, that through the prayers of the living, and through the infinite and unexpended merits of the Savior, the intercessions of the Virgin, the blood of the martyrs, and especially through the offering of the precious blood of our Lord, deliverance will be vouchsafed to those who have not died in mortal sin; or whose unforgiven offences proceeded from infirmity and ignorance, rather than from any rooted perverseness and contempt of the divine law. As these prayers confer great advantage even upon such miserable souls as are appointed to everlasting woe, so do they enhance the bliss of those that anticipate the glory of paradise."

The only scripture adduced to prove that prayers avail for the dead, is Matt. 12: 32. And from this, they extort the very illogical inference that since *some* sins are "not forgiven, neither in this

world, neither in the world to come," therefore sins are forgiven both in this world and in the world to come. The example in 2d Maccabees 12: 40, 42, is also considered decisive authority in favor of prayers for the dead. Tradition, moreover, brings forward the miracle of the proto-martyr Thecla, by whose prayers the soul of the idolatress Phaulonilla was liberated from hell-torments, to which she was appointed; also a similar miracle of St. Gregory in behalf of Trajan.

The custom is evidently of heathen origin; and finds support in the teachings of the "divine Plato." The same is true of the doctrine of the communists of Paris and New York respecting "community of wives,"—which is another proof that superstition is an elder brother of infidelity, who sometimes despise each other, and sometimes shake hands.

It is perhaps the dictate of all religion that prayer should be accompanied by an offering. But as the best that sinners can bring must be offensive in the eyes of a holy God without the advocacy of some high and holy one, therefore, the apostle instructs us, "by him let us offer the sacrifice of praise to God," and of beneficence, with which he is well pleased. Heb. 13: 15, 16.

But the Greeks, so far from renouncing the merit of human works, do perpetually show a superstitious dependence on them. The truth of this is seen in the offerings which invariably accompany prayers for the dead. Of these offerings the principal is the *Colypa*, which consists of boiled wheat sprinkled over with confectionary more or less expensively, according to the circumstances of the family of the deceased. This is prepared by the mourners, and carried to the church to be consecrated by the priest, and exposed to view upon large trays, while prayers for the dead are offered, and then to be distributed to all present. Sometimes the figure of the deceased is exactly represented on a board. The *Colypa* is offered on the 3d, 9th, and 40th day after the funeral, and at other times during the first two years. On each of these occasions prayers are offered for the repose of the soul, the priests each time receiving special fees. The interest of the priesthood, respect for the dead, and the belief that his eternal well-being is dependent on the observance of these ceremonies, all conspire to perpetuate them, especially among the superstitious.

Besides the *Cotyva*, they make offerings of candles, that are sometimes as tall as the person deceased. These are kept burning in the church, during every service, until consumed. Loaves of bread, in number corresponding to the years of the deceased, are distributed among his friends or among the poor.

Besides these prayers and memorials for individuals, public prayer is offered in behalf of all the dead on a special Saturday in Lent, called *psychosabbaton*, or, as we might call it, *All-souls-day*.

Characteristic conversation.

Is it strange that educated persons, who have ever identified Christianity with such superstitions, should come to abandon both together and go over to infidelity? This process is seen every day. Very few are disposed to go to the bible, and search for the old paths. Our shallow free-thinkers are mightily pleased with the misty speculations of the German transcendentalists. "Philosophy should stand above religion," is the doctrine of a newly published treatise. This becomes a convenient aphorism with which to sweep away all faith in miracles, or belief in anything supernatural. "I accept what the bible teaches, bating all that it contains about *demonology*," said one to me the other day; and he was a lecturer in the university. Last Sabbath one of my hearers, a young man who may represent a large class, said to me, "I do not believe that any such being as a devil exists."

"That," I replied, "is just as the devil would have it." "Philosophy," said he, "has confuted the doctrine of a devil and of evil spirits. The term devil means an *accuser*,"* and if a man talks calumny against his neighbor, he is a devil; and that is all the devil there is."

My reply went, of course, to show how much of truth and how much of error there was in his remarks. I had to remind him of a portion of the discourse which he had just listened to on "human depravity." The argument most to the point for such persons is the historical evidence of the truth of the bible, which cannot be rejected without abandoning all faith in history. If, then, God has spoken to us by his Son, whose teaching should have the most authority respect-

ing "things unseen and eternal,"—that of Christ, or that of the German Philosophers?"

One remark of my young friend was, "Do you suppose that those fishermen of Jesus would know as much about the human soul as our philosophers?"

One other lecturer at the university said to me the other day, "Religion is all a doubtful matter; we can know nothing about it with certainty. The physicians deal in facts, and want tangible evidence; but when we talk about things spiritual, we grasp at shadows. I believe in pantheism. At the same time, I am a good Christian; as good a one, that is, as anybody else; but I am a pantheist."

"You believe, then, as Cairis believes?"

"O, those ideas of Cairis are nothing new. They were known long ago."

"I am aware of that. They are even much older than Christianity itself. They are as old as Pythagoras, or as the Brahmins of India. But the apostle Paul confuted that system in one of the most beautiful speeches that, so far as we know, was ever delivered on Mars-Hill.

I gave him a copy of Robert Hall on Infidelity, as he is learning English with me.

Great and small books.

A young lad called a few days ago, to ask for a book. I gave him a little one on the Evidences of Christianity. "But," said he, disappointed at the smallness of the gift, "can you not give me a large book? I want one that has in it some *great* ideas." "But, my friend, our *little* books contain great ideas." His remark is characteristic of the pride of a Greek. I partly suspected his duplicity and covetousness; as the leaves of *large* books are much more useful in the shops for rolling up *leptas* in, and other small change.

Greek congregation.

Since my last letter, of the 8th of May, my Greek preaching on the Sabbath has been attended by a number varying from a dozen to fifteen. Two young men that frequently unite with me in private prayer, are zealous students of the bible, and give some cheering evidence of real piety. But obedience to the *whole* truth requires more self-denial than they yet seem to possess.

* This is much more obvious to the Greek, than to the mere English reader.

Other Benevolent Institutions.

LONDON MISSIONARY SOCIETY.

South Africa.

In 1847, Mr. Livingston removed with his tribe from Chonnane to a more eligible station on the Kolobeng river, about forty miles to the north-west. There he has strenuously exerted himself to establish a permanent and effective mission, and God has set the seal of his approbation on his labors at this advanced post. In the past year his ministry has been blessed to the conversion of the chief, and he who was notorious as a transgressor is now equally prominent for the warmth and vigor of his Christian character. This remarkable triumph of the gospel—the earnest, it may be hoped, of the surrender of a whole tribe to Christ—is recorded in the ensuing communication:—

No portion of our lives ever seemed to glide more swiftly away than the year which has elapsed since our location on the Kolobeng. Our operations have been characterized by a pleasant variety, but, of necessity, almost confined to our own people. The results, though considerable as compared with nothing, are but small when contrasted with what remains to be done. Many incidents have occurred to cheer us in our solitude, and an interest has been imparted which often served to lighten the manual labor in which, during the intervals of service, it was necessary to engage.

Circumstances have also developed considerable opposition, though of a kind which afforded us much encouragement; for our most bitter opponents seemed to entertain no personal animosity, and never alluded to their hostility to the gospel in our presence, unless specially invited to state their objections. An event that has excited more open enmity than any other was the profession of faith and subsequent reception of the chief into the church. The circumstances which led us to receive his confession as genuine are somewhat peculiar:—

The state of the Bakwains, about three years ago, was very unlike that of the tribes adjacent to the Kuruman, among whom the gospel had been in silent operation for nearly a quarter of a century. I have never been able to contemplate the condition, especially of the old, without a painful foreboding that our entreaties and warnings would only render their doom the more terrible: they generally resist an invitation, or if they listen to our message, it

is with the firm persuasion that they have been preserved to an old age by some medicine or other, and it would be folly, at their time of life, to think of another Savior.

Conversion of the chief.

Sechele, though generally intelligent, had imbibed largely of the prevailing superstition; and in addition to being the chief Rain-doctor of the tribe, we have evidence that he was reckless of human life. Though he had the reputation among other tribes of being himself addicted to witchcraft, he thought it highly meritorious to put all suspected witches to death. From the first day of our residence with the Bakwains, he attended school and all our services with unwearying regularity. The first indication of deep feeling which I observed in the chief was when, sitting together under our waggon during the heat of the day, I endeavored to describe to him the "great white throne," and "the judgment set." He said, "These words shake all my bones—my strength is gone." The existence of our Lord previous to his appearance among men, and his divine nature, were facts that greatly surprised him.

During the three years we have been with the Bakwain tribe, we have often observed that when the word of God entered the soul, it was with power; and this we particularly noticed in the case of Sechele. As his knowledge increased, he professed among his own people a firm belief in the truth of revelation, and great thankfulness that the gospel was sent to him while so many remained in darkness. The greatest sacrifice he had to make was the renunciation of polygamy; of all other sins, the natives had an idea that they were wrong, but this practice they never regarded as sinful. His superfluous wives were decidedly the most amiable females in the town—our best scholars, too; and, hoping that their souls might also be given to us, we did not feel called upon otherwise to press the point in question than by publicly endeavoring to declare the whole counsel of God. Two of them were the daughters of under-chiefs, through whose influence, on the death of his father, Sechele succeeded to the chieftainship. This circumstance made his parting with them assume the appearance of ingratitude, and led him to propose to remove to some other country for four years, in order that they might, in the interval, forget him and become married to others.

From the evident change in his disposition and improvement in his character, and the fact of his sending two of his wives to their parents, with the message, that the "word of God had come between him and their daughters," followed by the expression of his desire to observe the laws of Jesus, we no longer hesitated to receive him into our communion. A third wife was taken to her own tribe, because she had no relatives among the Bakwains, and she left us with many tears. A fourth, although in the same situation, we thought should remain, since she has a little daughter. Each wife was allowed to take away all the property which belonged to her, and the chief gave them all presents of new clothing previous to sending them home to their friends.

On the morning after it was known that the chief had renounced his wives on account of the gospel, a general consternation seemed to seize both young and old—the town was as quiet as if it had been Sunday—not a single woman was seen going to her garden. Pechos (or councils) were held during the night, in order to intimidate him, and make him renounce his purpose; but after being tried in various ways for two months, he stood firm, and we proceeded to administer to him the ordinance of baptism. Many of the spectators were in tears on the occasion; but these were, in general, tears of sorrow for the loss of their Rain-maker, or of grief at seeing the closest ties of relationship to him completely broken.

We commend him to your prayers, in the lively hope that he may be preserved to the day which will declare "every man's work of what sort it is." To the great God, our Savior Jesus Christ, through the influence of whose Spirit alone we hope for success, be the undivided honor and glory for ever!

GOOJURAT.

The site of the mission in the province of Goojurat, from its commencement in 1815 to the year 1845, was in the city of Surat; thence, in the course of the latter year, it was removed to Baroda; and thence to Dhevan, a large village on the banks of the Mahi-Kantha, or Mye River, in 1847. The ensuing passage, from the report of the mission for the past year, exhibits the progress of the work in the present locality, and proves the presence of the almighty Savior with his servants, giving them strength and wisdom to meet the exceeding difficulties of their ministry, and following with the copious blessings of his grace their faithful and unremitting toils.

Evils of caste.

Messrs. Clarkson and Taylor write:—

In November, 1846, we for the first time pitched our tent at Devan, amongst the Kolis and Rajputs. These came willingly to hear us, but were soon offended at witnessing the baptism of a Dher of low caste. They became alarmed at the introduction of a religion which confounded their most valued distinctions. "We would become believers if you would not receive low castes," became then the vain excuse of many. The Thakor and the Dher were equally invited by Christianity, and an equal offer of acceptance was given. The shock to the feelings of the former was great, and the cry became general, "We would sooner die than become Christians."

But God is found of them that seek him not. An old man of much repute among the Dhers, a Bhugat, with necklaces and marks symbolic of his religion, came from his village a mile distant, and listened eagerly to the gospel, which his son had previously professed. He was converted. After struggling some time between his convictions and his desire to retain his high position among his people, he surrendered to the gospel. When the people asked, "How is it that you, our teacher, have discarded everything, and adopted this new religion, and become *nothing*?" his answer was, "As long as I knew not otherwise, I taught you, and was your Bhugat, but when a mightier than I—when Christ came, I surrendered my office and my position." The old man abandoned all heathenism, and brought his wife and family under instruction. He became an active reader, and boldly carried the gospel among his people. Our hopes of the spread of the truth among them were greatly raised. A school for the children was conducted by him at his own place, Goravo; and another at Navali, where several families had come under instruction.

But our hopes as to his continued Christian services were not realized. The old man was attacked by asthmatic consumption, and died within a few months. His end was peace. In his severest illness he testified to young and old, that they should repent and turn to God. He told his family to trust in God, and not to lament for him. The old man died, being, as we have every reason to think, the first fruits of those gathered to Christ from Mahi-Kantha, redeemed from the grossest darkness in the wildest parts of heathenism. The whole family have submitted to the counsels of the missionary, and the children are under instruction.

Itinerary labors have been conducted in

the several villages in various directions by the native readers, whose perseverance and devotion have been highly commendable. One of them with much Christian courage performed a tour of one hundred miles on foot through the country of the Bhils, [aboriginal tribes,] among whom he met with a kind reception. In Navali, where there were some baptized persons of low caste, the high caste teachers behaved with great decision and self-denial. Exposing themselves to gross insults from the people, who refused to touch them on account of their intercourse with the low castes, they went fearlessly into their dwellings to give Christian instruction. We cannot too highly appreciate the Christian love which so thoroughly uprooted the spirit of caste within them.

In March, 1847, the missionaries, finding that, notwithstanding all instruction, caste still retained a partial hold on the converts in their mutual conduct to each other in their respective villages, instituted the rule that the *choteli*, or tuft of hair on the head, should be cut off, as a sign of their renunciation of caste and Hindooism. Several shrunk from this new ordeal, but all who were considered by us as genuine Christians have submitted. Yet, since this institute, and the absolute destruction of caste which it has been our vigorous endeavor to effect, no men of caste have joined us. Christianity is now understood by all to involve the loss of all things. The believers have themselves, since that period, grown much in grace, and love to one another. They have had, and still have, bitter trials. Trials severe in degree, but short in duration, are less trying than those of a less degree but longer duration. The former characterized the period of the establishment of Christianity. The present period is characterized by the latter. The Christians are reviled and cursed by kinsmen and acquaintances, nay, by all men: nothing but the fear of the magistrate secures them from occasional violence. The position of a sincere Christian amongst unbelievers in India is one of the most trying which human nature is called to sustain. Indeed, none can sustain it unto the end, without the continued aid of the Spirit. The world is full of hatred, and yet can at times put off that hatred, and, in order to beguile the convert, assume the appearance of friendship and regard. Enemies to the truth in every possible way harass and endeavor to distract them. They say, "You seek to overcome the world, but your efforts must be fruitless, for no one yet has ever overcome the world." They are ignorant of the scripture which saith, "This is the victory

which overcometh the world, even our faith."

In the cases of five converts, their wives have refused to join them. There is no subordination in families. The child will rail against the parent, and the wife will shut the door against her husband. Everything, in their present social and domestic circumstances, is calculated to wear down the spirits of the converts, and drive them to despair. If God do not abide with them, they are "of all men most miserable." In one case, a convert had his two children taken from him by his own brother with a drawn sword. These were restored by the order of the Sirkar. In another case, an unbelieving son, in indignation against his believing father, swallowed opium to destroy himself, and was only saved by the father's giving him a violent emetic. In another case, an unbelieving mother and a believing son who is married, have by mutual consent built up a wall in their dwellings to divide them, so as to bar access to one another's families. In another case, a very-pious man was imprisoned by order of the Guicovar authorities, owing to the petition of his own brother, who declared that he should lose caste were he to dwell near him. Truly are our Savior's words fulfilled, "I am not come to send peace on the earth, but a sword." Verily, the consistent profession of Christianity among the heathen is something more than worldly men conceive of, who look upon it, in all cases, as something adopted for the furtherance of worldly ends. Nothing but the powers of the unseen world can make a man give up house and land, father and sister and brother, nay, his own wife and children. Let us rejoice that Christianity has, even among the Hindoos, the living witnesses of the truth,—"He that forsakes not all that he hath, cannot be my disciple."

Death of a convert.

The mission has recently been called to mourn the removal by death of Randas, one of its native teachers, and most consistent members. He was one of the six converts baptized in 1844. His itinerant labors in the rainy season of 1847 laid the foundation of pulmonary disease. This was highly aggravated by the neglect and heartless treatment he experienced at his own house. His wife and mother-in-law sought to distress him in every possible way, in the vain hope that their unkindness would ultimately prevail to separate him from the Christian community. But their continued ill-treatment, combined with the bitter revilings of the people of his village, forced him to leave his home and take up his abode with the missionaries. This was a

happy circumstance for him, as he found with us that quiet of body and comfort of soul, which he could have found nowhere else.

From the time that he renounced all hopes of worldly things he became especially happy, and strongly attached to the ways of religion. The bread of God, which came down from heaven, was his daily food and delight. He found Christ to be an all-sufficient portion—an infinite compensation for the loss of wife, house, and land. His New Testament was his constant companion. On asking him if he feared to die, he said, "Christ has died for us. If we are found in him, we shall never perish. He rose again. We shall rise also." This was the language of his hope and faith, but he nevertheless felt at times as Bunyan's Christian did—unwilling to meet death, and unprepared for judgment. Ramdas was a sincere believer, of amiable qualities, and strongly attached to those who taught him the truth of Christ. He was more free, than is ordinarily the case with converts, from the vice of covetousness, and sought with sincerity the "things of Jesus Christ."

Never shall we forget this good man. He was greatly beloved by every individual of the mission-family. His course was one of great trial and endurance. By the grace of God he has overcome, and has entered into his rest. The wicked no longer trouble him. He suffered with Christ—he is also glorified with him. His body lies in the English burial-ground at Canbay, whither he had gone for medical advice. We desire to raise a small tombstone over his ashes, to show to future generations, that the Lord Jesus Christ has had his witnesses in Goojurat as well as in most other countries of the globe.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

South Africa. Port Natal.

On the 24th of December I also baptized five young men connected with the town-society: these had been meeting in class about twelve months, and were selected from amongst about forty, who were on trial; they have for some time professed to be saved characters, and have given satisfactory proof of their conversion. As they are servants in the town, we have had abundant opportunities of ascertaining their manner of life; and although they are surrounded with daily temptations, yet they have brought forth the fruits of good living, their employers being witnesses. The congregation was large, and the people attentive, whilst I at length explained the nature

of this subject, and the new relation in which the persons to be baptized would be placed: this was the more needful, as this was the first public administration of the ordinance in this place. I had for some time explained privately to the persons to be admitted all that it was needful for them to know on the subject. Deep seriousness pervaded all minds; and never was English congregation more devout than this company of reclaimed heathens; nearly one hundred of those present were either seekers of salvation, or already saved.

"What hath God wrought!" Eighteen months ago they were wild, dark, depraved, naked creatures; now they were clothed, clean, and devout worshippers of the God of heaven. I felt that what God was doing was worth living to accomplish as an instrument. I felt humbled and thankful whilst I consecrated these our first-fruits in this town to God the Father, God the Son and God the Holy Ghost; may they live for ever! Six others are now being met by me preparatory to baptism.

Amongst the colored people speaking the Dutch language (Hottentots and late slaves) God has also been displaying his power and grace. When I came to this place these people were in the lowest state of moral degradation; they were semi-civilized by having been long mixed with Europeans; but they had grafted the white man's vices on the black man's stock, and were become twofold more the children of the devil than before. At first, when I began to speak to them in the streets, they appeared careless, whilst they were without hope; but at length I induced two or three to attend the service, which number has now increased to about forty: twenty meet in class, and a few profess to be saved. With God all things are possible. A short time ago one of these, a very old man, died. He had been seeking the peace of God about two months before; but in his last illness, which was only of six days' duration, he had been instant in prayer; the morning before he died he sent for me and said he was greatly tempted; God said he would be raved and go to heaven; Satan, that he would be lost and go to hell. I conversed and prayed with him, and he was relieved. In the evening I was again sent for: I found him happy in God, and commended his spirit into the hands of Christ. He died in great peace a few hours afterwards; "a brand plucked from the burning."

There are now about one hundred natives, chiefly Kaffirs, meeting in class in this circuit: these have all been brought out of heathen darkness and depravity within the last eighteen months.

American Baptist Missionary Union.

RECENT INTELLIGENCE.

FRANCE.—From Douai, Aug. 29, 1849, Rev. J. W. Parker speaks of “a most interesting season at Genlis—the ordination of Mr. Foulon and the baptism of eight persons.” He writes, “I was glad of the privilege of laying hands on the head of this excellent young man. This field is producing a glorious harvest.”

TAVOY.—Mr. Bennett writes from Tavoy, under date of June 12, 1849, in respect to the Karen schools of that neighborhood as follows: “Mrs. Bennett has now a school of Karen children, numbering some twenty-six. She designed to have had only girls, but there were several of the small boys who so wished to come that she could not well refuse them.

There has not been anything done for girls for a long time; in fact, we have had no schools as we used to do, and the consequences are seen and felt in the jungles. Mrs. B. hopes to be able to hold on her way until some one can take her place, or do her work better.”

ASSAM.—Rev. A. H. Danforth, Gowahati, May 25, writes,

“I have made several jungle tours though most of my time has been spent at the stations. While out, I found a strong desire on the part of those who could read, for books. I distributed a large number, and trust they will be generally read. The people seemed very willing to listen to the truth; more willing to assent, but not at all inclined to make an application of it. Like the impenitent at home, it is only when brought home to the conscience that the real “offence of the cross” is made to appear. I labor under great embarrassments in not having a native preacher to accompany me in these excursions. I fear it will be a long time yet before I shall feel myself at home in the language. Some of the native Christians from Sibsagar were here a few weeks, and I found them of very great assistance.

You have doubtless been informed that all our out-schools have been bro-

ken up for want of funds to carry them on; but still the demand for schools does not decrease. A short time since, some thirty very promising lads of from twelve to fifteen years of age came thirty miles into the station. They were only the representatives of eighty, who had formed themselves into a school, and begged that we would give them books and a teacher. Take them together, it was one of the most promising companies of boys that I have seen. All I could do was to give them a few copies of Luke's gospel, and promise to visit them. While the people are very tenacious of caste, they seem to have no scruples in reading our books. Indeed, these are almost all the literature they have. Although this field at present is not so prolific as some others, yet we think we see in the general movement of the Assamese mind, the star of promise. But should this not be sufficient encouragement, we still have the glorious *Star of Bethlehem*, attended by all the bright luminaries issuing from the purposes and promises of God.”

LETTERS, &C., FROM MISSIONARIES.

ARRACAN.—E. L. Abbott, Feb. 17, 26, March —, 20, 30, May 15, 19.—J. S. Beecher, Feb. 19, March 12, April 21.—L. Ingalls, Feb. 26, 27, March 27 (2), April 24 (2), May 22, June 23 and 25.—C. C. Moore, March 7, 22.—H. S. Van Meter, April 16.

MAULMAIN.—J. G. Binney, Feb. 26, March 24 (2).—N. Harris, April 19.—H. Howard, Sept. 22, 1848, Feb. 21, April 19, May 22.—A. Judson, Jan. 3, March 16, April 19, June 20.—F. Mason, Feb. 19, 20, March 4, 17 and April 17, May 21.—W. Moore, Jan. 1, March 24.—T. S. Ranney, Feb. 20, March 14, 24, April 18, 19, May 23.—E. A. Stevens, Jan. 27, March 3, 24, April 21, June 20.—L. Stilson, Feb. 21, March 23, April 21, May 23, June 20.

TAVOY.—C. Bennett, Jan. 15, March 7, Jan. 16, May 10, June 12.—D. L. Brayton, Feb. 16, March 5, April 1.—J. Benjamin, March 8, April 19, May 11.—E. B. Cross, March 7, April 20.

ASSAM.—C. Barker, April 26.—N. Brown, April 7, 23; Mrs. B., March 26.—O. T. Cutler, Feb. 26, March 30, May 16, June 19.—A. H. Danforth, Feb. 24, May 25.—I. J. Stoddard, April 23, May 21 (2).

SIAM.—Mission, July 18.—J. H. Chandler, Jan. 18, Feb. 24, April 9.—J. T. Jones, Feb. 22, March 17, April 9, 13.—Miss H. H. Morse, April 19.—S. J. Smith, March 27.

CHINA.—W. Dean, Feb. 24, 26, March 19, 24, April 18, May 25, June 19.—J. Johnson, Feb. 26, June 15.—J. Goddard, Feb. 15 (2), May 7.—E. C. Lord, June 11.—Nov. 23, 1848,

Dec. 26, Jan. 8.—*D. J. Macgowan*, j. of 1848, Jan. 18, May 7.

TELOOGOOB.—*S. S. Day*, March 9—22, 9, April 10, Nov. 10, 1848, June 2, 7.—*L. Jewett*, March 6, April 11, May 4.

FRANCE.—*T. T. Devan*, April 9, June 1, 11, 28, July 2.—*E. Willard*, July 9, 11, Aug. 7 (2).

GREECE.—*A. N. Arnold*, May 9 (2), June 8, Aug. 4, 7.—*R. F. Bush*, May 8; *Mrs. B.*, May 26.

GERMANY.—*J. G. Oncken*, May 24.—*G. W. Lehmann*, July 26.

CHEROKEES.—*W. P. Upham*, May 1.—*H. Upham*, June 18.

SHAWANOES.—*F. Barker*, June 25.—*J. Meeker*, Aug. 15.—*J. G. Pratt*, June 4, 11, 18, Aug. 20.

OJIBWAS.—*A. Bingham*, April 26—May 11, June 1, July 3, Aug 9.—*J. D. Cameron*, May 9.

DONATIONS

Received in August, 1849.

Maine.

Penobscot For. Miss. Soc., J. C. White tr., viz.—*Garland*, James March 1,00; *East St. Albans*, ch. soc. 4,57; *Etna*, ch. soc. 4,06; *Bangor*, 1st ch. and soc., for sup. of a child in the Assam Orphan sch. named *Samuel L. Caldwell*, 25,00; do., 2d ch. Sab. sch., for sup. of a child in do. named *Deborah H. Porter*, 25,00; *North Bangor*, ch. 11,76, 76,89
A friend, for the Arracan Miss. Misses —, per. Rev. Mr. Bronson 5,00
1,00
— 82,89

Massachusetts.

A friend, for the German Miss. 1000,00
Lynn, *Jonathan Bacheller* 300,00
Boston, *Charles st. ch.*, mon. con. 11,00
Dorchester, "a friend to missions" 50,00
West Cambridge, ch. and soc. 31,54
New Bedford, *Mrs. Susan Tripp*, for sup. of *James Tripp* in *Nowgong school*, 74,00
Lawrence, *Miss E. Wetherby* 10,00
Chelsea, ch., *S. Bryant tr. to cons. Zenas Snow L. M.*, 100,00
Newton, *Soc. Inquiry Theo. Inst.* 27,50
Worcester, 1st ch. *Juv. Miss. Soc.*, *S. B. Bartholomew Sec'y*, for sup. of a girl in Assam to be named *Almira Studley*, in charge of *Mrs. Dausforth*, 25,00
Jamaica Plain, ch., to cons. *James W. Converse* and *James E. Forbush L. M.*, 200,00
Harvard, Sab. sch., "for beathen children," 2,50
— 1831,54

Rhode Island.

Woonsocket, a friend to missions 3,00

New York.

Hoosick Falls, ch. 8,00
Schenectady, contribution in the Presbyterian ch. after an address by Mr.

Bronson, 37,22
Ithaca, *Mrs. Bowker's little son* 1,00

Westerloo, ch. 10,75; *Greenville*, ch. 7,61; *N. Trny*, ch. 11,85, Fem. Miss. Soc. 64,00, S. sch. 12,37; to cons. *Isaac Wellington L. M.*, 106,58

Worcester Asso., *John Hayden tr.* to cons. Rev. David B. Collins L. M. 113,06

Rensselaerville, ch., 8,34; *Preston Hollow* 2,46; *Richmondville*, ch. 4,91, 15,74

Harrisburg, *Mrs. H. M. Jones* 1,00; *Henderson*, ch. 10,00; *Black River Asso.*, Mr. Vennest tr., 89,40; 100,40

Franklin Asso., Wm. Stillson tr. 37,88

Middlefield, ch. 5,00; *Waterville*, ch. 2,15 7,15

Otsego Asso., C. V. Hartshorne tr., 77,73; avails of a string of gold beads 2,65, 80,38

Washington Union Asso., L. Mason tr., avails of gold rings, 50

To cons. *Mrs. Laura A. Dodge L. M.*, and one to be named, per Rev. Orren Dodge, ag't. 461,69

Springfield, *Walter Holt* 5,00

— 512,91

Pennsylvania.

Abington Centre, *Ladies' Missionary Sewing Circle* 10,00
Tioga, ch. 5,00; *Sullivan*, ch. 2,41; *Tioga Asso.* 17,59; *Holmesburg*, ch. 15,54; per Rev. B. R. Loxley, 40,54
Western Penn. Bap. Conv., Wm. Benson tr., viz.—*Pittsburg*, Grant st. ch., for education of two Karen children 30,00; *Peters Creek*, 7,50; *Uniontown*, ch. 2,10, 39,60
— 90,14

Illinois.

Chicago, 1st ch. 106,80; Sab. sch. 100,00; to cons. *Waldo W. Smith L. M.*, 206,80
Fox River Asso. 16,45; *Alton*, ch., *Danl. D. Byrie tr.*, 60,00 76,45
Edwardsville Asso., *Warren Leverett tr.* 27,00
— 310,25
2830,73

Legacies.

Corinth, Me., *Ann D. Ball*, per E. White tr. of Penobscot For. Miss. Soc., 25,00
Great Valley, Pa., *Rachel Jones* 50,00
Carlisle, Ms., *Miss Rhoda Crosby*, per *Asa Mansfield Exr.*, 100,00
— 175,00
\$3005,73

Total from April 1 to Aug. 31, \$32,636,56

THE

BAPTIST MISSIONARY MAGAZINE.

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NOVEMBER, 1849.

NO. 11.

MANKIND MADE GOD'S WILLING SUBJECTS.

God's people in the day of his power will be his willing subjects—he not more ready to command than they will be to obey. They will serve him not by constraint, but willingly. For, first, we have the revealed purposes of God that this shall take place. Secondly, we have his promise, made first to his Son, and afterwards to his people. And, thirdly, we have seen with our eyes the beginning of the accomplishment of the event. We have seen it with our eyes. We have felt it in our hearts. Read, in reference to God's purposes in this respect, many of the latter chapters of the book of Isaiah, where, in speaking through the prophet, he assures us of his determination as it were by his own mouth. Many passages in the other prophets are of a kindred character. "Ask of me," saith God to his Son, "and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." In the course which God has pursued in the history of this world, he has made it evident that it is his purpose to raise up willing subjects to his Son. He has made provision for the gift of his Spirit to make willing the hearts of the rebellious. He has given a moral efficiency to external arrangements; in physical events he has invented a method of melting the heart, and bringing it into willing subjection to the Prince of peace. "You that were far off hath he brought nigh by the blood of his Son." Christ acted on the expectation that willing subjects should be brought to bow at his footstool. Constrained, unwilling service was not desired by him; but the voluntary submission of joyful hearts. This was the travail of his soul with which he would be satisfied. "Thy people shall be willing in the day of thy power," was the consoling assurance which stayed up his spirit in the days of his humiliation. It was this which made him count it gain to die, even for the rebellious. It was this which sustained the Mediator's heart amid the agonizing sufferings which he endured when he was made a curse for us. When he prayed in the garden, and died on the cross, he saw in prophetic vision Satan falling from heaven, hearts subdued by his compassion, and the voluntary service of the myriads of the redeemed, already yielded to his commands. God would encourage us by his promises to act in the same confidence. We may see difficulties in the way of the accomplishment of such a result. But the single assurance that God has promised it, should be to us a sufficient guaranty of it. The evident accomplishment of the promise of God, which has been begun and is carried on in our days, is a sufficient testi-

mony that the work will be ultimately effected. It began upon a very small scale; but as time advances, its ratio of rapidity has been greatly augmented. Missionary efforts, the instrumentality by which God's people are to be made willing in the day of his power, and by which the day of his power is, so to speak, to be hastened, have been vastly increased. They are no longer such as they formerly were. The British Baptist brethren kept up the Monthly Concert of Prayer for eight years, from the Association in Nottingham in 1784 to the meeting at Kettering in 1792, before they dared to advance any farther. At the meeting in Kettering they raised a subscription of thirteen pounds,—something more than fifty dollars,—and resolved to commence operations with that sum. When Carey and Thomas first went to India it was understood by the Society at home that they were to be supported by British funds only until a door of support through their own exertions should be opened to them. Accordingly the brethren obtained situations in indigo factories in Bengal, while they were learning the native tongue, wasting in a mercenary employment some of the most valuable years of life, which were consecrated as the first fruits of the church on the altar of God to the cause of missions and the proclamation of the gospel. They labored in India seven years before a single convert was given to their labors. But, as we remarked, there is an increased ratio of rapidity in the progress of missionary successes, as the end of the world approaches. The trembling beginnings of fifty years ago have been followed by an increase that could then have been scarcely anticipated. Instead of the £13 2s 6d of the first meeting at Kettering, it is estimated that now nearly three millions of dollars are contributed for Protestant missions throughout the world. And instead of laboring seven years without a convert, as the brethren did in Bengal, and nearly that time in our own earliest efforts in Burmah, or twenty years as the Moravians did in Greenland, every year brings its tidings of hundreds and thousands, the fruits of missionary effort, brought into the fold of Christ. And it is supposed that the whole number of converts from heathenism now living is not far from 200,000. Could we see 200,000 converted heathen, as many as would fill nearly two hundred of our largest churches, from the chilly north, the swarthy south, from the east and the west and the islands of the sea, coming fresh from the cruel rites and absurd forms of heathenism, but now meekly adoring their great deliverer and singing to the Lamb, "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,"—how should we exclaim with confident faith, as we should listen to the mighty melody, "The kingdoms of this world are become the kingdoms of our Lord and Savior Jesus Christ."

And there is a certainty that the work which is begun thus propitiously will be carried on and completed. God has been pleased to pledge himself to it. The Holy One of Israel cannot lie or repent. God is committed before heaven and earth in respect to this thing. His veracity demands the fulfilment of his promises. His whole character is concerned in the result. The Son of God has received the express stipulations of the Father in reference to it. It was among the conditions of his humiliation and sufferings. He has, so to speak, earned the tribute of souls which is to be given him. And will God be recreant to his promises? Will he disappoint his glorified Son? Shall Divinity prove false in its engagements with Divinity? The Spirit has power and grace to effect the work. He will melt the hardened and subdue the rebellious, that God's people may be willing in the day of his power. The church of God prays for this end. And prayer, the feeblest prayer, cannot be unanswered.

God may delay his coming. The earth may lie in wickedness. Sin may stalk abroad, and holiness may seem to be crushed. But though Joseph be forgotten in his prison-house, and Mordecai in the court of Ahasuerus, God cannot forget the supplications of his people. "Hath he said and will he not do it, hath he spoken and shall he not make it good?"

"He frees the souls condemned to death,
Nor, when his saints complain,
Shall it be said that praying breath
Was ever spent in vain."

Every soul converted increases the moral power of the church. The fountain of holy influence is perpetually enlarging, with every convert brought in. If there were only one to labor and pray on earth for its enthralled and perishing population, we should feel hope in God; but our hope would be small. But let the one become two, and the two four, and the four eight, and thence, by the multiplication of influence, let them become hundreds of thousands and many millions spread over the whole earth, and we should feel hope increased to certainty, and our joy would break forth in unmeasured terms. We should feel an assurance in saying, "Thy people shall be willing in the day of thy power," and we should add, this must surely be the day of thy power.

The means by which this result is to be effected are two-fold—direct and mediate. The direct means are to be sought in the work of the Holy Spirit. The Holy Spirit will exert such an influence. We believe that he can constrain men by his in-working energy, so that they shall become willing and voluntary subjects of Christ. He can do it in perfect consistency with human freedom. We believe, that, while in the work of conversion, men are mightily drawn and sweetly forced to choose Christ for their portion, it is in such a way that they feel themselves as voluntary as in any act of their lives. And that if ever in any act they could be said to be willing, they are profoundly and superlatively willing in giving up all for him. Such an influence of God's Spirit is felt in Christian lands. The whole apparatus of Sabbaths and sermons and prayers and exhortations, religious books and teachers and Sabbath schools could never convert a single soul, were it not for the Spirit of God acting in them and through them. The materials of being and beauty may be scattered in the chaotic abyss, dark, and formless, and dead; but the Spirit of God, moving upon the face of the deep,—it is that which calls life from the midst of death, and wakens praise to God from amid the silent stupor of unregeneracy and sin. When we consider the work to be done, especially in relation to the heathen world, the old forms of error to be crushed, old superstitions to be abolished, stereotyped opinions to be given up, the only system of salvation as it has been delivered from father to son, age after age, on which men have lived, and suffered, and died, to be wholly renounced, spirituality to be substituted for formalism, and life to be made to break forth from the midst of death,—who, who but the Spirit of God could effect the change? What mere appliances of human wisdom could be trusted to accomplish it?

But still God will effect his purpose through the agency of means. This is ordinarily the method by which he operates in the dispensation of his Spirit. And here is the foundation of the missionary argument. Because God sends his Spirit to set home the truth, set forth in books and tracts, and uttered by ministers of the word, and echoed in the exhortations of Christians,—we are called upon to provide books and tracts for the perishing heathen, to send forth

men who can translate the scriptures and put in circulation books of devotion, who can "warn, reprove, rebuke, and exhort, with all long suffering and doctrine." Because the Spirit is to be given in answer to prayer, to us is committed the office of waving the fragrant censer of daily supplication, and of sending up to heaven the unceasing petition, "Thy kingdom come." This is the stewardship which is entrusted to us. These are the offices to which God has called us. In our beginning to fulfil them, God has blessed our own churches and our families, and our own souls. He has fulfilled the promise, "he that watereth shall be watered himself." But should we be recreant to our obligations to provide these means, through which God proposes to evangelize the world, wo, wo will be to us—to our churches, our families, our children, and our own souls. God may carry on his work without us. But while he does it, our sanctuaries may be deserted, our altars prostrated, our wealth scattered, our pastors silenced, our ordinances abolished, our souls lost. God's people may be "willing in the day of his power." But he may say to us, in his anger, "Ye are not my people, and I will not be your God."

PERSONAL OBLIGATIONS OF CHRISTIANS IN REFERENCE TO THE WORLD'S CONVERSION.

That which we confidently anticipate in respect to this world, is, that in the development of God's purposes, "old things will pass away and all things will become new." When, in every nation and kindred and tongue, a willing people obey cheerfully the Prince of peace,—the earth, like one vast temple, sending up the continual incense of adoration,—all hearts sweetly melted into the unity of the Spirit, all occupied in one theme, all breathing one love, all partaking of one sympathy,—God having become to each and every one all and in all, then will all things be new. These anticipations are beginning, in various ways, to be realized. The peculiar fruit of this exertion of God's power has already appeared, as an earnest of what shall be when the mighty Conqueror shall have achieved his most splendid victories, and his "kingdom shall come, and his will be done on earth as it is in heaven." This fruit has appeared in lands long Christianized, and in lands now or recently the strong holds of idolatry. It has been seen in the extension of revivals of religion, in the more exact apprehension of Christian obligation, in the increase of a benevolent spirit; and, we may add, in the augmentation of prayer, and faith, and effort. Children have been gathered into schools, the bible has been circulated in more than 150 different languages, hundreds of Christian churches have been gathered among those who were once enshrouded in moral night; and in some instances the whole population of certain districts have given up idolatry, and become a Christian people. Some of the largest bodies of believers on earth, associated together in church relationship, are the fruits of missionary effort. Some of the most extensive revivals of religion have been enjoyed within the period of a few years past, in regions but lately covered with moral night; as well as some of the most affecting specimens which the world has ever seen, of liberality in benevolent efforts to propagate the knowledge of the gospel. Thirty-nine years ago the project of raising three thousand dollars for the outfit and passage of the first missionaries from this country was deemed almost impracticable. But

now more than half a million is raised by different denominations for the cause of missions, besides that which is bestowed in aid of other benevolent efforts. And instead of being poorer for the effort and the outlay, we are richer—richer in churches, richer in ministers, richer in institutions for education, richer in talent, richer in faith and in the gifts of the Spirit. We have been like Bunyan's mysterious man, who, "the more he cast away, the more he had." We have resembled the Shunamite woman in the scripture, for whose sake the prophet miraculously increased the oil with which her debts were to be paid—and who after having filled every vessel of her own, and those which were borrowed from her neighbors, still called out to her sons,—*"Bring me yet a vessel."* Amass together all that is good on this continent, and you may safely count the whole the fruit of missionary effort. Britain is a trophy of missionary zeal. Its inhabitants were once represented as too stupid to be bought for slaves; but Christianity has given them rank among the nations of the earth. Our pilgrim fathers are generally represented as having sought the North American continent for the sake of toleration. But they had also another end in view. Their charter distinctly expresses it as a part of their object to seek the conversion of men ignorant of God on this side of the water. The first seal of the colony, in conformity with this pious design, exhibits an Indian, with the words around his head, as if they proceeded from his mouth,—*"Come over into Macedonia and help us."*

What are the further obligations of the people of God, in view of their anticipations? We answer, there are doubtless peculiar responsibilities thrown upon those who live in the present age. They are under special obligations in reference to the approaching consummation. And we shall stand guilty before God and men, if we prove recreant to these obligations. We live not at a period in which it is lawful for a man to seek to cultivate his piety or to enjoy his spiritual comforts in private. Monastic and solitary religion will not comport with Christian obligation. Earnest, efficient faith, united prayer, active and combined effort in behalf of a perishing world should be among the peculiar characteristics of modern believers. Shall we hide the light of our spiritual life under a bushel—shall we bury our Lord's money in the earth—shall we refuse to call to the guests that are bidden,—*"All things are ready, come ye to the marriage—and not displease our Lord?"* Shall we do it, and not show ourselves unworthy of our Master,—possessed neither of his character, nor habits, nor Spirit? Shall we do it, and not justly forfeit the name of co-workers with God? Shall we do it, and not find the light of God's countenance upon us darkened?

The tendency of the present day often seems, and in many cases is, to lose the spirit of piety in outward activity. We have thought so much of the necessity of action, that by the bustle without, the soul has been drawn off from its appropriate work within. Public meetings, and resolves, and speeches, and subscriptions, new churches, and great preachers, and ingenious theories, and startling arguments, and measures by which men shall be drawn into religion as it were unexpectedly, systems which know neither the authority of Paul nor Apollos, nor Cephas, nor Christ, have absorbed so much the public attention, that it is to be feared piety has assumed, in some, too much of the Athenian livery; putting on its Sunday attire for show, and going out *"to hear or to tell some new thing"*—or that its looking to Jesus is resolved into the call to every passer-by, as often as a new theorist arises, *"Lo here, or lo there."* But the piety which we deem the age requires, is that which shall obtain its strength in

secret communion with God, and draw its spirit of action from the inward operation of the Holy Ghost; whose benevolence shall spring out of the illumination acquired in private reading and reflection, from a view of the worth of the soul, the duty which we owe to immortal spirits, to the church, the world, the cross, and our Master in heaven. Our zeal needs to be kindled by fire from above; not by winds from the four quarters of the earth. As Christians, it becomes us not merely to attend meetings and learn what others are doing or resolving to do, but to inquire personally—"Lord, what wilt thou have me to do?"—assured that every servant of God is called in some way, in the diffusion of piety through the world, to serve him. It becomes us not to rest in the efforts of men, however wisely undertaken and carried on; but to associate with our efforts the strength of a higher power, and to fulfil the command of our Lord,—“pray ye the Lord of the harvest to send forth laborers into his harvest.”

Let us then first of all be familiar with the scriptures, as a means of stimulating our faith, and awakening the spirit of prayer. We may not understand the purport of every prophecy. But we can find many which foretell, beyond a doubt, the prevalence of the gospel in all the earth. We may not certainly know, when one event or another of speculative rather than of practical interest shall occur. But we may rest without fear of disappointment on the promises and purposes of God, with which the scriptures are illuminated and filled. The scriptures are designed to encourage, and strengthen, and incite the believer in every duty. Properly used, they will do it. Through them, the spirit of prayer will be kindled in us. Through them, God will increase our faith. Through them, our piety will grow warm and active and efficient. Through them, the Spirit will operate to transform and sanctify and save us. Through them, we shall be preserved from error and guided into all truth.

And let us be familiar with the fulfilment of God's promises. Our missionary and other periodicals show in what manner God is proceeding to effect his sublime purposes. They give us notice that he is fulfilling his promises, and they point out the places where he is operating, and the rate at which the chariot of our conquering Prince rolls on to universal victory. He who neglects to read them loses one of the means of increasing his Christian faith and zeal. He who reads them without reference to the promises and purposes of God revealed in the scriptures, does but half read them. He sees the word; but not the spirit which is behind the letter of the word. He is led by them to understand the success of the efforts of the church. But far better would it be to read in them also new arguments to make him put confidence in God.

Let us seek also to make our children interested in the salvation of the heathen world, and in the work of doing good. They may as well be taught that no man liveth to himself, as the opposite. They may as well learn to give of their little earnings and gratuities to promote the welfare of the suffering and degraded, as to consume the whole upon their appetites. And far more ennobling will be the influence upon them. It will cultivate in them both the mind and the heart. It will open new sources through which knowledge may be communicated to them. It will imbue them in early life with the sense of the value of the soul, the privilege of enjoying the word of God and the means of grace, and the importance of improving these blessings to the glory of God.

Let us also seek the full establishment of the kingdom of God in our own hearts. It will be of little avail to us if the heathen are saved by our instrumentality, if we are lost. It will do us little good that the gospel is preached to

others, if we ourselves be cast away. It will be to us poor consolation that God's people are brought into his fold, if we are not his people, and he is not our gracious, covenant-keeping God. It will be a mournful sight to us, to look upon the heathen gathered around the throne, if we are cast out into outer darkness.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

There is a vast amount of what I would call Infidelity on the subject of foreign missions. Not only do a large body of professed Christians take no part in this work, but there are many who think that we ought not to attend to it at all while there are so many in our own land destitute of the gospel. And in order to convince us that their sentiments are correct, they tell us that the Savior commanded his disciples to begin their labors at Jerusalem.

I will endeavor to show that if we would promote the interests of the church at home, we must take a part in foreign missions; and the grand reason which I assign for this is, that blessings are only to be found while in the path of duty. Those who advocate home missions to the exclusion of foreign missions, will not deny that when our Savior commanded his disciples to go into all the world and preach the gospel to every creature, he had nothing less than the *whole* of the world in view. They may tell us, that we must not go abroad until we have supplied all the destitute and waste places in our own land with a preached gospel. There is a great deal of fallacy in such reasoning, and as the deductions made from it are groundless, we shall certainly, if we act upon it, suffer loss. That the apostles who received the command to which I have just alluded, did commence their labors at Jerusalem, I allow; but did they remain there until all Jerusalem—until all western Asia were converted? Was it God's design that they should do so? Did not the Head of the church make express provision for the Gentiles, by the calling of the apostle Paul to the ministry? While the gospel of the circumcision was committed to Peter, was not the gospel of the uncircumcision committed to Paul? This apostle should have gone to Jerusalem and labored there, if the doctrine above advanced is correct. But had he any call to go there? No, he had a call to go in a very different direction, and to a purely heathen field. A vision appeared to him in the night. There stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us; and he obeyed the call and carried in his bark the salvation of pagan Europe. Had the apostles confined their labors to Jerusalem and western Asia, instead of our enjoying the light of the gospel, we might this day have been bowing down to Thor and Woden and the other idols which our fathers worshipped.

I will proceed to mention a few reasons to show you, that if the church would maintain her prosperity she cannot do without the spirit of foreign missions.

In the first place, the spirit of foreign missions is necessary to maintain the purity of the church. As the spirit of Christianity is a spirit of universal benevolence—a spirit of love to God and of love to man; as it is designed to embrace in its arms the very last child of fallen Adam, and as its object is to relieve the last want of this last child, it must be evident, that just in proportion as this spirit is at work, it must necessarily tend to keep down every spirit which is adverse to it. It is impossible for a church to fall into fatal error, so long as she is actively engaged in the glorious work of the world's conversion. Idleness is the parent of every noxious plant. But this subject needs no farther elucidation. I will merely remark, that if the American churches, instead of remaining so long "at Jerusalem," had, a century ago, been up and doing in their efforts to bring the heathen world to Christ, those beautiful lands of New England, which were consecrated to God by the prayers and tears of our pilgrim fathers, would not now in so many places be withered and scorched with those blighting doctrines which have closed every avenue of sympathetic feeling for a lost world. Humanly speaking, nothing saved the churches in New England from being overwhelmed with this malaria of the second death, but the spirit

of foreign missions. And had not God, in his infinite mercy, directed his people in that part of our country to form Foreign Missionary Societies just at the time he did, it is impossible to tell what might have been the consequences. The spirit of foreign missions checked these errors, and it is this spirit which is causing them to dwindle and die, and which ere long will sweep them from the earth, as with the besom of destruction.

Again, The church cannot do without the spirit of foreign missions, if she would secure the greatest amount of benevolence for her home department.

I have previously remarked that just in proportion as we remove the exciting causes of compassion, we do virtually sweep away all kindness from the earth. Remove from us these exciting causes in reference to the miseries and the woes of the heathen, and deprive us of that reflex influence which foreign missions have already produced, and our sympathies will languish, if not dry up, for those within our own borders. I repeat it, the church cannot do without the spirit of foreign missions. If we would be convinced of the truth of this, let us go to those congregations who do nothing in the cause of benevolence—congregations who feel so poor that they can scarcely pay their minister or keep themselves together, and set them in earnest to labor for the salvation of a dying world, and we shall soon witness a very different state of things. The minister will no longer complain that his salary is not paid, and the congregation will no longer complain that they cannot keep together. The history of a church with which I am somewhat acquainted will throw light upon what I have just said. This church was so poor, and so divided, that it struggled for existence. During this struggle they invited a beloved father now in the ministry to become their pastor, urging that if he did not come, their church might be broken up. They were at that time fourteen thousand dollars in debt. He accepted their invitation. At that time they held the monthly concert of prayer in connection with another church of their city. At the first meeting of this kind, which their newly called pastor attended, seventeen dollars were the avails of their contributions. He felt grieved, advised them to give these seventeen dollars to the other church, and urged them to raise fifty dollars a month in future for foreign missions. His labors were not in vain. They raised more than fifty dollars the first month, and fifty during the remaining months of the year. And what was the result? No sooner had they begun to honor God abroad, than he began to bless them at home. Their hearts were enlarged, and they not only soon paid off their debt of fourteen thousand dollars, but in a few years have raised sixty thousand dollars for the different objects of benevolence. When they began to exert themselves for those who are abroad, God put it into their hearts to exert themselves for those at home. No more effectual plan could be adopted to promote the interests of home missions; to pour men and money into the great valley of the Mississippi, and other destitute places in our land, than to induce the members of our churches to contribute largely of their substance to send the gospel to the heathen. There is that scattereth, as I before observed, and yet increaseth. The truth of this assertion of divine writ appears even in temporal things. It is witnessed in the business transactions of every day. A merchant never sends a cargo to India or China, but with the expectation that he shall have more in return than he sent. Similar results it has been declared have followed the spiritual cargoes, if I may so speak, which have been sent to foreign lands. It has been asserted by observing men, "that what the American churches have given for foreign missions, has not been a mere subtraction from their consecrated wealth, without consequent income. What missionaries have accomplished among the heathen, what they have written about them, and what they have suffered for Christ, have been sending all the while an invaluable influence through our land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the sacred office, than there would have been if we had kept all our ministers at home. The same investigation would show too that we contribute more for the circulation of bibles and tracts, and for the establishment of Sabbath-schools, and for the institutions of domestic missions, than we should do, in case none of our wealth was devoted to foreign missions."

Again, the church cannot do without the spirit of foreign missions, if she would maintain a highly elevated state of piety. The following quotations will

tend to confirm the truth of this assertion. "There was a period of my ministry," said Andrew Fuller to a friend, "marked by the most pointed systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen of India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk of a Baptist mission. The females especially began to collect money for the spread of the gospel. We met and prayed for the heathen,—met and considered what could be done among ourselves for them,—met and did what we could: and whilst all this was going on, the lamentation ceased. The sad became cheerful and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret. God blessed them while they tried to be a blessing." These remarks of Andrew Fuller are strengthened by a missionary report, which appeared soon after. This report asserts, "That some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears and found that peace which in other pursuits they had sought in vain. In short, our hearts were enlarged, and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense." I heard a clergyman not long since, at a public meeting, say that he had an old lady belonging to his church whose piety appeared to be at a low ebb until she began to be acquainted with the subject of foreign missions. This subject had infused new life into her soul. But it is unnecessary to say any thing more on this point. He that watereth shall be watered.

Again, the church cannot do without the spirit of foreign missions if she would secure the greatest amount of piety in the generation which is now growing up. The ruling passion of every unregenerate child of Adam is selfishness, and those parents, as I remarked in my address to mothers, who wish their children to become pious, must use every effort to root out this selfishness. One of the grand means, as I then observed, to be used for this purpose is to make them feel for the miseries of others. Then their hearts become expanded, and, of course, they are in a better state to catch the heavenly gales. When they feel, and feel deeply for the miseries of others, it is natural that they should feel for their own miseries. That parent who tells his child of the sad condition of the heathen until his little heart melts and his eyes overflow with tears,—until he is ready to deny himself of his little luxuries to send the gospel to them,—until he feels his soul burn with desire to bear to them this gospel, brings an immense amount of moral power to bear upon his mind, when he makes it appear that unless he repents his condition in eternity will be much more deplorable than the condition of these heathen. In my remarks to Christian mothers I mentioned an instance or two of the conversion of children, after their attention had been directed to the condition of the heathen.

Again, the church cannot do without the spirit of foreign missions if she would enjoy a becoming spirit of prayer. "Man," as before observed, "is not fit to live except in a world of misery. He needs to be brought into contact with distress, that his asperities may be softened and his selfishness overcome." Let the intelligence be communicated to us that one of our own countrymen has been taken a prisoner by the Algerines, and let a description of the miseries he has undergone be presented to us, and what an impression is made upon our minds. How instinctively almost are our prayers offered up that God may open a door for his release. Similar will be the results when we are made familiar with the wretchedness of the six hundred millions of heathen who are imprisoned by the god of this world.

And now, dear brethren, students for the ministry, I wish to ask whether you think there is any force in the arguments I have used,—any force which should constrain the church to engage in the work of foreign missions? If you do, why not agitate the question as to your personal engagement in this work? If

foreign missions must be sustained, and if the reflex influence of these missions is necessary to promote the welfare of our churches at home, then some must go from Christian lands who will sustain them; and if some must go, why should you not go? Can your personal labors be dispensed with? Can you, in the face of the command of God, say that you have no part nor lot in this matter?—*Dr. Scudder.*

American Baptist Missionary Union.

FRANCE.—Letter of Rev. T. T. Devan.

In our last Annual Report (p. 262 of the Mag.), mention was made of an intended visit by Dr. Devan to some of the southern provinces of France. The following letter, dated at Paris, June 11, was written on his return, embodying a part of the results of his observation and exhibiting to a very painful degree the moral destitution of that section of country.

Tour of exploration—St. Etienne (*département de Loire*).

This is a manufacturing city containing some 60,000 inhabitants, of whom 3,000 rank themselves among the Protestants. Of those 3,000 there are some seventy, who, in the judgment of charity, are converted. There is a National Protestant chapel, at which a congregation of some hundreds assemble every Lord's day; there is also the chapel served by the pastor employed by the Evangelical Society, which is pretty generally filled on Sundays. This pastor has had the assistance of another agent of the Evangelical Society, who is called an *evangelist*, and there is also a *colporteur*. There are at St. Etienne some 1,000 or 1,200 Germans, to whom Mons. Geyer preaches once each Lord's day. This Mr. Geyer is an agent of the Evangelical Society of Geneva, and was ordained about a year since at Lyons. He is a German by birth, but speaks the French, though less correctly than fluently. He is strong in his feelings and in his expressions, ardent, impulsive, pious and eloquent. He has that quality rarely found in France, *moral courage*, though it is unaccompanied by a very deep knowledge of human nature. He is full of desire to announce the gospel wherever opportu-

nity offers, whether in German or French. He is much loved by the people, and is regarded as quite an acceptable preacher by them. I have been thus particular about him because of the following circumstances.

About the close of last year I sent a man to pioneer in this neighborhood, with a view to aid me in my projected tour of this spring. Through his instrumentality I had been brought into correspondence with Mr. Geyer during the winter. The termination of that correspondence was a request, on his part, of baptism. He had already signified his entire assent to the doctrines of the American Baptist churches, as they are presented in the translation of the summary drawn up by Rev. Dr. Chase.

On my arrival at St. Etienne, Mr. G. convened, at my request, those who were of the same sentiments as himself upon the subject of baptism, and there he detailed his religious history and convictions. So also did five others (all men). Each was satisfied with the others' piety and views, and I could not but believe that the Lord had been at work in their hearts. They adopted unanimously the above named summary as their profession of faith, and they demanded baptism. What was I that I should refuse?

On the morning of April 17, after an almost sleepless night, arising from the excitement of the circumstances, and the fact that for the two preceding evenings our meetings had not allowed me to retire till about, or even *after* midnight, I arose at half past five and prepared for the baptism. About half past six Mr. Geyer called for me, and we knelt in prayer together. We joined the rest of our company and went in an omnibus some seven or eight miles out of the city. I thought it most judicious to baptize none but

the pastor *myself*, and to leave to the pastor to baptize the rest, after he himself had been immersed. He acquiesced, and the matter was thus arranged. Our omnibus stopped in a deep and romantic defile, and we proceeded on foot through a tunnelled road which emerged upon a broader valley, and from which it was separated by the waters of the Loire. We crossed the bridge and descended to the banks, and there in the presence of about a dozen I buried with Christ by baptism Charles Geyer. I then led to him successively the five others, whom he baptized. Warm and joyous congratulations were then interchanged. Before descending into the water we had read the word and addressed the throne of grace for a blessing; and now it seemed as though the blessing had descended; for with loud and hearty strains the voice of singing resounded through the lonely valley.

We returned to the city. On the evening of the following day they formally adopted the summary as their profession of faith and organized themselves into a church. They elected br. Geyer as their pastor. I then gave through him to the church the hand of fellowship, and addressed them upon the duties they owed to their pastor,—to each other,—and to the world. I then told them that the American churches would, for a time at least, aid that church in its effort to maintain the truth, by endeavoring to furnish some support to their pastor. But the hope was indulged that they would endeavor, as soon as possible, to sustain themselves, in order that the aid now afforded to them might be transferred to some other feeble interest.

Feurs.

This town is about twenty-five miles north of St. Etienne. It is a quiet, retired spot, containing some 2,800 inhabitants, of whom about ten call themselves Protestants. Of these latter, it is hoped that some six or seven are really converted souls. Mr. Geyer and myself, at a previous notice of an hour or so, were able to convene together about a dozen auditors in a small upper room. We each of us addressed the little congregation in a very simple way, and they appeared to be much pleased. They were delighted at the idea of having some one to labor among them regularly, and stated that many more were ready to declare themselves Protestants, could they only

be assured that there would be some evangelist to look after them.

Montbrison.

This is the capital of the department, about nine or ten miles from Feurs, and about as far from St. Etienne as is Feurs. It contains some 8,000 souls, and has no regular evangelical preaching. There is, so far as is known, only *one* Christian (a woman) in the town, and she, I believe, is the only individual who is called a Protestant.

Native laborers employed.

I took Mr. Geyer into employ to labor more especially at St. Etienne, though the understanding is that he is to go to Feurs once a week, and, if possible, also to Montbrison. He will be more especially aided by Alexandre Berthend, one of the baptized, a colporteur evangelist, a man fully capable of conducting a meeting with acceptance. He is forty-five years of age, ardent in piety, simple in character, apparently humble in his pretensions, full of faith, and well spoken of even by those who object to baptism. He is to reside more generally at St. Etienne, though occasionally he is to go to Montbrison, as Providence may seem to suggest. At Feurs, Milliaud Salomon (aged thirty-three years), another of the baptized, is appointed to reside, though he is to colport in the vicinity as he may be able. This man is a converted Jew, having been for many years a tried man in the service of the Evangelical Society. He is a man capable of preaching the gospel as well, if not better, than the colporteur last named.

Since my return to Paris, I have received from Mr. Geyer his report for May, wherein he says,—

“I went to Feurs on the 24th inst. to visit the little congregation. I was much rejoiced, thanks to the Lord, for our br. Milliaud works well there, and we had the pleasure of baptizing there br. Blanc, who was also truly rejoiced and happy. He made his confession of faith at the water's side, and we held our worship there, where we were blessed. Br. Keusler was baptized the day preceding with great joy. Thus, then, we are now twelve, viz.—

April 17,	6 men	were bap.	at St. Etienne.
May 17,	4 sisters	“ “ “ “	“ “ “ “
“ 26,	2 men	“ “ “ “	Feurs.

May the God of all mercy give to each one of these persons to be a living and true witness of the truth."

I should state before leaving this subject, that the valley in which are Feurs and Montbrison, and at the outlet of which stands St. Etienne, is an unhealthy country for those unaccustomed to it. It is a strongly miasmatic region.

Lyons—Adolphe Monod—Evangelical church.

This is a large manufacturing city containing about 200,000 souls, of whom 9,000 are nominal Protestants. The National Church has one temple and three pastors in this city, and their services are followed by some 1,500 or 2,000 attendants. The preaching is not evangelical. One reason ascribed for the present comparatively large number of Protestants at Lyons, is, that at the restoration of the Bourbons to the throne, many people, both rich and influential, in order to evince their contempt for the family and its principles, declared themselves Protestants, though they remained just as far from vital truth as they ever did.

About twenty-five years ago there came a man to this city named Danton, a Swiss, open-communion Baptist, who, finding in the bosom of the National Protestant Church three real Christians, whose souls longed to follow Christ and him crucified, assembled them together and met with them for mutual edification. It was not their idea to form an interest dissenting from the National Church, and, therefore, while they attended the ministry there, they took care to convene at hours different from those of the general assembly. This state of things continued for some time, till in the year 1829, one of those National Church pastors became converted. This was Adolphe Monod, the present popular and evangelical preacher of Paris. He began from the moment of his conversion to proclaim the gospel boldly and powerfully in the bosom of the church of which he was pastor. The consequence was, he gave much offence, and he was obliged to leave the church. Finding himself thus situated, he began to meet with that little flock above named, who were wont to assemble for their spiritual edification. About fifty others followed Mr. Monod from the National Church. The eloquence and piety of the preacher were attractive, and this little interest grad-

ually increased in importance and numbers. Under his ministry a church was formally organized,—this was in 1832. Mr. Monod continued with this people till 1836 or '37, when he left for Montaubon. His place as pastor was then filled by Mr. Cordez, who remained for about five years. Since this period and up to the present time, the pastor who officiates to this seceding flock is Mr. Fisch. Their numbers are about 420 at the present moment. It is an effort wholly independent of any evangelical society, and is governed and carried on solely by the council attached to the church. It is not, and never has been, able however to support itself:—it continually solicits and receives aid from America or England or both. It has one pastor and seven evangelists, who labor in different sections of the city; though, until the revolution of February, 1848, they were never able to procure from the proper authorities permission to open any places of worship other than the one they have occupied for years. Since that event, however, they have established two or three other stations, where the evangelists officiate regularly. They own their present house of worship, (which will contain about 1,000 people,) though there is a debt of 40,000 francs still upon it. The ground itself cost them 75,000 francs, and the situation is very far from being inviting. If this church were thrown at this moment upon its own resources for support, it would be with some difficulty that it would support its own pastor; its evangelists and other machinery would be stopped. I speak of *machinery*, as, for instance, a kind of infirmary, where the Protestant sick are screened from the Romanist persecutions experienced by them in the government hospitals; which infirmary is sustained by this church. There is also a Protestant school connected with the church.

I am somewhat minute with regard to this church, because it is pointed out to me from different parts of France as an *organized* church,—a truly "model" church,—one that is the pride of French Christians.

This church is governed by a "council," elected by that body for life. The members of this body personally visit every applicant for church membership, and receive such into the church. But while they thus have a right to *admit*, they have not the right to *exclude* a member. In order to this, a

special Committee is named by the church itself, and this Committee, in connection with one from the "council," proceed to the exercise of this discipline if judged by them necessary. In order to admission into the church, nothing is required but the conversion of the individual; it is of no earthly consequence what may be the doctrinal views of the applicant, or whether he is baptized or not. Baptized and sprinkled meet and commune together, and by tacit understanding such subjects are never discussed. As may very naturally be supposed, the preaching is altogether of an *experimental* character. The strong meat of the gospel is never given to the flock. Their religion is vital, lively and zealous, but deficient in solidity of doctrine. The efforts of this church are more for *evangelization* than *edification*, and those efforts have been blessed. Of the 420 who are enrolled upon their book, about 350 or 380 are converted Catholics; and last Easter, of eleven new converts, there was but one who was previously called a "Protestant." The subject of believers' baptism is one which they do not wish to hear discussed, because of the dread lest it should introduce division. There is quite a number of its members who are convinced of its scriptural authority, but they are constantly taught that it is too secondary, too unimportant, to be made the occasion of a difference.

In July, 1832, Mr. Bost, an open-communion Baptist, came to Lyons and administered baptism to about a dozen of the Christians, and many more would have received the ordinance, had not Mr. Adolphe Monod, who was then the pastor, become displeased and interposed his influence against it. It was just at this time that Mr. Monod's first child was born and sprinkled.

Apart from this "evangelical church" at Lyons, there is no effort made for the evangelization of the inhabitants, and neither has there been any. The people of this city are fanatically inclined; and in proportion as Protestant effort becomes successful, this fanatical excitement will increase. Of the 200,000 or 250,000 souls found in and about the city, only 1-25th or 1-30th of them are possessed of the scriptures. The smallness of this proportion is due not to the want of effort to spread the scriptures, but to the want of willingness among the people to possess the word.

There are here some 1,000 or 1,200 Germans, of whom about 700 profess the Lutheran doctrines. One of the evangelists above alluded to, preaches regularly in German every Lord's day. This evangelist (I may state in passing,) is a godly man, and he is much beloved. He will neither sprinkle any children, or allow his own to be sprinkled; this is a point of conscience with him. But he does not think his views should produce any kind of protestation against the errors of his brethren, nor should they be advanced lest they should tend to produce divisions in the church. He communes and works harmoniously with that body.

About six years ago a small division was made in this church, and it is the only one that has ever been made. This separation is deplored and censured by the "evangelical church." I must dwell upon this matter here somewhat fully, because the whole of south eastern France is more or less in the same category, and efforts may be made sooner or later to introduce the same divisions among our own Baptist churches in this land.

Plymouth Brethren.

These separatists are the *Plymouth brethren*, or, as they are called in France, "*Darbyists*," from the name of the zealous propagator of those doctrines in this region. Those who are led away by these views, are, generally speaking, the most advanced and spiritual Christians of the flock. I account for it in this wise:—1st. All French preaching (provided it be evangelical,) tends more to *evangelization* than *edification*. This policy prevails every where. The consequence is, the older Christians make no advances of any consequence, and the younger ones are unstable in their views of doctrines. The former, languishing and mourning over their leanness and want of nutrition, are ready to grasp at any thing or any form that may supply their wants in this respect. Now the "*Darbyist*" principle is the natural reaction of the error; but, as may very naturally be supposed, this reaction is an error in the *opposite* sense, for they seem to neglect *evangelization* to attend to *edification*; their numbers are therefore recruited and augmented not from the world, but from the already professing Christians. 2d. In the evangelical churches of France, no attention is paid to draw out into exercise

the gifts of those they call their members. There are no prayer meetings, for example, (I have never yet heard of a solitary one,) where the members pray publicly. In short, there is prevalent every where the idea that there is something *sacerdotal* about the ministry, and that no one has a right to speak or exhort or pray unless he shall have been regularly ordained. Now "*Darbyism*" offers, as a fundamental proposition, the entire rejection of the clergy, and the entire liberty of each member in any meeting to pray or propose a hymn or read a chapter as he may choose. This is the natural reaction of the *exclusive* principle adopted in the other churches; but like every other reaction, there is an error produced in the opposite sense.

Edification and liberty of speech, then, are, I think, the secret of the Darbyists' success in France; but I do not think that their success can ever be very great among French Baptists, so long as our pastors will have their eye open to the necessity of *feeding* the flock and *exercising* their gifts.

The Darbyists in Lyons are about twenty in number, and although they have been six years in existence, I have not learned that a single case of conversion has occurred among them. I may state in this connection that, in general, Darbyism does not succeed so well in cities as in country places,—such is their own declaration. I suppose that one powerful reason for this is, that in consequence of that great national defect of French character,—lack of moral courage,—the Christians of cities are afraid to separate from the more numerous body to join a smaller, though their consciences might favor the step; whilst, in the country, being separated from other Christians, and being somewhat remote from a settled pastor, they are more open to the solicitations of those who seek and propose to meet together for mutual edification.

Thus much for true Christian operations at Lyons. I should regard my report however as imperfect unless I spread every thing of religious interest before you.

Begans.

There are in the neighborhood of this city and of St. Etienne, about 4,000 or 5,000 of what some would call Jansenists, but which are here generally termed Begans. About 3,000 of this body are found at Lyons and in

its immediate vicinity, about 100 at St. Etienne and 300 or 400 at Paris, and the rest are scattered about in small numbers. Their origin appears to be the following:—When the revolution of France, at the close of the last century, gave liberty to the priests to *marry*, a certain Silas Bonhomme, a priest of Ville Franche, took to himself a wife. He appears to have been a Christian. This priest continued after his marriage with his people; he taught them to read the bible (and every Begon has his copy,) and to reject the pope, the confessional and the invocation of saints. They are not decided as to whether purgatory should be rejected, and they have a strong tendency to lean upon works for justification; and they do penance for their sins. They hold meetings from which strangers are entirely excluded; they do not even admit children unless their own. At these meetings they wear a white and red band about the forehead, and perform their worship by singing and processions in the apartment. It is said they avoid *publicity* in order to avoid *scandal* at their absurdities. They commune in one kind. This sect has done much harm to society, from the fact that they have a rule that one of their converts should never consort with one who is not of their sentiments. This has consequently broken up many families. Their numbers are diminishing daily, as is also their original purity.

This Silas Bonhomme died in 1846, aged some ninety-two or ninety-five years. In that year arose among them, Digonet, a collier of some sixty years of age, who announced himself as Jesus Christ or God. He can neither read nor write. He has promised to perform some miracles, but has not as yet performed any. He has foretold a great deluge. When asked who are the false Christs spoken of in scripture, he says "They are the wooden and metal Christs exhibited in the churches." This man has been several times committed to prison as a vagabond, and, indeed, at this very moment he is in prison as such. Strange as it may seem, this man has many followers, especially among the Begans; and though they are poor, yet if money could release their god from prison, it is said that with ease \$30,000 would quickly be raised by them for his release.

Within the last two years, a man named Platenis has started a new sect.

He gives himself out as an apostle, having seen Jesus Christ; he, however, performs no miracles, nor does he speak divers tongues. He has, as yet, only twenty adherents.

Thus, you have a full view of the religious state of Lyons. It is here understood that all persons who are not included in one or other of the above named religious bodies are either Papists or indifferents. The sole body that makes any efforts to evangelize the Papists, is the "*evangelical church*," and their efforts are spread over the greater part of the city.

Vienne.

This is a small manufacturing city, containing about 18,000 souls, of whom 100 are nominally Protestants; and of these it may be presumed there are fifteen converted people. About two-thirds of the population know how to read, and about 500 copies of the word of God are scattered among the people. It is found exceedingly difficult to place any more copies here. There is here little or none of the anti-protestant feeling which is found at Lyons, or of the fanatical feeling exhibited farther south. While the people have generally an entire contempt for their clergy, they nevertheless allow themselves to be priest-ridden without any difficulty. The religious history of the place is not very interesting. The first evangelical efforts made for this people date only about ten years ago, when the Society at Lyons sent a laborer. Upon his withdrawal, the Geneva Evangelical Society sent a laborer for a time. The interruption of evangelical effort arising from want of continuity in the succession of evangelists, has been unfavorable to the progress of divine truth here. For the last three months Mr. R. has been preaching here under the auspices of the Geneva Evangelical Society, and his meetings consist of 80, 100, and even occasionally 150 auditors. He thinks the field is not unpromising. Except himself, there is no one who announces the gospel to this people.

Valence.

This city contains some 15,000 inhabitants, of whom about 1,500 are ranked among the Protestants, the half of whom reside in the city and the other half in the vicinity. In the judgment of charity it is to be supposed that about fifty souls are converted to

the Lord. The larger part of the population do not know how to read, and among those that do, it is supposed that the bible is pretty well circulated. There is but one temple for Protestant service in this city, and it is estimated that about 400 is the average attendance. This temple is served by a pastor of the National Church, an *evangelical* man; and he is aided by the Evangelical Society of Geneva, who for ten years past has been engaged in the cultivation of this field. This laborer, Mr. Vautier, it seems works with the National Church, and works into its hands, having done nothing in the way of division. The present laborer is an ex-minister of the Canton de Vaud, Switzerland. It seems that the Evangelical Society of Geneva has no course of settled policy upon the question whether their missionaries should preach separation from the National Church, which admits any and every one to its communion whether they be converted or not, and ranks all those among its members who say they are Protestants. The missionary at Valence preaches union with the National Church; the brother at Vienne opposes this view. The "*Darbyites*" have scarcely attempted any thing in this city, and the little they have effected is not worth the naming. The Wesleyans have attempted nothing here, or in either of the cities I have hitherto named. The people of this city are strongly in contrast with those in the department of Ardèche, on the other side of the river Rhone, as regards their natural temperament; the former are peaceful, quiet, and mild in their dispositions, the latter are fierce and intolerant. The gross sum of the benevolent contributions of the Protestants in Valence for all objects is about 600 francs per annum,—a little less than \$120.

Montelimart.

Montelimart is a small city of about 8,000 souls, of whom 360 are ranked among the Protestants, and of these there are not more than three or four who give evidence of having passed from death unto life. The National Protestant Church is served by Mr. Brun, the national pastor. He says that about 150 attend on his ministry. Here, as elsewhere, it must be remembered, that no *National Church pastor* ever endeavors to evangelize among the Romanists; it is a constant and unvarying policy among the national pas-

tors, to work among their own people exclusively.

About twenty years ago, there were some evangelical laborers in this city who tried to effect something, but they left a very bad odor behind them, on account of their disputations and quarrels. This bad character has been spread by the people over every subsequent effort that has been made for their evangelization. Several such efforts have been made, one of which was continuously from 1830 to 1833, but they have proved unsuccessful. The bible is pretty well distributed; that is to say, all have had it offered to and urged upon them. There is very little hostility against the Protestants; it is rather an indifference toward them and all their efforts. Such may, indeed, well be the case; for nothing, absolutely nothing, has been done for their evangelization of late. Of those three or four Christians above named, three are "Darbysts," having been brought to those views by one of the members of the family, who is a zealous man among that denomination, and who lives some miles away. These "Darbysts," as well as the very great majority of those with whom I have fallen in contact, tell me they have never examined the subject of baptism, and they could not conceive of any doctrinal views which should prevent them from communing with all those who love the Lord Jesus Christ.

(To be continued.)

' Letter of Rev. J. W. Parker.

The services alluded to at p. 375 (Oct. Mag.) are narrated in the following letter dated at Genlis, Aug. 27.

Ordination of Mr. I. Foulon—Baptism and the Supper.

In my last letter to you, I promised to send to the "Rooms" some account of the ordination of our beloved br. Foulon, and the subsequent services of the day on which it occurred. The council met on the Saturday afternoon previous to the Sabbath on which his consecration to the work of the ministry was to take place. Chauny was selected as the place of meeting. Br. Willard and myself reached this in the morning, and soon after the candidate arrived with some of his friends. He had looked forward to this time with deep interest; he was to enter upon

his work in a field prepared for culture, and promising an abundant harvest; many had already renounced the senseless mummeries of Popery through his instrumentality; some had been baptized, and others were waiting to receive the ordinance at his hands. The council was constituted by making br. Willard Moderator, and br. Crétin Clerk. Besides these, there were present pastors Thieffry, Pruvots, Lepoids and J. W. Parker. A number of colporting evangelists and private members were in the council.

Our beloved brother's Christian experience was deeply interesting. He was formerly a Catholic, involved in gross ignorance in regard to the way of salvation, and depending on his own works and observances as the means of deliverance from sin and a ground of hope of eternal life. It was by the labors of one of our evangelists that he was led to see his danger. The application of the word of God awakened him to a sense of his guilt. He renounced all his former hopes and fled to Christ as the only Mediator. His views of Christian doctrine were eminently and unusually clear, for one of his age. He is free from all those loose and dangerous principles and crude notions of church polity and Christian practice, which prevail to such an extent on this side of the Atlantic. He is not ultra-radical, nor is he under the influence of a morbid religious susceptibility, or Christian sentimentalism; his views of truth and duty are elevated and manly. The council unanimously and heartily voted to proceed to ordain him, and determined on having the services on the afternoon of the Sabbath. The parts were all to be performed by the *French brethren*.

In the morning we walked a league to Genlis, where the services were to take place. At an early hour the people began to come in from the neighboring villages. Their rustic appearance and unpolished manners were forgotten in the ardent Christian affection which they manifested for each other. At 10 o'clock the little chapel, built by our excellent br. Hersigny, was filled to overflowing, and the services commenced with a sermon from br. Pruvots, from 2 Tim. 2:1-3. It was a simple, good sermon. Notice was given at the close of the sermon, that the persons who wished to present themselves for baptism would be examined. Eight came forward. Mr.

Foulon conducted the examination. It was thorough and searching. It was theological as well as experimental. The questions pertained more to what they *believed* and *intended*, than how they *felt*. The candidates appeared well. There were three women and five men. One of them was sixty-five or seventy years old; he said he had known the bible six months, meaning that he had embraced the truth since that time. There were two young men, sons of our brethren, whom I hope the Lord of the harvest will call into the field. All were received by the church, and were to be baptized in the afternoon.

At 2 o'clock, P. M., we reassembled for the ordination. Br. Crétin preached the sermon. Mr. Thieffry made the consecrating prayer, Mr. Lepoids gave the charge, and Mr. Pruvots gave the right hand of fellowship. All the parts were well performed, and the congregation were increasingly interested as they proceeded. Many tears of grateful joy were shed on the occasion.

When this service was concluded, the church vacated the chapel for others and repaired to the court-yard, where the ordinance of baptism was to be administered. The font was so placed that those who had entered the house could see from the windows. After singing, the *scriptures* were read, and a few pertinent remarks were made on the nature and obligation of the ordinance. Prayer was offered by the administrator, and these eight persons were buried with Christ in baptism by the hands of the newly consecrated pastor. The scene was one of deep interest. Here was the son of one of our excellent and faithful colporteurs baptized by the son-in-law of the same; to-day the husband followed the wife, who had preceded him a year, a man of much reflection and enterprise. The hymn of thanksgiving which went up at the close, ascended from many glad and grateful hearts.

We returned to the house to celebrate the communion of the Lord's Supper. The Christians came forward around the pulpit, and standing received the bread and wine from the hand of br. Lepoids, as the labor and excitement had completely exhausted br. Foulon. There were about 100 communicants present, forty of them men. The house was crowded with spectators, many of whom had never seen a baptism or Protestant communion be-

fore. There was deep solemnity on the minds of all, and some were earnestly inquiring what they should do to be saved. It was an intensely interesting season. A few months ago all these were Catholics, ignorant of the way of life, and the slaves of superstition. They were now scattered as lights amid surrounding darkness, and many were moved to inquire what had produced the change which they observed. Among the most earnestly attentive and deeply interested of this congregation was a father, who had discarded his son because he would unite himself to the Protestants. His heart was full, and often did his eyes overflow with tears. I have no doubt that he will soon connect himself with the disciples. When a Catholic has gone so far as to come out from the church, and incur the displeasure of the same and the reproach of his friends and acquaintances, he is not far from the kingdom of heaven. The Spirit has already begun a good work in such persons.

All the circumstances connected with this day's services rendered them peculiarly impressive and pleasant. They were held in a chapel erected by one of the first converts in this department, an intelligent and excellent man. There is not one man in a hundred thousand as familiar with the scriptures as br. Hersigny. There are few disciples in any country who are so much under the influence of the benevolence of the gospel. This day to him was one of great joy. He had waited for it like Simeon of old. (You will find the history of this man in the Magazine of 1837, I think.) Here I saw Esther Carpenter. She has been a colporteur for more than twenty years! A woman of great strength of body and decision of character; when she learned the truth, she began to publish it. Her occupation was that of a travelling merchant. Among other things, she was accustomed to offer the New Testament for sale. While a great portion of the Christian world was dead to the religious famine of this part of France, Esther Carpenter ladened the ass which bore her light wares, with the word of God, and went preaching the gospel from house to house. She was the pioneer of our missionary enterprise in the department de l'Aisne. Her will was like iron, and her perseverance untiring. The priests threatened her, but she would not desist. The people in some

of the villages ridiculed and persecuted her, they set their dogs after her; still, she *would* sell testaments, and speak of the way of salvation. More intent on serving her Master than supporting herself, her means became so diminished that she was obliged to sell the animal which had borne her merchandise and transfer his burden to her own back. She has lost the elasticity and vigor of early maturity; she is growing old. Still she sells the word of God, and talks of the way of life through Jesus Christ. She is poor, and has to eat the bread of careflessness. This to her was a jubilee. When she learned I was from America, she seemed much gratified. She considers the American Baptist Missionary Union as a kind of auxiliary to her in the work of evangelization, and feels a strong affection for those on the other side of the Atlantic, who are seeking the same great end at which she aims. Esther Carpenter will serve God, and endeavor to persuade others to do so, in spite of men and devils. Poor and rude in manners and masculine in person as she is, I doubt not there awaits her coming a high place in the heavenly kingdom; and she will be greeted on her entrance there as one of the honored friends of the Redeemer.

Our br. Foulon has the confidence and affection of all who know him, and occupies a field in which there is great encouragement to labor. The laborers are more concentrated than heretofore; the benefits of this arrangement are already apparent. I look forward with confidence to the time, and that at no distant period, when Baptist shall be the commanding religious influence in the department de l'Aisne; when all the community shall know the views and character of Baptist Christians, so that lying priests shall be unable to propagate their slanders.

Thousands of Papists have within a few months seen the ordinance of baptism administered for the first time. They are struck with its impressiveness and the simplicity of the worship. One who had listened to the whole services at Genlis remarked to us, "*You know pretty well what you do in your religion!*"

Our brethren are expecting trouble from the civil authorities; but they are cheerful, and will not yield to discouragement, nor allow their rights to be taken from them. God is in the French Mission, and amid all untoward

circumstances it will advance and gain strength. These converted Catholics are to be the light of benighted France. Will not American Christians think more of them, and pray more for them?

GREEK MISSION.—Letter of Rev. Mr. Arnold.

The Greek converts.

Corfu, Aug. 4, 1849. The few hasty lines I sent you on the 9th ult., with the letter which accompanied them (p. 361, last No.), will have informed you of the baptism of the two young Zantiotes, Mr. Kynegos and Mr. Xidactilo.

Soon after the date of my last letter (May 9th), K. wrote me that he wished to come to Corfu, to converse with me on many matters, without expressly naming his baptism as one of them. My own mind was just prepared for such a suggestion. I had been wishing very much to see and converse with him, and had been deterred from inviting him to Corfu, only by the fear that he would consider such an invitation as implying a declaration of my readiness to baptize him,—a declaration which I was not quite prepared to make. I wished to have an opportunity of becoming better acquainted with his religious feelings, without having my judgment biased, as it must have been in some degree, if I had authorized him to expect baptism by inviting him to Corfu. Such being the state of my own mind in regard to him, I could hardly look upon his proposal otherwise than as an intimation of the will of Providence, and an answer to prayer. Accordingly, with my approval, he came to Corfu about the end of May, and from that time till his baptism, we had daily interviews for the reading of the scriptures and united prayer. I found his knowledge of the scriptures very much increased, in the interval of about nine months since his last visit, and saw in him such signs of repentance toward God and faith in our Lord Jesus Christ, that I could not justify myself, before my own conscience, in refusing to baptize him. He had been for nearly three years a candidate for baptism; he had shown the constancy of his desire by repeated requests during this long period, and had proved the strength of his convictions, not only in the hour of violent persecution and great personal danger, but through many subsequent months

of opposition, obloquy and insult, coupled with many privations; and if he had not always exhibited an unexceptionable example of patience under sufferings, and meekness under reproach, I could not satisfy myself that he had exhibited the contrary qualities, at least since the time of his persecution last autumn, in such a degree as, with due consideration of human infirmity, charity might not reconcile with the existence of unfeigned love to God. The time seemed to have arrived for a decision of his case; and as I could by no means justify to myself a decisive refusal of baptism, so neither could I see satisfactory grounds for insisting on a longer postponement.

The other candidate, Mr. Xidactilo, had not been for so long a time seeking baptism, but he had been much longer under my personal observation and instruction. For almost a year he had been, I may say, almost a daily visitor, and we had spent many whole hours together in the examination of the scriptures and discussion, in regard to the most important experimental, doctrinal and practical truths of the gospel. He had not explicitly asked for baptism at the time of K.'s arrival, having still some remaining scruples about treating his infant baptism as a nullity. In every thing else, so far as his knowledge extended, he was quite convinced of the truth of our principles. From conversation with K. he became completely satisfied that he should show no contempt for what was divine by disregarding altogether his infant baptism, and he then, being "fully persuaded in his own mind," requested me to baptize him. I had always had reason to think him sincere, and though he had much less knowledge of the scriptures than K., his manifest hatred of sin and desire to avoid it, his openness in confessing Christ, and patience in suffering reproach for such confession, his love for prayer and apparent earnestness in it, with other marks of Christian character, led me to hope that he had been renewed in the spirit of his mind. From the time that K. came, they were daily together in the study of the scriptures with me, and in united prayer.

It was a happy hour to me, and it seemed to be truly so to them, when, on the morning of the 4th of July, I led them down into the water, and buried them beneath it,—a double symbol of the death and burial of the first

Adam in them, and of the second Adam for them. Every thing was as quiet as we could wish,—just fitted to favor and to deepen, in the minds of the baptized, those grateful remembrances and holy purposes which befitted the occasion. Both expressed peculiar joy in thus following and obeying their Savior, and both have since gone on their way rejoicing. The following Sunday they united with us in celebrating the Lord's Supper. They are both now in Zaute, Xidactilo however only for a short time.

Their baptism has occasioned less increase of the opposition they before had to encounter, than was expected. It became known immediately to many friends of Xidactilo, who as a writer at the Tribunal, has an extensive acquaintance among the more respectable class of people; and if it was not so soon, or is not even now, generally known among the common people, this could proceed only from the want of zeal or of malignity to spread it, on the part of those few of this class from whom we took no pains to keep it secret. The friendly feeling which had been shown toward Xidactilo before his baptism, by those to whom his Protestant sentiments were well known, does not appear to have been in any degree interrupted since that event. As an illustration of this, I may mention the case of a gentleman who is a judge of the Superior Court, a neighbor of ours, and a Catholic. He has, from the first, shown much kindness to X., giving him employment, when the judge on whom he had previously depended treated him very roughly. This gentleman has exerted himself to procure for X. a promotion for which there are several other candidates, and in regard to which he meets with strong opposition, proceeding, probably, chiefly from rival interests, but taking advantage of the pretext of his religious change. His case is, however, supported by several influential persons; among the rest, by the father-in-law of the judge above alluded to, who is a Greek in religion, a senator, and one of the most influential persons in Corfu. This gentleman has already once effectually interposed his influence to prevent a decision which was about to be made unfavorable to X. This was since his baptism, of which the senator was not ignorant. A brother of our neighbor, the judge, told him some weeks before

he was baptized, that if he should receive baptism he did not wish to see him at his house any more; but now X. tells me that almost every time he goes to the house, this young man has some question to propose to him on the scriptures, which he is evidently examining with more care than ever before. X. seems to feel much comfort in this evidence that his ways please the Lord, who thus maketh his enemies to be at peace with him.

Among those Greeks who were before more or less convinced of the truth of Protestant doctrines, the fearless example of these two young men seems to have had a salutary effect, in provoking them to greater boldness in confessing their convictions. One person of this class is a Mr. Z., a portrait painter, and a fellow-countryman of K. and X. He came to my last Greek service a little before the hour arrived, and in conversing with them he remarked, "How is it that Protestants do not conform to scripture in one respect? In the gospels we read always that baptism was administered only to those that repeated and believed." It seems he had not heard of their baptism; but they did not lose so good an opportunity of telling him that there were some Protestants who *did* conform to scripture in this matter also. After the close of my sermon, at which there were about ten Greeks present, a young man who is very fond of arguments or rather of declamation, commenced his usual strain of gainsaying, on the subject of monasticism, community of goods, proselytism, &c. But he found himself quite unsupported, as every one present, (with the exception of one, who did not declare himself at all,) was found on my side.

My absence from town has been a sorrowful interruption of our pleasant intercourse with our two young brethren. They came out to visit us in the country the first Sabbath after we came out, and we spent the day very happily, and I trust profitably, in speaking of the things concerning the kingdom of God and in united prayer. Since they left, I have had letters from them both, informing me that all was quiet on their arrival, and that no other manifestation of ill will toward them had been shown by their countrymen, than such as they were accustomed to experience.

Help for the future.

The case of K. gives rise to two

very important questions. Shall he be employed and paid as an assistant to the Mission? If so, shall he be set to work *immediately*, or be kept some time under *instruction* first, as a means of his more extensive usefulness afterwards? As to the first point, it is my judgment that he possesses those qualities, religious, moral and intellectual, which give promise of his usefulness as an assistant. A logical turn of mind, aptness to teach, fearlessness, seem to me to be his most prominent characteristics. As to the second point, he certainly needs a more thorough training, before much should be committed to his hands. He is quite sensible of this himself; and in one of our last interviews expressed a wish to remain with me a year or so, before returning to Zante, which he seems to look upon as the field in which God calls him to labor. My own judgment and feelings alike favored this plan. Why, then, you may ask, did he go back? Partly because of our absence from town, partly because of his wish to go in company with Xidactilo, (who chose this time on account of a recess of the courts during this month,) and partly because of the arrangements which had been partially made before for him to engage in the work of evangelical teaching in Zante. These arrangements were commenced when he was not formally connected with us, and subscriptions were offered by persons with whom we had still less connection. Still nothing irrevocable has yet been done, no house has been secured, and no pecuniary engagements have been entered into except among ourselves. But if he is to spend some time in preparing for the work of teaching, as an assistant in the mission, this supposes a *permanency* in his connection with us, and consequently in the *means* of his support. In regard to this point, I feel *straitened*. I am not yet apprized of the amount which has been appropriated to the Greek Mission for the current year, and do not feel it safe to enter into arrangements involving additional expenses, till I know both the *minds* and the *means* of the Executive Committee. From what I have heretofore written, however, you will perceive that there is a prospect of a considerable portion of these additional expenses being derived from other sources.

Aug. 7. I received your letter of July 2d last night. The smallness of the appropriation to the Greek Mission

disappoints us, but your suggestion opens a door of hope. I cannot enter more fully into the matter now for want of time. I am sorry that Rev. Mr. Parker did not visit us; but if you will promise not to "give up the ship," till some deputy from you comes to see how matters stand with his own eyes, and hear with his own ears, then every month's delay is an advantage. So confident am I that we are in a state of *progress*, though slow. In spite of the sayings and doings at Philadelphia, we are fully persuaded that the Greek Mission will "not die, but live, and declare the wonderful works of the Lord." I trust you will consider this letter as bearing witness to "a little further manifestation of the divine favor to the mission."

MAULMAIN.—*Journal of Rev. Mr. Stevens.*

In a letter accompanying the journal, Mr. Stevens makes the following prefatory remarks.

Perhaps it will appear to you more particular in detail than is desirable. But I thought it would be useful for such as may wish to understand the real nature of the work in which Burman missionaries are engaged, to present the kind of reception which they meet, and the arguments which they must combat. If I mistake not, there is an error prevailing in the minds of some, who would modify the character of our preaching, so that the "Cross of Christ" might be the great theme and burden of our discourse. Taking those words in an enlarged sense, there can be no doubt that such preaching is essential to success. But the inquiry arises, How can the doctrine of the Son of God dying on the cross for men be *immediately* presented, with any hope of success on the mind of the man who denies the very existence of God? So Paul seemed to think at Athens, when he endeavored *first* to convince his idolatrous hearers of the existence of a God, in whom we all live and move and have our being, and *then* introduced the wonderful fact of that great Being giving up his only beloved Son for our redemption. If a person in America would form a correct idea of the manner in which it is proper to preach to the Burmese, he will best approximate it by considering

how he would present the gospel to an *infidel* of his acquaintance. Boodhists must not be imagined as stretching out their hands, and begging for the bread of life; but rather as manfully possessed with a feeling of self-sufficiency, to whom the missionaries and their assistants, though often repelled, are ever repeating their calls, and whom they are endeavoring, by every means in their power, to convince of their famishing state, and that the gospel which is brought to them, is meat and drink indeed. Would that our brethren might habitually bear in mind this character of our work, that they may not soon lose their interest because success is dilatory. "If the blessing tarry, let us wait for it; for it will come and will not tarry."

Tour to Yaw—Amherst.

Jan. 27, 1849. At 6, A. M., left Maulmain in company with br. Harris in one of the mission boats. Besides ourselves, the company consists of Moung Ket, a converted Roman Catholic, now a preaching assistant; Moung Shau, a Shan convert, who serves in the double capacity of boatman and cook; and five Karens. After a pleasant passage, we arrived at Amherst at 11 o'clock.

In the afternoon, br. Harris proceeded to a Karen village, distant about two hours' walk, to pass the Sabbath, while I remained with the Taling and Burmese Christians.

28. Sabbath. Examined and addressed the Sabbath school, which numbers about fifty. It is taught by the assistants, Ko Oung Men and Ko Tau Mngay, and Benjamin Legois, the school teacher of the station, who, for a number of years, has discharged the duties of his station with commendable diligence, perseverance and success. He is of French and Burmese parentage. At the usual hour, preached to a congregation of about seventy persons, including the children of the school, who are required to attend the morning service. In the afternoon the congregation consists almost wholly of the Christians and their families. Although but few of the people of Amherst have been converted, I could not but be impressed with the thought, that much good had been done in this place, and the little church of forty-six members is exerting a salutary and saving influence. Twelve of the number are Karens from the neighborhood, baptized by br. Haswell, who

will, probably, not long hence be set off into a separate church, to be in br. Harris's "diocese."

Lamaing and Kaudote.

30. Br. H. having returned, we left Amherst at 64, A. M., with three additional preachers,—one a Karen, one Burmese, Moung Siway Moung, and Ko Tau Mugay, Taling. The sea being smooth, and a gentle breeze favoring, we reached the mouth of Lamaing river just at sunset. As the entrance of this river is very dangerous at certain periods, from a ledge of rocks, which stretch far out into the sea, we were very glad to find that, having arrived at the top of the tide, we could pass over the ledge without difficulty. Accordingly, just as it began to grow dark we found ourselves safely moored within the river alongside of a pleasant beach, upon which we soon had a fire kindled,—cooked and dined. In the meantime three men from Lamaing joined us, who had come down for *danees* or thatching leaves. To them we preached till a late hour. One of them, who was a Burman, (the others being Talings,) listened respectfully and asked some intelligent questions. But he was determined to cleave to the religion of his fathers. At the turn of tide we proceeded to Kaudote, arriving before daylight. Here lives Ko A, a Burmese Christian, baptized by br. Haswell. His wife, like the rest of the villagers, is a Taling; one of his daughters has married a Burmese member of the Maulmain church. After receiving the hearty welcome of Ko A, who had hastened to the landing to meet us, we stopped to preach to a number of men engaged in hewing out canoes; then went home with Ko A, had worship with his family, and conversed with them individually respecting their salvation. Although all were respectful listeners, no one appeared favorable except the wife of Moung Kolah, mentioned before, who says that she believes and frequently prays.

We then went from house to house, but met with little to encourage. A man who had distinguished himself among the villagers as the builder of a kyoung, gave us, as we expected, much opposition; but the former and the present head men of the village being at his house, both listened attentively to our exhortations and received books; also a silver-

smith, who reasoned understandingly. He made some concessions, and showed by various remarks that he had read our books, and had some knowledge of the Old Testament history. We gave him a copy of "The Life of Christ."

Returning to our boat, we concluded to go immediately to Yay, and visit Lamaing on our return. On our way met with several anchored boats, bound for Rangoon. We distributed a number of books and tracts to the boatmen and passengers, among whom were several priests.

Arrival at Yay.

Feb. 1. Coasted between small, verdant islands and a beautiful beach till we reached the wide but shallow mouth of the Yay river. After several hours' sailing and rowing up this winding stream, reached, at 3 P. M., the old town of Yay. It is built on a gentle curve; and its wall still stands, with a fosse filled with water. There are two principal parallel streets with 560 houses.

Doctrinal discussions—Good works.

Stepping from the boat upon the substantial steps of the covered jetty, found a number of people collected, and among them two priests, to whom we did not fail to communicate the gospel. They appeared quite civil, and took each a copy of the New Testament and several tracts. They were visitors, and about to return to Burmah Proper. May the precious seed of divine truth, which they carry with them, bring forth fruit to the glory of God! After taking up our quarters at the Government house, had a long and interesting conversation with a Burman, as he sat by the wayside preparing thatch for his house. He is strongly entrenched in his works of merit, and cannot think of giving them up for Christ. The head man of the town having invited me to his house, had a close discussion with him for an hour or more. He is a person of some learning, is polite and kind to us, but has no desire for Christ and his salvation.

2. Preached to a number at the house, among whom one appeared sincerely desirous to know something of the law of Christ. After preaching and distributing books on the jetty, observed, on our return, a man of eighty years with his aged wife. The former seemed to be ill and was silent, but his

companion was very communicative and unusually intelligent and discriminating. She asked, "Must I forsake Gaudama if I accept Christ?" "Yea, for there is but *one* God," I replied, "and He will not suffer a rival." So much sincerity was apparent in her inquiries and manner, that the hope at length began to dawn in my mind, that this aged woman, whose locks are white as snow, and who is just tottering on the verge of the grave, might be one whose heart God had opened to receive the gospel. But, alas! that hope was to be disappointed. She finally told me that her mind is deliberately made up to adhere to Gaudama and reject Christ. She clings to her deeds of merit as with a dying grasp. She said that the Taling teacher (br. Haswell) as well as others, had repeatedly tried to convert her, but her determination is made for this present state of being; should she, in a future transmigration, be favored with appearing in the human state, then, perhaps, she may become a believer in Christ. But she cannot now give up the merit which she has been accumulating during a long life. In vain I endeavored to show her that her hopes were unfounded,—that "it is appointed unto man *once* to die, and after that the judgment,"—and that Gaudama cannot reward her, being himself annihilated. The latter argument she readily admitted; but was persuaded, that, although Gaudama could not reward her, yet in some way unknown to her she certainly should reap the fruit of her numerous offerings. With a sad heart I turned away and retired to my lodging place.

The young priest—Ko Guay.

3. Went to a kyoung, where we saw a young intelligent priest recently from Burmah, who received us civilly and took a copy of the New Testament and "The Investigator." He is evidently a man accustomed to reflection, and much superior to most of his order. After a little conversation, the time for his morning meal having arrived, we took our leave and went to Ko Guay's, a superior man, who had heard much of the gospel from different individuals; (among others, from the lamented Boardman), and still has a tract and some portions of the Old Testament which they had given him. I had a long conversation with him on some of the great points of Christianity,—as the existence of an Eternal Al-

mighty God,—the divinity of our Lord Jesus Christ, and the atonement made for sin. His inquiries clearly evinced that he had reflected much on these topics, and was desirous of having certain difficulties cleared away. He assented so readily to some important truths, I cannot be without hope in his behalf; yet the fact that so many have preceded me in preaching to him and still he remains unconverted, is disheartening. I urged him to take a New Testament and another tract, which he accepted. May the Holy Spirit make the word effectual to his salvation.

Moung Hmœ, at whose house we next stopped, is a thoroughly worldly man, and preferred asking of America to hearing of Christ. We left with him a tract and proceeded to the house of another person. On our approach his countenance plainly indicated that we were unwelcome visitors, yet he took up the discussion in a very frank and manly manner. He admitted that our doctrines were good, but said that for himself he must yet follow the multitude. He added, that our preaching was not acceptable to the people generally, but that he uniformly took our part, urging that they ought first to give us a hearing, as our intentions certainly were good, and then they might reject our message if they thought best. Several persons attracted by the discussion having collected, we endeavored to impress their minds with the importance of salvation, assuring them they would ultimately see the truth of our statements.

Evening. Ko Thah Yah, the man just mentioned, and Ko Guay have been in, and we have had with them a most pleasant interview. Many appropriate passages of scripture were read, and the main features of the gospel presented. They assented to the truth and importance of what they heard. Several other good and attentive listeners were added to our company. Distributed tracts and gave Ko Thah Yah a New Testament.

The bereaved mother.

4. Sabbath. At worship this morning a number of women and children were attracted by our singing. While reading Paul's speech at Athens, I enlarged on the nature of that Being whom we should call God. After prayer, conversed some time with them. Observing a child in the arms of one of the women, I inquired if it

were her only one. She replied that she had lost a son of three years, a short time before. I told her we may hope that through the grace of Christ that child is saved, and if she would see him again she must believe in Christ. The thought at once arrested her attention,—a mother's love shone in her countenance as she asked, "Shall I really meet him again if I become a Christian?" Buddhism gives no hope for a deceased infant. It died young because of an evil destiny determined by some wicked conduct in a previous state of existence; and as to the future, nothing but a thick impenetrable gloom rests upon its prospects. I assured her that there is no evidence that her child ever existed before; that Christ has made an atonement, that he loves little children and declares the kingdom of heaven to be composed of such as are like them; and that Christians are comforted in the death of their infants, by the belief that Christ had taken them to himself. She listened in silence a little while longer and returned to her house. I preached to others till I was tired. Ko Tau Mngay then commenced in Taling, when the rest of us retired to our sleeping room for united prayer. After considering a portion of scripture adapted to our circumstances, we all prayed in succession, interspersing hymns, imploring the descent of the Holy Spirit.

Second interview with the priest.

After dinner I paid another visit to the young priest mentioned yesterday. I asked if he had read the New Testament which I had given him. He said he had not. A discussion soon ensued, when he began to introduce his doctrine of *destiny*, and various other things, which are ever in the mouths of this people. Seeing it would be endless to follow him in all those particulars, I told him it is essential, if we would know any thing, to begin at the foundation of all. He assented. God, then, I said, is the foundation. "Yes," he replied, "God and the *law*." But what is law? I asked. He instanced a command,—"*Thou shalt not kill*." True, and observe, that is a *command*. Then must there have been some one, who gave the command; and the one commanding must precede the command. This he admitted, yet seemed perplexed. And well he might be, for that simple admission overturns his whole system.

For according to Gaudama, God proceeds from the law, inasmuch as it is by keeping the law that divinity is attained. Seeing his dilemma, he was glad to turn to some other part of his system.

The priestly office,—why assumed—The betagat and the bible.

I asked him of sin and the possibility of escaping its punishment. Here he was equally explicit, admitting that when once committed there is no escape,—evasion and forgiveness are alike impossible. Then must priests and people alike look forward to hell as inevitably their future portion? "Yes," was the unhesitating reply. Why, then, do you wear the yellow cloth? I asked. "To have less to endure," he honestly replied; and in that one expression, uttered a volume on the nature of Buddhism. The yellow cloth,—the badge of the priesthood, the most excellent state of human existence in this world,—is assumed, not to *atone for sin*, but in order to *sin less*; not to affect the past, but the future. Let the apologist for the heathen think of this fact. Here is an intelligent heathen reasoning about his own condition. He knows, in his own conscience, that he has sinned, and that awful punishment awaits him in a future state. This admission of the priest opened the way for me to introduce Christ as a Savior from sin and its consequences. But he could not give up the betagat. I told him if he revered the betagat because of its antiquity, I could show him a book much more ancient than that,—most of the Old Testament having been written before Gaudama existed, and the last of its books several hundred years before the betagat was penned. For, according to the received chronology, Gaudama was contemporary with the prophet Daniel, and the betagat was not written till *four hundred and fifty-eight* years after his annihilation, and, therefore, by men who could not have known Gaudama. If the betagat, therefore, is worthy of confidence, much more must the Old Testament be so, not only being more ancient, but also having been written by men who were conversant with the facts which they record. According to this book, long before Gaudama's time, a living, eternal God existed, who was continually in communication with men, exercising His providence over them, and communicating to them His

will. Between two such books, a wise man surely could not be at a loss which to choose. The priest was evidently perplexed by these considerations, but whether he will be led by them to Him who is the way, the truth and the life, a future day will disclose. The Lord attend his own word with power.

In the evening distributed a number of small books to children, who came to ask for them.

5. After worship started to go through the principal street eastward. Having reached the house of the man with whom I first conversed on the day of our arrival, seeing him at work in the road I again drew him into conversation, which grew into a warm discussion of about half an hour in length. He opposed with all his might, and ended as at the first, in declaring, that whatever be the consequence, he would cling to Gaudama,—or to speak more truly the state of his mind,—from his childhood he had been following Gaudama's directions and accumulating merit by many and costly offerings, and could he now cast them all to the winds? We left him with an exhortation to reconsider his determination, and proceeded along the street preaching and giving books as opportunity presented. Among the rest, addressed a woman more than one hundred years old, who is still able to walk about, and retains her mental faculties in a remarkable degree. To meet with persons eighty or ninety years of age, is a common occurrence in this country. One such told me this morning, as I stopped her in the street, that she had twenty great-grand children. I asked what was her hope for the future world? She said, that she had expended much in offerings, and was just about to dedicate a pagoda she had built.

Lamaing—Obduracy of Toungthoos; a cause.

6. Br. Harris having joined me from the Karen jungles, we left Yay at midnight, and at sunrise found ourselves at sea, coasting along a beautiful beach on our way to Lamaing. At this place we staid three days, taking up quarters in an old dilapidated zayat, which had, at different times, been occupied by brn. Osgood, Haswell and Harris. To detail the conversations held with those with whom we met, would be to repeat much that has been already written. I took good care to make use of the important concessions of the Yay

priest. The head man of a company from Burmah Proper, who seemed to pride himself in his knowledge, entered warmly into dispute in defence of Gaudama, which seemed to result in giving them all a clearer view than they had before, that there is an essential difference between Christianity and Boodhism, especially in the fact that one brings salvation from sin and hell, which they admit is impossible with the other. In the evening of the first day in this place, a number of persons assembled, among whom was a company of Toungthoos. After prayer they still lingered and were soon drawn into conversation. A few were very violent in their opposition, but they seemed in the end to discover some of the essential characteristics of Christianity, and its advantages over Boodhism. As a race, they are decidedly the most blindly and obstinately opposed to Christianity of all classes of persons I have yet met with. I know not to what cause to attribute this fact, unless it be, that much of their trade consisting in the sale of idols, by the judgment of God they have become more like their gods than others. It is also a fact, that in consequence of the preaching of the gospel their craft has been endangered. For it is notorious, that the people of this country generally are less zealous for idolatry than formerly, although so few have, as yet, become Christians.

9. An Arab of Aniherst came in, who has the reputation of teacher among the Mohammedans. He made two objections to Christianity,—one the abolishment of circumcision, and the other the sonship of Christ. Our animated discussion drew together a considerable number of listeners, but I know not that any good resulted, excepting that those assembled had an opportunity of listening to some of the most important and striking truths of the Christian system. The Mohammedans reject with much show of indignation the idea of Christ being the Son of God. After the Arab retired, I still urged the truth upon those who remained around, till they dispersed.

10. Returned to Kaudote to spend the Sabbath with Ko A and his family. Was very much gratified at the evidence which he manifests, that the word of God has been his study. He has made good use since his conversion of his means of improvement, and here he is, I trust, as a light shining in a dark place. He showed me the head

of a python, which he tells me he measured and found to be eighteen feet in length. The snake was killed near his house in a battle with a company of pigs, and being something of a doctor, Ko A had secured its liver as a very powerful remedy in case of delirium. Not long ago in the same neighborhood, a still larger python was torn in pieces in an encounter with a tiger.

Kaudote—Slow of heart to believe—A contrast.

11. Sabbath. At worship none of the unconverted members of the family present, except Moung Kalah's wife. After worship led into conversation the elder daughter of Ko A and her husband, who had come in. They listened respectfully and without opposition, yet by no means showing any willingness to receive the truth. In this conversation I could not but feel the power of *unbelief* as manifested in them as being in truth *the great* obstacle to the conversion of this people. "Where is your God?" is a question so constantly asked by them, that I frequently have recourse to the account of the giving of the law from Sinai, and the numberless instances of God's manifesting himself in various ways to his chosen people of old, and at length sending his Son into the world to enlighten men:—hoping by such facts to show them, if possible, that we have substantial reasons for believing in God, although we see him not.

After retiring to our boat for an undisturbed season of prayer and conference, when we enjoyed a pleasant meeting as we in succession poured out our hearts in supplication to God in behalf of our brother's family, the people of this village and the whole country, we returned to Ko A's. We passed the evening, as yesterday, in devotional exercises and religious conversation, particularly with respect to the prospects of Christianity in this country, not only in view of the promises of God, but also of its past history under our own observation. And while I am now writing, a Christian song, in the tune of Hebron, falls sweetly on my ear, while the voice of Moung Kalah, in low tones of prayer on retiring to rest, has just died away. These are pleasant things to be passing in a house but a few years since enveloped in the thick gloom of heathenism. Here just over my cot, in a con-

spicuous place appointed for it, hangs the lamp of life, the blessed family bible. And here, too, an altar is erected, on which daily offerings of praise, thanksgiving and prayer are presented to the God of heaven. Good it is to hope that ere long a church will here be gathered, and the ministrations of the word be stately enjoyed. The Lord has given us a stable man in Ko A to be the beginning of a church. May the little one become a thousand!

(To be continued.)

SIAM.—Letter of Rev. J. T. Jones.

Climate and temperature of Bangkok.

Mr. Jones writes April 18:—

Some documents have just fallen in my way which lead me to state a few facts in regard to the climate and temperature of this country. Tables were prepared from records kept by the late lamented br. Caswell, which show that the mean temperature at this place for eight years, commencing January, 1840, and ending December, '47, has been 81° 14' of Fahrenheit. The extremes of temperature during that period have been 54° to 97°. The days in which the mercury has risen to 97° have been very few, and so also have the days been few in which it has fallen as low as 54°. April is usually the hottest month, January the coldest. The greatest daily range has been 24°; the greatest average daily range 16°; and the least range 1°.

It is generally said that we have two seasons, the dry and rainy,—the latter commencing in May and terminating in October, and the former embracing the remaining months of the year. But a record kept for five years, 1840–45, shows that only one month in all that period passed without rain. There were six months in which rain fell only once during the month. In one month it rained on twenty-five days,—one month twenty-three days,—four months in which it rained twenty-one, and in all the other months a smaller number of days; shewing that in more than half of the days in what is called the rainy season, there was no rain whatever. On those days in which rain fell, it seldom fell continuously through the day and night.

From January, 1845, to December, '47, the greatest amount of rain in any month, in inches, was in September,

1845, viz., 18.66. The whole amount was, in

1845—76.52

1846—52.60

1847—64.17

It must be remembered we have no snows. The above shows all the moisture we receive from the atmosphere except what falls in dews. These are sometimes copious, but generally not so. When the atmosphere is saturated with moisture, we have not the same means of protection from it as in America. Our houses admit it freely; but we never, or seldom, experience the same inconvenience from it as in almost all other eastern countries and tropical climes generally. During a space of more than fifteen years, I have only suffered two or three times from my clothing gathering uncomfortable moisture, while this inconvenience is largely experienced in China, Singapore, Burmah, Calcutta, Bombay, &c. In all those places metals corrode, and the glue and paste of book covers dissolve thrice quicker than they do in Siam.

Does this difference result from their proximity to salt water and sea air,—and our removal from them? Or is the atmosphere really drier here than in those places?

It is a fact that pulmonary complaints are very unusual, if not wholly unknown here, unless brought here;—and some brought here have evidently been greatly relieved by a residence here. Death reigns here as in other countries. Natives die; foreigners die,—but among the foreign missionaries, I have not known one death which could properly be said to have been occasioned by any thing pestiferous in the climate.

Excessive labor and the heat of the climate will necessarily debilitate the system and predispose it for disease, and in such circumstances disease will supervene in any climate. Give us more men and they will live longer.

We hope to welcome br. Smith soon. We have heard of his arrival in China, but too late to come by any vessel direct. He will be obliged to go to Singapore.

P. S. The disturbance among the Chinese here was a serious thing to many of them, but its effect on the country generally was little more than the apprehension of a gang of gamblers at home. In a few days every thing subsided into the usual routine.

If br. Goddard does not return, (and we now see no prospect of it,) you will perceive our *urgent, imperative* claim for two men from America immediately. The field, if entered at once, furnishes all the prospects of extended usefulness that reasonable men could wish.

SHAWANOE MISSION.—Letter of Rev. Mr. Meeker.

Devastations of cholera.

Mr. Meeker writes from Ottawa, Aug. 15, 1849 :—

The cholera has been among all the tribes around us for two or three months past, and many cases in each tribe have proved fatal. Quite a number of the Ottawas have had the premonitory symptoms, but all have recovered. On the 8th inst., while among the Sacs and Foxes, fifteen miles from us, one of their chiefs informed me that he had just the day before returned from a buffalo hunt 200 miles west of us,—that while hunting, the cholera attacked them,—that in the course of a day or two between twenty and thirty died,—that fearing they all (some 2,000 in number) would take the disease and die, they left the dead unburied, and the dying, or those unable to travel, and fled,—that when others became cramped and unable to ride, the well, keeping themselves on the windward side of the sick, so as not to inhale their breath, left something for the sick to eat, and tied a horse, saying to the sick, "If you get well, you can untie your horse and ride home; if you die, by and by your horse will starve to death, whose soul you can then ride to the world of spirits." "Thus," said the chief, "men left their brothers, their wives, and their children, to die." I learn from the Ottawas that many more of the Sacs and Foxes have since died. The Kansas, fifty miles west of us, have lost about 100 within a few days past. Great numbers are dying among the Pawnees, Otoes, Osages, and the wilder tribes of the Rocky Mountains.

Religious state of Ottawa station.

There is nothing of special interest, at present, among the Ottawas. They are becoming every year more and more civilized, and are endeavoring to imitate the whites, in-doors and out, in every respect. A spirit of

worldly-mindedness seems to be increasing in the church. The members are strictly moral, they conscientiously refrain from working on the Sabbath, attend the Sabbath meetings, keep up family prayer, &c., but use very little effort for the good of souls. All seem to be aware of their slumbering condition, and confess that they are out of the way; but seem destitute of any stimulus to arise. Open opposition to the preaching of the gospel and to other religious efforts among the Ottawas has died away. Backsliders admit that religion is necessary, that they are in a lost condition, that they desire to repent and reform, but remain at a distance. Nearly every man and woman in the nation lay aside their employments on the Sabbath, have become strictly temperate, industrious, honest and moral. We sometimes fear that American Christians, while praying for the heathen, forget the aborigines of their happy country, and the missionaries who are laboring among them. Brethren, pray for us.

Obituary notice of Ah-sho-wis-sa.

Ah-sho-wis-sa died of consumption a few days ago, between fifty and sixty years of age. He was not a chief, but the speaker of the nation,—a man of influence and of decision. At their last treaty with the United States, in 1833, on the Maumee river of Lake Erie, Ah-sho-wis-sa, seeing that his chiefs and head men were about to yield to the wishes of the United States Commissioners, arose and declared to the Ottawa nation that he would kill the first Ottawa who should put his name to the treaty. All being afraid of him, the treaty was postponed. On the next day they succeeded in making him drunk, and sold the last foot of land they owned east of the Mississippi. Finding, when he became sober, that the land was gone, he abandoned his intention of killing any one. In 1838 he removed to this country, a violent enemy to the white man. He and his party settled at the extreme corner of their land farthest from us.

Soon after their arrival, the Ottawa brethren commenced laboring with him, spending whole nights arguing in favor of Christianity. As soon as his opposition began somewhat to yield, I commenced my visits. After spending two or three nights with him, the Lord opened his eyes. He saw that he was a sinner. The first time he

ever knelt for prayer was near the hour of midnight, when he and I were alone before God. The next time I visited him he was a praying man; soon after which he was baptized, and united with God's people. He now, thirsting after religious knowledge, desired to be taught to read. After purchasing for him a pair of spectacles, I taught him the Ottawa alphabet. He soon, by perseverance, read fluently in the Ottawa translations, learned to write and cipher, kept his own accounts, and corresponded frequently with me and others by writing. While on his death-bed, I occasionally visited him; generally found his scripture translations on his pillow; his mind was unchangeably calm. He manifested the most perfect resignation to the will of God, but expressed fears that he sinned by his irresistible desires to depart and be with Christ. A few days before he died he sent for me,—said he disliked to appear before God with any earthly debts hanging to his name, and gave me money enough to pay every cent he owed on earth; then wished me to talk and sing and pray with him, while tears of gratitude and joy followed each other down his cheeks. When taking each other by the hand for the last time, we talked freely to each other of the joys we should feel in our Father's house at our next meeting. Such scenes as these are enough to compensate the missionary for all his toils.

Letters of Mr. Pratt.

Sickness at Delaware station.

Writing from Delaware, Aug. 20, Mr. Pratt says:—

It is with gratitude to the Bestower of all good we are able to communicate the continuance of our lives, and the peaceful condition of the affairs of the mission. We have passed through the season of darkness mercifully preserved. The fatal disease not only hovered in our neighborhood, but entered our dwelling. Each of us in turn was shaken with symptoms of cholera. I was twice attacked by the disease, br. Charles Johnnycake twice, both of us severely; but by the timely use of remedies we were relieved, and are now, though very weak, able to be about, attending to light duties. Miss Morse and Mrs. Pratt have both been

sick, but are now improving. Of necessity we at length dismissed the school for a season, and the children are all at present in health. Eight Delawares have died of the disease; many were sick; nearly all forsook their dwellings and fled into the interior of their country, to avoid contact with the whites, from whom they expected to take it.

Protracted meeting—General improvement.

Mr. Pratt writes again Sept. 4 :—

We have just closed a meeting of much interest. It had continued three days, and was quite numerous attended, there being between 300 and 400 persons present. What was peculiarly encouraging was the presence of several of the leading men of the station, among them the principal chief, who came on the first and remained until the last day. The meeting was a quiet one, free from noise and confusion; at its close three interesting young persons, one man and two women, were baptized.

Every thing connected with this religious occasion affords high satisfaction and pleasure. When I first visited this people, nearly twelve years since, the usual Sabbath attendance did not exceed half a dozen persons. When special meetings were held, like the one just closed, the number was scarcely augmented. The contrast last Sabbath caused my heart to overflow with gratitude. Our new meeting-house, though spacious, was not large enough to hold the numbers who came forward to hear the word. The improved appearance, also, of the congregation could but strike every one with pleasure, who, like us, had been desirous to witness just such a result. Nearly all the men were attired in English dress; and so with the young of the other sex. This shows the effect of our school system on the general character of the people.

Again, those who, like the Pharisees, were inclined to ask if "any of the rulers believed," were answered by the presence of their chieftains, and especially by the ardent prayers of the aged chief, who so earnestly plead with the people to put their confidence in the Savior. Very often during our season of worship, tears flowed from eyes unused to weep. There were not great numbers disposed to unite with the church; the persons baptized had it in mind before the meeting; but the

impression left was good, promising still more for the future.

As we have long lived with the Indians, and so long looked in disappointment for indications of improvement, it is cheering to see occasionally some ugly feature of Indian character give way; to notice the absence of one and another item, which goes to make up the fantastic dress of the people about us. Much, very much, remains yet to be done; but we will be grateful for indications which exist, that the work of improvement is commenced; while we toil on, and hope for more success in the future.

Our school is progressing with interest, and our situation, as respects the Indians, is quiet. Our health at present is improving, though in the midst of our usual sickly season. The indications of cholera have disappeared, and the Indians are returning to their homes and fields.

District schools not to be established.

With respect to school operations among the Delawares, Mr. Pratt expresses the following views (Aug. 20).

Before the recent sickness, as the Indians were located on their lands, they were too widely separated to have their children collected into district schools. Since the general scattering of all classes in every direction, to avoid the epidemic, and with the prospect, which is now apparent, that the Indians will make permanent abode in some remote section of their country, it will be entirely impracticable to collect schools among them. Our operations in general are materially embarrassed by the changes consequent upon this recent visitation; and it is our decided opinion that no effort at educating the Delaware children could at present succeed out of our immediate control and supervision. It is with me doubtful, whether district schools among unimproved Indians are proper in any case. At Stockbridge we had a flourishing district school; but there the parents were mostly members of the church, and so far advanced in civilization as to be desirous to appear well in society themselves, and to have their children know *more*, and do generally *better*, than themselves. Among them also we had the advantage of a compact settlement; the sound of our bell was heard at every house, and the call was promptly obeyed. With the Del-

awares the case is quite different; there is neither compactness of settlement, nor disposition on the part of most parents to have children punctual, or decently clad for a school exercise. In addition to this, children cannot be governed in a district school; they would desire to have their own way, or, on complaint to an illiterate heathen father or mother, the offending scholar would immediately be defended or removed. Daily contact also with the unimproved of the family and neighborhood, would undo much that could be done for them at school.

Such children as we take under our care, we control both in and out of school. We endeavor to cultivate their manners, tastes, and intellects. Having them under our eye night and day, we know of the cleanliness of their persons, their manner of speaking among themselves, their intercourse with others, their condition morally and intellectually, and are thereby enabled to shape our instructions to their circumstances. This could not be the case in a district school, where only occasionally the opportunity would occur for improving children in these several important particulars, and of elevating them personally as well as mentally. It is necessary not only to *help* them up, but for a season to *hold* them up, until they shall have acquired sufficient strength to support themselves.

I am convinced, from observation and experience, that the elevation of the Indian race will be effected most rapidly by a plain exhibition of the truths of religion before the adult population, while we take their children under our own immediate fostering care. And this latter work is not so very hard to accomplish. In connection with the other stations around us, nearly all children whose parents are favorable to education, can be taken in, and trained for future usefulness. If this be done, the children growing up, will have acquired habits and tastes so different from the parents, that they will soon work an entire revolution in favor of generally sustaining their own schools, using their own funds, and the children receiving the benefit of the same.

This tribe is not large, and is growing smaller. If we keep our school for a while in vigorous operation, it will be preparing the way for such a plan of operation as has been proposed, and it will then be both practicable and

desirable. At present, for two reasons it cannot be carried out. 1. The people are too widely scattered over their lands; 2. The parents are not sufficiently hearty and interested, to sustain a system of district school education.

DESIGNATION OF MISSIONARIES.

The following missionaries and assistants have been recently appointed by the Executive Committee. Rev. Harvey E. Knapp of Kingsville, Ashtabula Co., Ohio, and Mrs. Eunice R. Keyes Knapp of Norwich, N. Y.; Rev. Harvey M. Campbell of Hamilton, and Mrs. Clarissa C. Conant Campbell of Georgetown, N. Y.; and Miss H. Elizabeth T. Wright of Rochester, N. Y. Messrs. Knapp and Campbell are graduates of Madison University, and are to labor, the former among the Kemees, stationed at Akyab, Arracan, and the latter at Ramree among the Burmese. Miss Wright will be associate teacher in the Karen Normal School at Maulmain.

The public services of designation were conducted in the meeting-house of the First Baptist Church in Roxbury, on Sunday evening, 14th ult.; Reading of the Scriptures and Prayer by Rev. J. S. Shailer of Tremont Church, Roxbury; Instructions by the Foreign Secretary; Prayer of Designation by Rev. J. H. Vinton of Burmah; Address to the missionaries by Rev. T. D. Anderson, pastor of the church; Address to the congregation by Rev. Dr. Hague of Jamaica Plain; Concluding Prayer by Rev. A. C. Thompson, pastor of Eliot Church, Roxbury.

On the 18th ult. the missionaries sailed for Calcutta in the ship Arab, Charles Thurston master, accompanied by Mrs. Brayton, who returns with her daughter to Mergui, and Myah A and Kone Louk, Karen assistants.

THE MISSIONARY PERIODICALS.

The exclusive proprietorship of the Macedonian having been secured to the Missionary Union, on terms which are deemed equi-

table, both the Magazine and the Macedonian, commencing with January, 1850, will be published at the Missionary Rooms, agreeably to the instructions of the Board.

The form and size of the MISSIONARY MAGAZINE are to remain as at present, but it will be printed with new type, and on better paper; and while single copies will continue to be furnished at one dollar a year, four copies will be sent for three dollars, or fifteen copies for ten dollars per year, when they are ordered by one individual, and payment is made *strictly in advance*.

The MACEDONIAN will be enlarged to nearly double its present size, and printed with new type, and on better paper.

The price of single copies will be twenty-five cents a year,—but six copies will be furnished for one dollar, twenty-four copies for three dollars, and one hundred copies for ten dollars a year. Payments in all cases to be *strictly in advance*.

Both publications will be delivered, monthly, at central places within given districts, free of expense to subscribers. From these points, a list of which will be published in due time, the several packages will be forwarded to their destination agreeably to the directions, and at the expense, of subscribers.

DONATIONS

Received in September, 1849.

Maine.

Eastport, Washington St. ch. 89.60; Juv. Miss. Soc. 10.40; to cons. Samuel Stevens L.M., 100.00
 Wiscasset, John Sylvester 5.00
 Cornville, Joshua Woodman, to cons. Mrs. Sarah Woodman L.M., 100.00; John Woodman 1.00, 101.00
 Kennebec Asso., Mr. Turner tr., viz.—Bloomfield, ch. and soc. 78.88; Fem. Miss. Soc. 21.12, to cons. Mrs. Caroline L. Wood L.M.; Cornville, ch. 1.00; Waterville, Is. ch. 62.50; do., 2d ch. 7.58; Farmington, ch. 1.00; Mount Vernon, ch. 10.00, 182.08
 Camberland Asso., J. Chandler tr., viz.—

Brunswick, 1st ch. 6.50; New Gloucester, ch. 13.35; Freeport, ch. 5.00; Lewiston Falls, ch. 11.00; Individuals at the Asso. 2.75, 38.60
 Damariscotta Asso., B. W. Plummer tr., viz.—Col. 7.97; Jefferson, 2d ch. 6.68; Bristol, ch. 3.25, 17.90
 Hancock Asso., D. Morgan tr., viz.—Col. 15.68; Mr. Benton 1.00; D. Clark 50c.; Eden, ch. 6.65; Hancock, 1st ch. 9.20; Trenton, 1st ch. 10.50; do., East ch. 12.50; Sullivan, ch. 4.72; a friend 1.00, 61.75
 Waldo Asso., D. Merrill tr., viz.—Col. 7.96; Belfast, ch. 45.00; Frankfort, 2d ch. 6.11; Liberty, ch. 2.00, 61.07
 Lincoln Asso., A. Perkins tr., viz.—Col. 11.97; John Wakefield 10.00; Union, 1st ch., three friends, 1.50; Warren, ch. 37.50; Hope, ch., males 3.00, females 4.00; Thomaston, 1st ch. 12.00; do., 2d ch., D. Brown, 2.00; Friendship, ch. 1.96, 103.93
 Oxford Asso., Turner, ch. 26.83
 Saco River Asso., I. M. Thompson tr., Buxton, ch. 32.00
 Bowdoinham Asso., Wm. R. Prescott tr., viz.—Col. 19.61; Hallowell, ch. 81c.; Fayette, Fem. Miss. Soc. 17.75; Leeds, ch. 1.25; Bowdoinhamville, ch. 17.00; Ware, ch. 6.05, 62.47
 Augusta, 1st ch. 13.37
 per Rev. J. Wilson, agent, — 600.00
 Nobleboro', 1st ch. 7.00; Zenas Hall 1.00, 8.00
 — 814.00

New Hampshire.

Henniker, "a few friends" 10.00
 Concord, John A. Gault, to cons. Mrs. Eleanor J. Gault L. M., 100.00
 Newport, Philip W. Kibbey 1.00; Claremont, Rev. D. Wright 1.00, 2.00
 — 112.00

Massachusetts.

"A friend" 8.25
 Boston, col. at Union Meeting held at Tremont Temple 63.72
 do., Tremont St. Sab. school, W. A. Holland superin't, 7.00
 do., Harvard St. ch., to cons. Wm. Keith L. M., 100.00, 170.72
 Haverhill, 1st ch., to cons. Rev. James Schofield L. M., 100.00
 Charlestown, 1st ch., Beardsman Miss. Soc., Joseph Goodnow

tr., to cons. William Foadick	
L. M.,	100,00
Cotuit Port, mon. con.	11,00
East Stoughton, ch., mon. con.,	10,00
Chesterfield, Asa Robinson	10,00
Elizabeth Tower	2,00
Framingham, Abner Haven	5,00
Littleton, ch. 36,12; West Acton, ch. 29,00; Groton, ch., mon. con., 6,00,	71,12
Wachusett Asso., L. H. Bradford tr., to cons. Rev. Sumner Hale, Joel Davis and Rev. Josiah H. Tilton, L. M.,	371,01
	859,10

Rhode Island.

Providence, Miss. Soc. Brown University, A. W. Godding tr., for Mr. Binney's school,	33,75
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Connecticut.

Suffield, Fem. Miss. Soc. Conn. Lit. Inst., Miss L. M. Parker Pres., for sup. of two children in Karen Normal Sch'l, Maulmain, named Joseph and Lavinia Parker,	10,00
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New York.

West Troy, ch. 30,00; Hoosick, ch. 25,62; Pittstown, ch. 1,25; Stephentown, Mr. Allen 1,00; Duaneburgh and Florida, ch. 8,94; Petersburg, ch. 29,05; Grafton, Abigail M. Tilley 1,00; Olive Scrivner 1,00; Polly M. Jones 1,00; Hannah Scrivner 50c.; a friend 42c.; Kent and Fishkill 3,83; Patterson 4,88; I. M. Townner 1,00; Kent, Abigail Lee 3,00; Bradford, ch. 24,07; females 16,40; Red Mills, ch. 10,00; Cross River, ch. 2,00; Carmel, ch. 53,80; Yorktown, ch. 25,50; Sing Sing, ch. 9,59; Union Asso., col. 25,35; Kent, Hannah Denmons 12c.; Stanford, ch. 13,69; Pine Plains, ch. 3,12; Justus Booth, to cons. himself L. M., 100,00; Benjamin Keller 5,00; Cornelius Husted 5,00; Berlin, ch. 25,50; Schodack, ch. 20,00; Chatham, ch. 3,00; Henry M. Smith, to cons. himself L. M., 100,00; West Hillsdale, ch. 16,75; Hillsdale, R. S. Vandeusen 2,00; East Hillsdale, ch. 41,69; Stephentown Asso., H. T. Douglass tr., 33,03; Nassau, 1st ch. 14,75; Cold Springs, Isaac Jacox, to cons. himself L. M., 100,00; Rensselaerville Asso., A. Griffin tr., (of which \$200 is to cons. Rev. Alfred Harvey and Rev. J. B. Van Husen L. M.,) 223,62; Amenia, ch., (of which Amanda Payne, Sally Gurnsey and Electa Reynolds contributed \$12 each, to sup. three Karen scholars,) 85,00; Fem. Miss. Soc. 14,50; to cons. Joseph Reynolds L. M. Lebanon Springs, ch. 36,37; Poestenkill, a friend 25c.; Preston	
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Hallow, Rev. Fk Cornell 1,00; Westerloo, Jared Reynolds 2,00; Greenville, ch. 7,45; N. Baltimore, Phebe Rundell 1,00; Albany, James Walker 2,00; a friend 37c.; South ch. 25,00; Stanford, Geo. Beckwith 1,00; Dover, 2d ch. 7,00; Dutchess Asso., Joseph German tr., 93,08; to cons. Rev. John Warren, Rev. John Warren, Jr., Isaac C. Brown, Rev. William Arthur, Rev. Alexander Milne and Rev. Edward B. Crandall L. M.; per Rev. O. Dodge, agent,	1267,70
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Mrs. Elizabeth Adams 1,00; Central Square 5,00; Jeremiah Higby 10,00; Palaske 19,00; Richland, ch. 3,68; Ebenezer Ferris 1,00; Mexicoville 1,85; Oswego, ch. 23,00; Broad St. ch., Sab. Sch. Miss. Soc., to sup. a Karen teacher under the care of Rev. C. Bennett, 25,00; Hannibal, 6,05; Fulton, 22,00; Roger Thompson 25c.; Joseph Vickery 1,00; Samuel Foot 1,00; Phoenix 84c.; Mr. Hayden 1,00; Skaneateles 8,02; H. L. Bean 5,00; Broome and Tioga Asso., E. Steadman tr., 21,69; Ann M. Conklin 5,00; Martha Conklin 2,00; B. G. Harris 1,00; a friend 2,00; Mary Carr 50c.; Mrs. Hovey 12c.; Mrs. Betsey Buck 1,00; Solomon Morse 5,00; B. J. Haight 5,00; Rev. D. Leach 1,00; Mrs. M. Leach 1,00; H. M. Champlin 5,00; Allen Newton 1,00; per Rev. A. Bennett, agent,	186,00
Rochester, L. C. H.	20,00
	1473,70

Pennsylvania.

Newcastle, Fem. For. Miss. Soc.	5,00
Eaton, ch. and cong. 3,50; Monroe, ch. and cong. 2,05; Tunkhannock 45c.,	6,00
Smithfield, viz. — Samuel Farwell 2,00; Lucy T. Farwell 1,00; Louisa Farwell 25c.; Olive Farwell 13c.; S. B. Gerald 25c.; cash 37c.,	4,00
	15,00

Indiana.

Northern Indiana Asso., Wm. H. H. Whitehead tr., of (which \$10 is from Wm. Leith, of Doorvill, and \$10 from Fem. Miss. Soc. of do,) to cons. Rev. Alex. Nickerson L. M.,	110,00
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Assam.

Gowahatti, Major Francis Jenkins, towards the passage of two Assamese lads to the United States,	90,91
	33518,46

Total from April 1 to Sept. 29, \$26,155,01.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

DECEMBER, 1849.

NO. 12.

American Baptist Missionary Union.

MAULMAIN.—*Journal of Rev. Mr. Stevens.*

(Continued from p. 402.)

Kaudote—Accustomed to evil.

12. Through Ko Tau Mngay as interpreter from Burmese into Taling, I conversed with a company of women who were preparing materials for braiding mats. They were ready with the old story, "Our fathers from time immemorial trod this path and we cannot forsake it." "Do you not worship the nats?" I asked. "O yes; Talings could not live without that," they replied. "But do you not know, that according to the law of Gaudama, which you profess so much to revere, nat worship is heresy?" "Yes," said an old woman, the chief person of the company, "I have heard so; but whatever be the consequence, we must go on in our old way." How applicable the language of Ezekiel, "He set me down in the midst of the valley which was full of bones; and caused me to pass by them round about; and behold, there were very many in the open valley, and lo, they were very dry." Nevertheless *must* and will we preach, that these dry bones may live.

Mr. Stevens returned to Maulmain from Kaadote on the 14th of February, and on the 23d again went down to Amherst, intending to pass back overland.

Church at Amherst—Kyouktan—Personal discussions.

24. Held a prayer meeting in the morning, and in the afternoon a covenant meeting preparatory to the communion. Although there are a few delinquent members, we trust there are some here who are truly the salt of

the earth, and are exerting a salutary influence upon this place and the surrounding villages.

Called at the house of Ko Shoon and had much conversation with his wife, who gives us reason to hope she will yet become a Christian. Ko Shoon formerly lived at Kaudote, and was baptized with Ko A by br. Haswell. His wife gave me a very interesting account of br. Haswell's first visit to their village, and of the effect produced upon her own mind and the minds of others, by his exposure of the folly of their idol worship. It opened their eyes at once and awakened new trains of thought, although they could not immediately embrace Christianity. This woman has abandoned many of her heathen notions, and seems to be drawing nearer and nearer to the gospel. Her confidence is increasing, so that she has said to many of her relatives that she intends to become a disciple.

25. Sabbath. Before breakfast a man from Hneet-king called. I endeavored to impress on his mind the infinite importance of eternal realities. He acknowledged that all I said was good; but, said he, "Teacher, to be honest, my attachment to the customs of my fathers is yet too strong to allow me to enter your religion." Questioned and addressed the Sabbath school; preached at the usual hour, and administered the ordinance of the Lord's Supper to a promising band of disciples.

26. Came up to Kyouktan with my fellow-laborers, Ko Oung Men, Moungh Shway Moungh and Moungh Ket. An open zayat, with a few borrowed mats, furnishes us with very good accommodations, and it being a public place on the bank of the stream, we found a

company to preach to immediately on our arrival. After dinner, and in the pleasant moonlight also, I preached to different groups in various parts of the village, while two of the assistants remained at the zayat.

27. Two Mussulmans listened for a long time before breakfast, but to little apparent profit. During the day I remained in the zayat, while Ko Oung Men and Moung Ket went to a neighboring village.

Of those who called, three persons have particularly interested me. A young man, who is teaching songs to be used at an approaching festival of burning a priest, of good understanding and considerable honesty in argument, admitted many things, which, if allowed to have a *practical effect*, must cause him to cast away his idolatry. But his heart is, I fear, wholly untouched. A woman much advanced in years amused us by the ludicrous manner in which she set off the folly of idol worship as she had heard br. Haawell represent it,—“And,” added she, “it is all true. I sometimes, when lying on my bed at night, think of what the teacher said, and it is all true.” The third case of interest was that of the sister of the head man of the village, a woman of some knowledge of books, and of much intelligence. At first she opposed very strongly, but gradually yielded one point after another, and finally took a New Testament and a bound volume of tracts, specifying the one which gives an account of the creation, as the one which she particularly wanted. She sustains a high reputation in the village, and I fear has too much pride of station to permit the hope of her becoming a Christian. In the evening had a long discussion with a Burman in the prime of life, Ko Nyoon, whose arguments showed a good deal of reflection on the Christian system and a considerable acquaintance with our books. In reply to some of his inquiries about Christ, I read to him a number of passages from the gospels, to all of which he listened with attention. The assistants then resumed the conversation, which continued till a late hour. When he retired he took a New Testament, promising to read it. May it be light and life to his soul.

Moodong—The popular faith concerning Gaudama.

28. Left Kyouktan early this morning and breakfasted at a little knoll,

near which some Karen Christians from Burmah Proper are making arrangements to settle. As they understand Burmese, I had a short service with them. Just as we were leaving, two Talings came up, to whom I preached, and one of whom seemed readily to understand, and acknowledged the truth of what was said.

Passing through the villages of Pingkarnah, Nyounggong and Wattai, we came to a beautiful lake, with pagodas near it and an image of Gaudama seventy feet long, in a reclining posture to represent him in the repose of annihilation. Although the sacred books declare that in attaining nibban he utterly ceased to exist, soul and body, the people *practically* believe him in a state of existence reclining at his ease, perfectly free from all evil. Such a heaven is to them the perfection of bliss. Beyond this is Kangyee, a larger and more beautiful lake, which, to the people generally, is invested with peculiar sacredness and possessed of strange power.

Diversities of climate; a novel explanation.

After arriving at this place, an old fortified town, our company divided into two preaching parties until evening. The head man of the village came to the zayat and talked a long time, evidently with the design of showing off his own knowledge, rather than a desire to hear any thing of Christ and salvation. At last he ended his discourse by the common remark, “Your religion is good for you and ours for us. We have sworn fidelity to Gaudama, and must cleave to him whatever be the consequence.” He very sagaciously remarked on difference of climate, that the coldness of America, of which he had heard, is owing to its northern latitude bringing it within the dense shade of the Myenmo mountain,—the mountain around which the four great islands of the earth are situated, and around which the sun, moon and stars revolve. He reminded us of the man spoken of by Solomon, who is wiser in his own conceit than ten men who can render a reason.

March 1. Went through the village as yesterday, preaching, and on returning to the zayat spent a long time with two men who called; but met with nothing encouraging. Taking our departure from Moodong, we proceeded to Quantah. At a zayat near that village found five persons from Yey.

After long preaching to them, resumed our walk.

PAOUK.

2. An early morning walk, after lodging in a roadside zayat, brought us to this village. Finding the zayat occupied by a company of Siamese men, women and children, who have recently escaped from their own country to enjoy the benefit of British rule, we accepted thankfully the hospitalities of a priest and of the man who had built and consecrated the priest's kyoung. We were allowed to sleep in the kyoung on one condition, that we would not kill any thing for food during our stay. The priest being a Taling, I could not draw him into religious conversation; but Ko Oung Men kept him long engaged. The kyoung-ta-gah mentioned, (the man who had built this monastery,) had heard the gospel from other teachers whom he had entertained, and listened to me attentively, assenting to all that was urged. Yet I fear he will die as he has lived, clinging to the customs of his ancestors and trusting to his works of merit. A few only at this village seemed disposed to give us an ear. Among these were a very aged man and a company of carpenters. Also preached to a man who was enthusiastically engaged in the labor of procuring merit and its reward, by supplying water to the thirsty multitude, who for the next two months will be passing and returning to and from visiting the lakes and other sacred objects near Moodong. He said to me, "Your God is good, very good; and my god is good, very good."

3. Early this morning walked to Kankanee. One man here among those addressed, admitted the existence of a Creator. He said that according to the Taling books there is a "living God," who is the author of all things, and that he worships both that God and Gaudama. But when he was shown the utter incompatibility of such worship, Gaudama necessarily being a rebel, as the "living God" was in existence when he claimed divinity, he saw his dilemma and went off musingly to his work. Going from house to house, we found none in the village disposed to receive us, and it being Saturday we returned to Maulmain.

Retrospect—Grounds of encouragement.

Thus has ended the third tour I have made since the present dry sea-

son commenced; one to Zahtabyin, one to Yay and Lamaing; and this last to Amherst, returning through the villages. The same features pervade them all. We have been doing the work of the ploughman and sower, not of the reaper. We have watered, also, that which had been sown by others and by some of ourselves; and we look forward in hope of a harvest.

The encouragements brought to mind in these excursions, are the facts, that many have heard and are considering the word; that much light has already been diffused, although the people are still the subjects of the kingdom of darkness; that we are acting in obedience to the command of Christ, and have the assurance thence resulting, that our labor shall not be in vain; that although the present generation of adults be not gathered in, many of their children and grandchildren doubtless will be of the true church; and, lastly, that God has graciously given us earnestness of what we may expect, in the converts who accompanied us, and many others, who show that they have felt the power of the gospel in the transformation of their souls. God helping us, therefore, we will persevere in this good work, for there is a blessing in it.

Itinerant preaching; its conversational character.

For the satisfaction of those who are desirous of knowing more particularly the nature of the preaching and discussions of such excursions as these, the arguments which are most commonly used by the people, and the objections brought forward by them, will now be mentioned. Preaching, it must be premised, in travelling among the villages, is of a different character in general from that which is performed at stations, where regular congregations are steadily gathered and publicly addressed. This kind corresponds with the services in Christian countries. Travelling preaching, on the other hand, must, from the nature of the case, be almost altogether conversational; sometimes with a single individual, or with more, as the missionary may be able to secure a hearing. And I may here add, that of this latter description is much of the preaching of the native assistants, in their daily labors in various localities in Maulmain; and also much of the unreported preaching of the missionary brethren,—unreported, because desultory, as stated

labors admit and opportunities present, and too seldom attended with interesting success or striking incidents.

Popular rejoinders ; Christianity profitless—
Destiny—The betagat—Ancestral custom—
Sufficiency of good deeds.

We may, for example, preach of an *Eternal God*, free from sickness, old age and death. The person addressed replies by inquiring, "Why, then, do you Christians die? It is all the same, for Christians worship the eternal God and die, and we worship Gaudama and die. What is the difference?"—and turns away perhaps with an air of triumph, as though he had answered us with an incontrovertible argument.

If *God the Creator* is presented to the mind of the listener and he is asked, "How else could the things we see, have an origin?" the reply from him may be, "They always have existed;" or, "Our God himself declared the beginning of all things does not appear, and how should we know?" If we press the subject and seek for the origin of men, they will tell us of eight Brahmas, who came down from the Brahma country, and by eating an earthly substance became so materialized that they could not return; and so being obliged to remain on earth, became the parents of all the present inhabitants of the world. As to the circumstances of their own individual appearance on the stage of life, that is determined by their *kan*, or destiny. The essence of their doctrine of *kan* appears to be this:—They have existed in many states in past ages, and their present condition is wholly consequent upon the conduct of the past. They will say their own *kan* brought them into the present life, and determines every thing that happens to them. "*Kan* is my father and *kan* is my mother," and "*kan* ordained it," are expressions ever on their lips. If they are fortunate in any respect, their *kan* is good; if unfortunate, their *kan* is bad. There is no one thing which is more thoroughly interwoven in all their notions from infancy than their doctrine of *destiny*.

One strong hold of perpetual retreat is the betagat scriptures. This being the foundation of their religion, they cling to it with the utmost confidence and the most unyielding tenacity. Drive them from their refuge in Gaudama, seeing he is annihilated, and they fall back upon the law which he has left, and upon his substitutes, the

images and pagodas, made according to his last command contained in the betagat.

Another all-powerful argument with them is *ancestral custom*. "It is only since the English came to this country," they plead, "that we have heard of the Eternal God and Jesus Christ; whereas from time immemorial our fathers have trodden in the path in which we are following." And often, when driven from every other position, they will retire to this, and plainly tell us, that, whatever be the consequence, they are determined to follow their fathers and to share the same lot with them; and that, therefore, it is of no use to preach to them. And, aside from native depravity of heart, no doubt this is the greatest obstacle to the spread of Christianity among Burmans and Talings. Far different is it with the Karens. Their fathers worshipped the Eternal God.

The merit of their offerings is another point of capital importance. Although constantly pressed with the pertinent inquiry, Who will reward you for your offerings, seeing Gaudama has become absolutely annihilated?—they still cling with all their hearts to their good deeds, firm in the idea that their reward will come from some quarter they know not how.

It is also a common reply to our persuasions of the excellency of the religion of the Cross of Christ,—"*We have a religion of our own, and according to our religion we obtain happiness as well as you. Our religion is good for us, and yours for you.*"

Objections to Christianity—The true difficulty—What is needed.

As to the objections which are urged against us, one has been anticipated,—the recent appearance of Christianity among them. Another is the invisibility of God, while their objects of worship are before their eyes. A third objection is, that our law admits of killing animals for food. These three objections are most frequently urged.

It is no difficult task for us and the assistants generally, to meet successfully every objection and overturn every argument which the people adduce, so that superiority in argument is commonly awarded to Christianity. But to win the heart,—to awaken a lively interest in the concerns of the unseen world,—to produce conviction of sin, and a sense of need of such a Savior as Christ crucified,—this is a work to

which we are utterly incompetent, and for which we unceasingly implore, and beseech our brethren also to implore, the outpouring of the Holy Spirit's converting influences, that this dark land may become light and that this people may rejoice in the lamp of life. Now, though light is come to them, they "love darkness rather than light, because their deeds are evil."

TAVOY.—Journal of Rev. Mr. Bennett.

Visit to Mata—Dispersion of the villagers.

Jan. 18, 1849. The small-pox having made sad ravages in Tavoy and in the villages about, during the past rains, the Karens in the interior became so terrified, from fear of infection, that they abandoned their houses and took refuge in the jungles. In consequence of this dispersion, it was not thought advisable to make our accustomed tours so early in the season as usual, hoping that the people would return to their homes as the cause of their alarm died away.

I left my family on the 16th inst. and arrived at Mata on the evening of the 18th. But the contrast to former years was heart-sickening in the extreme. The houses of the village were deserted, and some of them falling to ruin; and on arriving at the zayat, not a soul was to be seen. The place seemed like one over which the pestilence had passed, and left not even a dog to bark at the approach of a stranger.

It was some time after I arrived that I discovered Klopau, the "old pastor of Mata," putting his head out at the door of his house, and looking over to us as if he fully believed we had brought the pestilence with us. And yet he ought to have had no fear, as he had once had the disease many years ago. After waiting awhile, he ventured over to the zayat; and before evening several were emboldened to come in.

In the evening, out of the 400 members of the Mata church and their families, *seventeen* only assembled to worship God.

19. Evening. Thirty-six assembled for worship.

Religious state of the people—Aitu, the assistant.

20. At our evening worship thirty-four were present. I begin to think, from what I see and hear, that fear of small-pox is not *all* the reason why the

people are so scattered. It is a busy time of the year with those who cut fields; this forces many into the jungles;—and I am apprehensive a little disagreement among themselves has also had an influence;—beside which, coldness in spiritual things has had a full share. Well may we cry, "O Lord, revive thy work."

21. Lord's day. At morning worship we had a congregation of one hundred, and they were addressed from Rev. 3:2. There was good attention to the word spoken, except from a few who for years have been wonted to sleep during much of the service. In the afternoon teacher Kola-pau preached from the parable of the vine. Attendance much less than in the morning.

22. Having given one of the residents here some roots of the *Mavanta Arundinacea* last year, which he had planted, and which was now ready for being made up, I, to-day, gave him instruction in the matter, and he made about two pounds of excellent arrow root. He has left, for planting another year, what I should suppose will yield at least twenty pounds. Arrow root, brought from Calcutta, is sometimes as high as seventy-five cents per pound, and can be raised by the Karens and made in any quantity, should there be a demand for it, for from four to six cents per pound. Though we are not sanguine in the expectation that the natives will raise and prepare it for exportation, still we would hope they may do enough to reap an advantage from it.

In the evening was informed that a boat had come from down the Tenasserim with four or five Pwos, who stated that their families are on the bank of the river below, and that, being out of rice, they have come up for a supply. They are all refugees, on their way to some settlement in this province, from Siamese oppression. I understand they number some thirty persons, and are semi-Buddhists. Would that their coming into the province may be the means of leading them to the Savior of sinners for salvation.

23. Teacher Kola-pau being ill of fever, was incapacitated for taking his turn in preaching, as is our custom. Had a congregation of thirty-six, to whom an exhortation was addressed. Of what inestimable value is the soul of man, and yet how few seem to prize it, in any land or in any climate.

25. Kola-pau addressed the people this evening, and seemed to have more feeling than usual. O that the Spirit would descend and melt us all in this region to repentance, and cause us to humble ourselves at the foot of the cross. Surely there is need of it, for the ways of Zion mourn, and few come to her solemn assemblies.

26. Addressed our small congregation on the temptations of the Savior. —He was sorely tried, and peculiarly tempted, and was not led astray. But poor feeble mortals no sooner see a temptation in the way than too frequently they greedily follow it.

28. Lord's day. The congregation of 150 to-day were addressed from the 6th chapter of Genesis. There are more indications of the right kind, now and then, and to-day I have been encouraged to hope the slumbers of this people may yet be broken; but hope with trembling. There are too many indications of lukewarmness and departure from God visible, and some in quarters of influence and power.

The evening congregation larger than usual, to whom the pastor addressed a good discourse.

29. Among the visitors to-day Aitu presented himself. I have not seen him for more than a year. He lives in a by-place, where I would hope he is doing some good, and fears of the small-pox have prevented his going to town. He has talents of a high order, and our desire is that he may exert them in his Master's service. He was a member of the Theological School under Mr. Mason's tuition, and has not, as yet, fulfilled all our expectations of his usefulness. I hope to get him into a better sphere of labor the coming rains, than the one he occupied last season.

30. After my Karen lesson this morning, took a stroll on the other side of the stream, in betel gardens and jungle. Was surprised to find three families who are living almost, if not quite, within the sound of the chapel gong, not one of whom have, as yet, showed themselves there since my arrival! Surely fear of the small-pox cannot have been *all* the reason for their staying away. Two of the heads of these families are sons-in-law of the "old pastor," and formerly lived near the chapel.

Their fear of the small-pox is very great, no doubt, for they have endeavored to cut off communication to their houses, by stretching lines across

the stream above and below them, so that no boat should pass.

Karen method of agriculture—its connection with social and religious culture.

Feb. 1. The buffaloes I find very useful in keeping the tall grass down and in making good paths. Walked out this afternoon into the jungle, some distance from the zayat, and found the country well adapted for the sustenance of man; and if he would cultivate it, as it seems capable of cultivation, he might save himself the trouble of annually clearing a few acres of forest, where he plants his rice, and then, when it is gathered into the crib, abandoning the field to weeds, woods and the wild beasts. When I returned to the zayat, had conversation with some of the most enterprising, on the propriety and practicability of cultivating the ground over which I had been. All acknowledged it to be superior soil for paddy; but it must be worked by buffaloes or other cattle, and they had not enough buffaloes yet to make a beginning! There are only about forty of these animals in the neighborhood, and perhaps no individual has more than four or five.

I endeavored to encourage them, or some one of them, to make a beginning, and if he could not manage five or ten acres, to try one or two acres at first, and enlarge afterwards, as circumstances favored. It may not appear at once to my readers, how great the advantages that must ensue to this people when they generally shall get into the habit of cultivating the same piece of ground in consecutive years. As the case is now, they are necessarily scattered during the rainy season, some five and some ten miles from the zayat, because their fields are there. Of course, they seldom or never attend worship during the rains. Their wildness and isolation are, of course, kept up, and their growth in grace and spirituality materially diminished.

The first time I visited Mata there were more than forty houses, *now* there are but fourteen. If the more than 10,000 acres of good land lying in close proximity to the chapel, were cultivated as they might be, there might be no great difficulty in having one hundred houses and families in a cluster near the zayat. Their schools might prosper, the children would be near together; *now* they are, the most of them, so far from the chapel that

they do not attend school, and many are growing up without knowing how to read.

The wandering habits of the people near here have been in some measure reduced; but it is desirable they should be entirely broken up. Gathered in clusters or villages, they have an influence on each other; and many of their disgusting habits, when living alone, are abandoned when others are living near them. They mutually become more cleanly, and a spirit of emulation, on a small scale it is true, is engendered, which has a beneficial influence.

It is true they are, as a mass, extremely poor, and some I know of, scarce see or possess as much as a few rupees in a twelvemonth. As a mass, they are not industrious. There are some few exceptions to this remark, when contrasted with others around them; but even these in America would be considered very lazy.

Now to raise a people thus low in the scale of being, requires time, much labor, more patience, and a great amount of perseverance. Generations must pass, before all that we desire to see, can be reasonably expected. Much has been done, and those who have been conversant with the jungles, know and see the improvement, physically and morally, that in only a few years have been effected among this people. And, after all, a stranger, to see and visit the most improved, would most likely describe them as being as low in the scale of civilization as he had conceived it possible for man to be.

These remarks are only intended to apply to the Karens of Tavoy Province. In the Maulmain Province they are far in advance of those here. And so we may say of those we have known in Burmah. In these two last named localities the Karens are more Burmanized, and, of course, more civilized; and the writer believes, are more intellectual and thoughtful beings, from habit and association.

Character of Bu-pwai—Refreshment by the way.

2. Teacher Kola-pau was called to attend the funeral of his sister, at a village north of us. She has been a disciple a number of years, and we trust has exchanged earth for heaven. Bu-pwai preached to the people this evening an excellent discourse. This young man has been from his childhood in school, or employed more or

less as an assistant teacher, has a very good mind, and is pious above the common mass. It is very desirable that all such should be employed in a way that their talents may be turned to account. I hope there will be some opening ere long where he may be more usefully employed.

3. Received letters to-day from town and from America, as well as some newspapers. It is very refreshing, when no one perhaps who speaks English is nearer than forty miles, to get epistles and papers with the news of friends and country far away. Thus, though this life is by some called a thorny one, there are now and then flowers in the pathway, to cheer the pilgrim onward and remind him of a better state in heaven.

4. Lord's day. A very good attendance at morning prayer meeting. The pastor gave a short and good exhortation, and there were several prayers offered. At the usual time for worship about 120 assembled, and were addressed from Genesis 8th, on the deluge, when the wicked were overthrown and the good man and his family preserved.

The attendance in the evening was good, and an address was made from Matt. 8:14-27. The more I see of this people, the more I perceive of lovely traits in their character, covered up though it be with a huge mass of rubbish.

A gloom was spread over our little community to-day by a mysterious dispensation of Providence. Death came very sudden and unexpected, and snatched away one in the morning of life. We hope she was prepared for her change. She had for some years been a member of this little flock, and now, we trust, she is where the weary are at rest.

Funeral rites—Church discipline.

5. Attended the funeral of our departed sister. As I went to the house, found the corpse laid out and prepared for her narrow home, though without a coffin. Her features perfectly natural, as if in a sleep, but she was cold and inanimate. She looked much as she did a few years ago, when she was a member of Mrs. Wade's school, and where we trust she found the Savior.

After the services were over, the body was enclosed in a mat, fastened with strings to a bamboo, and borne to the place appointed for all the living. I had never seen one buried before in

a mat, and though rather repugnant to our natural feelings, I must say there was nothing unseemly or indecent, as I had supposed there would have been. The relatives were the principal persons to do the last offices for the dead; the father and the husband being the principal bearers, though others assisted.

6. A congregation of sixty at evening worship. From all I hear of the disciples, I fear many of them have removed themselves from the chapel into the wilderness because their love to God has become cold (if they ever had any); and that the church is too much like a diseased person, whose extremities are cold and whose pulsations are weak. How many stay away from fear of small-pox, it is impossible to say; but many have not appeared at the chapel, who, it seems, might have come if they had possessed the disposition.

7. Commenced the series of covenant meetings, or examination of the state of the members individually, preparatory to the communion. Twenty spoke, confessing their short comings and sinful indulgencies.

8. Ninety present at the meeting to-day; thirty-eight confessed, and desired to be forgiven by the church. There was present a party of Siamese Karens at this meeting, and we hope ere long to get a school in operation in their village, about a day's journey distant from here.

10. The meetings have been continued both yesterday and to-day, and on the whole exhibit, I would humbly trust, some advancement in personal holiness in at least a few of these dear disciples. One man said that he was out from his house a short distance one Sabbath, and as he was passing some bamboos he had previously cut, he was tempted to take them on his shoulder to carry home; but then he recollected it was the Sabbath; he immediately dropped the bamboos and fell upon his knees, and prayed God to forgive his sin and keep him from temptation. There were some cases of discipline, but none were excluded. One man was restored.

Mr. Brayton's return from Siam—Applicants for baptism.

We were gladdened yesterday by the return of br. Brayton from Siam, where he had been some six days' journey from Mata; and though he was prevented from visiting the village of

Pwos, whom he went to see, by some of his people having taken the small-pox when in town for their outfit, (he staid to take care of them;) one of his assistants penetrated the country farther than the others, and reported the Karens numerous in this mountainous part of Siam. But br. B. will undoubtedly furnish you more full particulars. (See Mag., p. 291.)

This afternoon the people had the pleasure of listening to br. Brayton. There were three applicants for baptism to-day, but as two of them were young, and the other a Siamese Karen who has not been long on this side of the mountains, it was thought best to defer them for the present. I really hope to be able to visit this people again before the present year closes, and then to find them in a more prosperous condition than they now are, though I find them, on the whole, in a better state than I had expected.

Was pleased to-day to find that one of the most enterprising brethren, and who owns some three or four buffaloes, has commenced clearing a field of some three acres, to be cultivated by buffaloes. This will be a beginning, and I most sincerely wish he may have a good crop of paddy. This people are so exceedingly ready to be discouraged, that if this effort should prove a failure, probably no other one would make the attempt for ten or twenty years to come. If he should be successful and get a good crop of paddy, perhaps half a dozen others will try it another year, and thus their fields being not far from the chapel, will make them permanent residents;—a result most devoutly to be desired.

A difficulty adjusted—The Lord's Supper.

11. Lord's day. The morning congregation numbered 250, and were very attentive to an address from John 14:15. Br. Brayton was forced to retire to our room, having an attack of jungle fever. At 2, P. M., our covenant meeting was continued for those who had not been present at the other meetings, or who had not spoken. At this meeting a disagreeable quarrel came to light between a man and his nephew. It seemed the nephew had discovered some wild betel leaf vines in the jungle, and this year his uncle, not knowing of their existence, had cut his field in such close proximity, that if they were not included in his field they would undoubtedly be destroyed when the field was burned

over. After some very unpleasant conversation, the claimant of the vines was asked what they were supposed to be worth, when he said about *one rupee*! It was then proposed that the uncle should pay the nephew one half of that amount, and thus settle the matter; to which both parties agreed; and thus this affair I hope has ended.

These people are just like other people, when their wills are excited; and in this case, it is to be feared, both parties would have gone to law, and perhaps spent half they were worth before either would yield, had not the difficulty been thus amicably settled before the congregation. Man is often a stubborn animal, whether in a civilized or a savage state. But grace can conquer; and when an individual feels it is better to *suffer* wrong than to *do* wrong, and is willing to follow the convictions of his common sense, all is easy.

In our various meetings there have 197 brethren and sisters spoken of the goodness of God, or confessed their short comings, or expressed a determination to do better for time to come, and desired the prayers of the church that God would help them in future.

This afternoon the Lord's Supper was celebrated by about 200 communicants,—which is probably as many as would have got together in America in a church of 400 and scattered over an area of thirty miles. The congregations and communicants do not fall so far below former years on such occasions, as we had expected; especially as the people have been very much scattered for the last eight months on account of the small-pox. "It is better to trust in the Lord, than to put confidence in princes." He can bring order out of confusion and light out of darkness. May we all have hearts to praise a covenant-keeping God.

We had the pleasure again to assemble in the evening and listen to a discourse from Matt. 10: 15-20.

Return—Summary notices.

12. By rising early, we left with the elephant about 7 A. M., and crowding hard got over the mountains and pitched our tent on the banks of the Loke-chin stream, where we passed the night.

13. On arriving at the head of tide waters, we found our boat and boatman ready, and after dragging the boat over shallows for some distance, we met

the tide and came down upon it so as to arrive at home about sunset.

Thus closes another visit to the dear people of God who are over the mountains. In all this tour, the good hand of the Lord has been manifested, and I would hope some little good done for eternity. There have been no baptisms, it is true; and several have died, so that there has been a decrease in numbers. We trust some have been revived in their feelings and warmed to greater zeal,—some difficulties we would hope also have been forever settled.

The contributions of the church have been less this than they were last year; as was to have been expected; but not so much less as was feared; in fact, the people really, I suppose, were not so well able to give 46 rupees 8 annas this year, as they were 59 rupees 15 annas last year. From their stopping up the roads, there has been much less traffic from town than usual.

Br. Brayton returned to town with me, but I am sorry to say, had another attack of the jungle fever after we arrived; but, by persevering in the taking of quinine it generally yields and retreats, though it seems ready at the door to return again whenever an opportunity offers. I suppose it to be the same as is called the Arracan fever; and if taken in time and properly treated, it may, in most cases, be readily cured in a generality of constitutions. But it is true many have died of it in these provinces, and some of them missionaries too, as well as in Arracan.

Mergui.—Letter of Rev. Mr. Brayton.

Communications have been received from Mr. Brayton as late as July 7. The following extracts we are permitted to make from a letter to a friend. They wear, of course, the freedom that belongs to private communications, but have none the less interest to the general reader.

The sting of a scorpion—Recurrence of fever.

June 13. For the first time since I have been in India, I have been stung by a scorpion. I went out this morning to my exercise, as usual, at early dawn, and having occasion to use an old box, on taking off the cover I put my hand on a scorpion; which immediately resented the insult by thrusting

its sting into the palm of the hand. The instantaneous and severe pain which darted through the system, are quite incredible. What an awfully virulent poison their sting must contain! I flew to my bottle of "*Davis's Pain Kuler*," and found it to be true to its name. The relief was almost as sudden as the pain. After a moment's relief, I saturated a small piece of sponge, bound it on my hand and went about my exercise, feeling no more particular inconvenience.

16. Day before yesterday I had another attack of fever, which obliged me to take my couch in the afternoon. Yesterday I was on the couch all day, except when I got up to hear the scripture lessons. Other lessons I can pass over with *comparative* ease; but nothing but absolute and stern necessity can induce me to omit the scripture lessons. To-day the symptoms of fever are gone, but I still feel quite weak. This being Saturday, and the exercises of the school not being quite as much as usual, I trust I shall be able to go through with them. This last attack seems to have very seriously affected my voice. Whether it is the direct effect of fever, or whether it is from general debility, I know not; but this morning I find I can talk only in a very low tone of voice. This makes the seventh attack of fever in a little more than two months;—though, by the blessing of God on prompt and vigorous means, I have been kept from my labors only half a day at a time; except twice, when it was a little more than a day each time. Though for several days when I have been in my school, I have felt much more like being on the couch; still, so long as I am able to hold up my head and talk, I cannot endure the thought of seeing such a company of Karens wasting their time, and at the expense of the Board, without trying to do something for their mental and spiritual improvement. Some one may say, "You ought to spare yourself, and not work when you are not able." Had I a fellow laborer, perhaps I might do so. In that case, when one was sick, the other could keep the school in operation. Not so now. If I am on my couch, every thing is let loose, and nothing but disorder and confusion. Every now and then, one and another are coming and saying, "Teacher, if you are sick, we can do nothing." "When the teacher is sick, what can we do?" "When the teacher is sick,

every thing goes very hard," &c., &c. Now to be surrounded with such circumstances, and not make an effort to *do*, so long as one can move, is quite out of the question. Should these attacks continue during the rains, as they have done thus far, to use a vulgar phrase, "I shall be about used up." But all my anxiety is, that I may learn the lesson my Father would thus teach me.

18. Monday evening. Yesterday I went through with my usual Sabbath duties, though not with my usual strength; and with particular weakness of voice. Am happy to be able to say, that to-day I have felt quite like myself again in every respect. I think this must be an unusual season for fevers; for there is certainly an unusual amount of it in my school thus far; more or less having been constantly down; and sometimes three or four taken at once. None of them have been difficult cases, except one, which was connected with so many other aches and ills, that I was obliged to send him to the hospital for a few days. I have used more quinine the past two months, than in any previous year since I have been in the mission.

22. During the past three months, my system seems to have undergone an entire change. One evidence of which is, that I cannot now drink cold water with impunity. After having used it as my *sole* drink, without even tea or coffee, for the last twenty years, I am now under the painful necessity, for the present at least, of laying it aside; because cold drink of any kind does not agree with me. It is a sore trial to give up cold water, for I love it as well as ever; but I must yield to stern necessity.

An unfaithful assistant.

30. For a few days past, I have felt an almost intolerable burden pressing down my spirits, and which I find it almost impossible to roll off even at the feet of Jesus. For the moment it will seem to be gone, and then return again with an awful pressure. "What can it be?" It is in regard to affairs on the Tenasserim. In my last, I wrote you about Blainblong's refusal of the assistant. Taundee has been up there, to learn what could be the cause of such refusal. Facts have now come out, which show plainly that he did *not* reject the assistant, but told him honestly and plainly, (just as he ought to have done,) that in conse-

quence of the small-pox having raged on the river during harvest time, many left their paddy to perish; and, therefore, there might be some scarcity before the rains closed. He was anxious to have the children learn, and if the assistant would stay he should fare as well as the rest. The assistant on leaving said, "I will go down to Ulah after my wife, and in two or three days come back to spend the rains with you." Instead, however, of going back, he came down to town, and told me that the old man (Blainblong) would not receive him, and that he wished to remain in town. I can account for his conduct in no other way, than that he was afraid he should not live in *luxury* there as he could in town. As I have thought of the circumstances of the people in Blainblong's neighborhood, for years past; of the hopes which were raised in their behalf the last dry season; their precious souls; and all in connection with the selfishness of the assistant, it has weighed down my spirits most heavily. And there is no *human* being to whom I can open my burdened soul. I know it is drinking up my spirits, and wearing most seriously upon my body. I, therefore, sometimes make a vigorous effort and say, "I will throw off the load." I sing, read the bible, and try to cast all upon Him who careth for me; and for the time being can find relief; but the condition of those precious souls returns; what, under present circumstances, can I do for them, still haunts my mind; and what *can* I do! Oh, how invaluable at such a time as this, would be a sympathizing friend! I do indeed feel the sustaining power of our holy religion; without which I should sink in despair.

FRANCE.—Letters of Rev. T. T. Devan.

(Continued from p. 392.)

Ardèche

Is an entire department on the western bank of the Rhone. This section of the country is the strong hold of the "Darbysts." Their success in these parts is thought to be mainly ascribable to the want of nourishment found in the established churches. They held a large, general meeting here some months ago, and it was estimated that not far from 500 were assembled. In the country places, especially, a very peculiar *patois* is spoken, and

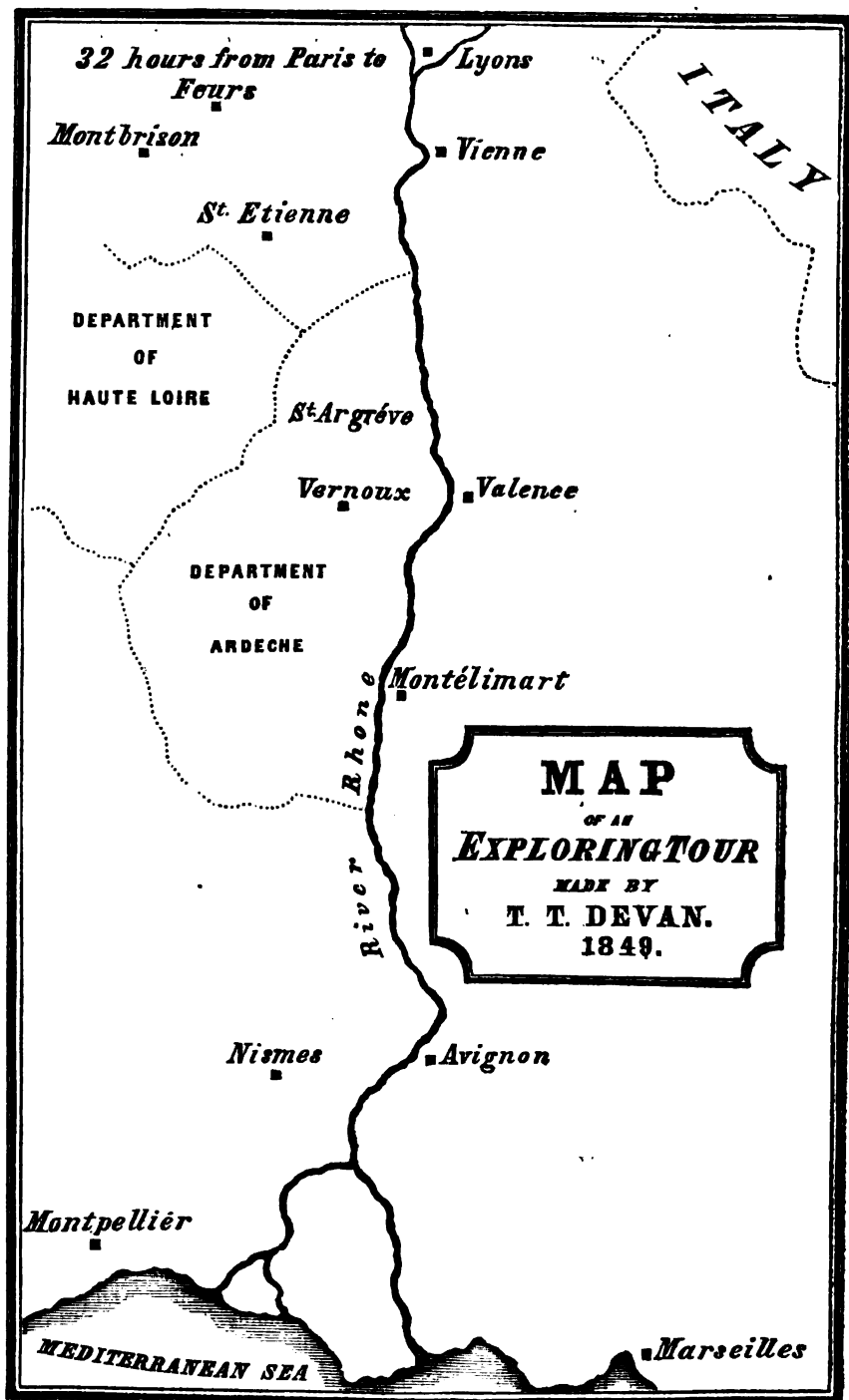
which I cannot comprehend; nor could a native Frenchman from the north, whom I requested to communicate with them. The fact is, that he and they were mutually unintelligible to each other. These Darbysts are lively Christians; but they appear to think, at least they so act, as though evangelization was of comparatively small importance. As regards their views of baptism, it may be said that perhaps a majority admit *immersion* in place of sprinkling, as the valid ordinance; but like the most of French Christians, they are loth to act up to their sentiments in this respect. They feel much inclined to open the door of admittance to their numbers so wide that any Christian can enter, whatever may be the load of error under which he staggers along. The Protestant community (so called) are preached to by unfaithful or Socinian preachers; and those who may be converted, generally throw themselves into the ranks of the Plymouth Brethren. This department is the *only* one in which I did not personally make any investigation.

Avignon.

This ancient seat of the papal throne is a small, quiet, uninteresting city, containing about 32,000 souls. Of these there are 500 who call themselves Protestants. There is a National service, which draws together about 100, but the minister is not regarded as a faithful preacher, nor is he looked upon as a converted man. It is hoped that there are about six hopeful converts at Avignon. I conversed with three or four of them.

The Wesleyans some time ago attempted to rear the standard of the gospel here, but for some cause or other, the attempt was unsuccessful. Lately, however,—say since six months,—they have resumed the effort, and there is a Methodist service here every fortnight, at which time some twenty or thirty hearers are gathered together.

Colporteurs have diligently labored to spread the word in this city, but their success is very limited; and it does not appear that those who purchase the scriptures give any time to their perusal. There is nothing else done in this city in an evangelical way. I have reason to believe that the three or four Christians I saw are "Darbysts."



Marseilles.

This is a large commercial city, containing about 100,000 or 200,000 inhabitants, of whom about 3,500 call themselves Protestants. There is a National Protestant temple, served by three pastors; and what is very extraordinary to find in any one place, those three pastors are themselves converted men. They, between them, deliver two sermons each Lord's day to the people, and two of the pastors hold meetings at their own houses one evening each week. The attendance at the Protestant chapel is about say 500, of whom four-fifths are women.

According to the best judgment that can be brought to bear upon the matter, there are about thirty converted souls at Marseilles. These, in the intervals between the services at the National chapel, meet together in the school room of the consistory, where by prayer, reading of the word and mutual exhortation, they edify each other. They, however, retain their connection with the National Church;—indeed, were it not so, the consistory would by no means grant the use of its school room. The "Darbysts" have been here, but very irregularly; and it is presumed that this *irregularity* in their cultivation of this field alone prevents their success, or at least their success in drawing off the greater part of the really converted to their views.

There is also here a German service, conducted by Mr. Zimmerman, and at which about eighty or one hundred regularly attended. Further than this, nothing whatsoever is done for the spread of the gospel here.

The population of Marseilles is very floating in its character. They are eminently fanatic, even more so than the people of Lyons. At this latter city Romanist processions have ceased to appear in the public streets, whilst here they are yet tolerated. The feeling against the Protestants is quite strong, and the difficulty of spreading the scriptures is found to be very great. Colporteurs have made very many efforts, but their success is discouraging.

The Protestant efforts conducted at Marseilles, are confined rigorously among those who are called Protestants; nothing whatsoever is done to evangelize the Romanist population. Once it occurred that one of the pastors was drawn into a newspaper controversy with the priests upon the sub-

ject of religion; but the consistory, who control all things in relation to the church, forbade the pastor to proceed; and that, too, at the moment when to a superficial observer the victory was upon the side of the Romanists. The consistory is a body appointed by government, from among those Protestants who pay the highest amount of taxes. Therefore wealth, and not piety or fitness, gives the control of the Protestant churches and their pastors. I say "control over their pastors," because they have it in their power to dismiss a pastor in case he does not please them; hence the pastors obey their consistory very implicitly. Now, indeed, they are so well schooled throughout all France, that they never attempt to do any thing towards the evangelization of the Romanists around them. At least, after pretty diligent inquiry, I have not yet heard of a solitary instance. The reason they give me for thus withholding effort, is that they consider it improper to make aggressive movements upon a communion which, like their own, is supported by government. A Christian friend who has for the last nine years been so placed as to be able to know all that transpires in the Protestant church at Marseilles, informed me that during the period above named, he had heard of but two conversions from Romanism. The Protestant church at Marseilles dates back only some sixty years, and their increase to their present number is due infinitely less to conversion than to immigration from other places.

Any evangelical effort that might be made in this city by another body, would, so long as it would act in unison with the Nationales, meet with no opposition from that body. But should it act with a view to establish a separate organization, it would be opposed, on the ground that such effort would lead to dissension among the Protestants. Any such effort would find no sympathy from any quarter, except it may be from some fifteen or twenty of the converted. And they would start back from any organization that required their separation from their brethren. They have no idea of the necessity of a withdrawal from a mixed, or rather *multitudinous* communion, such as is practised in the National Church. I may state, in passing, that in reply to my question, as to whether the cause of Christ made progress in this city, one of these pastors

replied in the affirmative; giving, as evidence of the fact, that on last Easter there were about 600 communicants!

There is in this city one open communion Baptist, and also one lady who does not cause her children to be baptized; beyond that, there is nothing Baptist in this city.

Business appears to be conducted here, as elsewhere throughout France, very freely on the Lord's day, though perhaps there are more shops closed here on that day than at Lyons. I counted about thirty or forty closed shops out of every 100. I was grieved at noticing that a shop was open which is kept by one of the most spiritual Christians in the city.

Marseilles has contained for some years the depot of the British and Foreign Bible Society, for the supply of scriptures in the neighboring places. Since Jan. 1, 1849, the depot has been closed, as there was not sufficient encouragement to warrant the continuance of the enterprise. Their annual expenses were,—

	Francs.
Salary of depository,	1,200
Lodgings of “	250
Patent, or government license, &c.,	200
Rent of depository,	1,000
Total,	2,650

The sales are about fifty volumes per month (all languages included). Travellers, passing through Marseilles, sometimes buy Italian scriptures, but the sale of Spanish, Greek and Turkish scriptures may be considered a nullity. Those people,—gross and filthy as they almost proverbially are, never buy for themselves; they are extremely indifferent as to the cultivation of the mind and soul. The gross sales at the depository have been 25,000 volumes during the last seven years, but it must be borne in mind that the bulk of these sales were made simply to the French colporteurs in the pay of the Society.

Mr. Hastings, who has been laboring here in the discouraging field of English and American mind, is about leaving this place for Florence, where he is to assist in the formation of an Evangelical Society on the same basis as the one at Geneva. He is about to give his almost exclusive attention to the distribution of the scriptures in Italy. He has made several voyages up and down the coast, with a view to circulate the word of God. In his opinion Malta is a decidedly better ra-

diating point for the distribution of the bible than is Marseilles.

I have said that the Protestant church at this place dates no further back than sixty years; in that connection I ought to have stated, that though it has existed for that period, it was not recognized by government till 1802. It continued, however, even up to 1837 in an unconverted and formal state. At that time there were two or three Christians, who demanded of the consistory that Mr. Roussel (an evangelical pastor) should be called. Against this the consistory objected, and the point was ultimately carried only when these Christians threatened the consistory that they would hire a place of worship, and call Mr. Roussel at their own expense, if that body did not call him. From that date they have had evangelical men in the National Church at Marseilles, and the consistory feels itself obliged to call such, from the terrible fear they have of the establishment of a dissenting interest in the city.

I was much struck with the large number of blind persons, and those with diseased eyes, at this place. I suppose it arises from the peculiar whiteness of the houses.

Montpellier.

This is a quiet city containing some 40,000 souls, of whom about 1,500 are called Protestants. This latter number increases only as population increases; there are no conversions from Catholicism to enlarge the number. There are about sixty or eighty truly converted persons in this city. There is a National Protestant temple here, served by three pastors, one of whom (Lisignol) is an evangelical man, the second is a decided rationalist, and the third occupies about a middle position. Mr. Lisignol, in order to counteract the erroneous preaching of the other two, has established a Sunday evening meeting at his house. He, however, thinks it a good thing to have preaching of a contradictory character in the same pulpit, because it elicits attention and examination on the part of the hearers! He confessed to me, however, that no conversions took place now-a-days; the good that is being done is the growth of Christian knowledge. Average attendance 200. What I have before stated with regard to Marseilles, may be said with regard to Montpellier and all France:—the National Protestant church forbears ma-

king any effort among the Catholics, and principally for fear of the consistory that governs the church. It seems the National pastors receive from government, when laboring in a place whose population does not exceed 5,000, a salary of 1,500 francs per annum; where the population does not exceed 30,000, the pay is 1,800 francs; where the population exceeds 30,000, the salary is 2,000 francs; and for Paris the amount given is 3,000 francs. Besides this, the *commune* gives lodging money, which varies from 100 to 300 francs per annum. The consistory of each place grants a supplement, which varies in amount, and which depends upon the good pleasure of that body. By this latter means the consistory controls the movements of the pastors. And yet even the most evangelical of the pastors would make the most violent opposition against any evangelical effort that should be attempted, unless that effort should, at the same time, instruct the people to maintain union with the National Church. They appear to tremble at the idea of any thing that looks like sectarianism.

The people of Montpellier are very fanatical, and although they will most freely ridicule their clergy and their Romanizing, nevertheless, when the alternative is presented, of siding with the Protestants, they declare themselves Catholics. It is supposed, however, that should a separation occur between *Church and State* in France, the Protestant public would probably better support their public worship than would the Roman Catholic population.

Montpellier is the head quarters of Mr. Darby. I was not fortunate enough to see him, inasmuch as he was on a tour through some of the neighboring departments when I called. He has here about a dozen followers, among whom are found, as every where else, some of the most spiritual and advanced Christians of the place. In this department the "Darbysts" have met with varied success. This one thing, however, may be observed in relation to this subject, and it may be applied, more or less, to all the places where their efforts are made; viz., that, whether the actual number of professed adherents to the doctrines of the Plymouth Brethren is on the increase or not, it is very certain that their *sentiments* are decidedly making progress among those who, at the same

time, maintain their connection with the National Protestant church.

Some ten years ago, the Wesleyan Society tried to start an effort here; and they labored for some five or six years;—at the end of which period they gave it up. It is said that the "Darbysts" supplanted them, and took away their members.

There is but one individual at Montpellier who at all partakes of Baptist sentiments. He was absent from the city when I was there, and hence I could not verify his sentiments. The word of God is said to be pretty well circulated among those who rank themselves among the Protestants; but the Romanists do not and will not receive it.

Nismes.

The department *du Gard*, in which Nismes is situated, is the strong hold of Protestantism in France. It is supposed that about one third of the Protestants of the Reformed Church of France are found in this department; and it is certain that one fifth of all the pastors reside there. In the city of Nismes itself, which contains about 45,000 inhabitants, about 15,000 declare themselves Protestants. Of this number about 3,000 attend the Protestant services more or less regularly. The Lord's day service is attended generally by about 500 people. Of this population, it is supposed that about 200 are converted people. There are six pastors of the National Church at Nismes, of whom there is but one who is an evangelical preacher. I heard this one announce to his people, that "*they were united to Christ at their baptism, and the union was confirmed at their first communion!*"

The gospel was first preached here in the year 1537, since which period there has been a succession of witnesses unbroken. The first martyr was burned in 1538. In 1552 Pierre Lavean was burned;—the Dominican who accompanied him to the stake is said to have been converted in that act. Notwithstanding this persecution, it was found that in 1557 three fourths of the people, including their rulers and chief men, had become Protestants. But a dark and persecuting period followed, during which there was but a feeble glimmering of the truth at Nismes. This state of things continued till 1793, when the few Christians that were left were obliged to meet in caves and cellars and secret

places. When those revolutionary days had passed by, the truth was again preached, though feebly and ineffectually; so that in 1815, when Protestant worship was authorized by law, there was found little else than a dead formalism. In that year some Moravian brethren came here, and devoted themselves to the promulgation of divine truth. They met with some encouragement; their faith and humility did much for the cause of truth. The Christians here love to tell the incident of certain Moravian brethren, who with a few French Christians being assembled together for religious purposes, the house in which they were was attacked by robbers. The Frenchmen were for resistance to the death, but the Moravian brethren proposed prayer, and as there were the older of the persons present, the rest acquiesced. During prayer the robbers withdrew from the house, and when the prayer was finished all was quiet and peaceable. This occurred in 1815. In 1817 a few bibles and tracts were gratuitously distributed among the people. In 1820 the Auxiliary Bible Society was formed, and in 1825, though the effort was opposed by the consistory, a Mission Society Auxiliary to the Evangelical Missionary Society of Paris was also constituted. *Rationalism*, the great curse of Protestants at Nismes, was introduced by Mr. Vincent, a pastor, in 1810. The believers suffered much from the opposition of Rationalists, &c., and hence in 1843 they established a *Maison de Santé*, or a species of infirmary for the sick; at which they maintain evangelical preaching, though great care is had not to have any doctrines or measures pursued that shall at all incline towards separation from the National Church. I addressed a pretty large audience there on a Lord's day afternoon, an audience attentive and apparently interested. About 300 or 400 are the average attendance.

As is usual throughout France, nothing is done to exercise the gifts of the Christians as regards public prayer and exhortation; if we may except a kind of monthly prayer meeting, which has been held for the last seven or eight years, and at which women were formerly allowed to take a part. One day, however, the women became quite excited and would pray for their parents and brothers and husbands by name; and, finally, they rose and prayed two at a time. Now, however,

women are not permitted to pray publicly.

With regard to Christian liberality I may say, that, like all other Christians in France, they do not know how to give. I suppose to be true what a pastor stated to me, that the people have never been taught it was a duty. If the support of the State were withdrawn, it is somewhat doubtful whether even one pastor could be sustained at Nismes. The sum total of all the money given by Protestants at Nismes, for evangelical purposes, is from 10,000 to 15,000 francs per year; a part of which is raised by an annual lottery among the people.

The pastors, and I may say the Christians, recoil with horror from the idea of separation from the National Church. They take especial care to do nothing of an aggressive character upon the domains of Romanism.

The "Darbysts" have been repulsed from Nismes; it occurred on this wise:—When they first commenced there, a few years ago, some of the shrewder Christians provoked a public discussion, and in that discussion they drew out the "Darbysts" to declare themselves opposed to all views of the *ministry*, and hostile to any effort being made, as the children of God, in getting up and maintaining a hospital. The supporters of the "*Maison de Santé*" were thus drawn out at once as their opponents. An intimate friend of Mr. Darby told me that the effort at proselytism was about to be renewed by that gentleman.

There are a few Quakers here (say ten or twelve), who maintain regular service among themselves, and keep a boarding school.

There are also 800 or 900 Jews here, who have their synagogue, in which they regularly assemble; but they have no Rabbi nearer than at Marseilles.

Nismes, though not the strongest station of the Wesleyan Missionary Society in France, is, nevertheless, the centre of its southern operations. In the year 1819, Mr. Cooke made an exploring tour in these parts; but the work was not really commenced by the Wesleyan Missionary Society of England till 1821. I have heard from different quarters, though *all* of them are more or less hostile to the Methodists, that these gained their foothold here *unfairly*. It is said they gave out in the commencement that their work was exclusively *evangelization*, and that they had no design to draw off people

and form a "sectarian" church. By this means they gained access to the pulpits of the National pastors. After a while they withdrew their partisans thus gained, and set up for themselves independently. This latter step took place in 1822. But, be all this tale as it may, the Wesleyan Society has at the present moment five ministers in this department, of whom one (Mr. Jersey) is stationed at Nismes. He tells me that they have 300 or 400 members in the department, of whom about fifty are at Nismes. Average attendance at public worship 150. He says their efforts are found to be more successful in the country than in the city. He told me, also, that they have met with opposition from all classes of Christians; and he confessed to me frankly that their number, on the whole, is *diminishing*. I have heard this fact from several sources; and I believe it to be true with regard to all France as well as the department *du Gard*. This Methodist minister ascribes their decrease to these two reasons:—1st, That the French people love novelty; 2d, That the Protestant National ministry are more alive and evangelical, and that they respond more than formerly to the spiritual demands of Christians. I may add in this connection, that an evangelical minister gives as a reason for their diminution in numbers, the fact that their discipline and doctrines are not conformable to French tastes. I am thus minute upon this subject, because it is not without interest for us, American Baptists, in our operations in France.

Quite recently a division has occurred among the French Methodists. This is headed by a Mademoiselle Juch, —who is a lady of a certain age. She protests against all ministry. She has in two instances been the occasion of the imprisonment of young conscripts, whom she has induced to refuse to serve in the army, and who have been court-martialled and punished accordingly. She has about fifty followers.

I have heard it stated by one who *seems* to know something of the religious feeling of the people, (he is, however, hostile to the Wesleyans,) that if they were to omit all effort for six months, Wesleyanism would become extinct.

There are none here who are Baptist in sentiment. The Protestants are pretty generally supplied with the scriptures. It is said to be impossible

to introduce the word among the Romanists, and the Wesleyan brother here tells me that religious rancor is so deep that it is out of the question to evangelize the Romanists.

Pauperism, so far as my own personal observation goes, exists to a greater extent here than in any city of France through which I have hitherto passed.

As regards the environs of Nismes, there is nothing interesting of a religious character. I need not say more, to give an idea of the religion of those who are, it is believed, the converted children of God, than to say that family worship is scarcely found to exist any where. Property is pretty well divided among the people; hence, especially in country places, almost every one has *something*. This presents a better state of things in a pecuniary point of view for a missionary work, than a merely manufacturing district.

Perhaps I may be asked why I confined myself so much to *cities*? The truth is, that in all the country places they speak a *patois* which I cannot comprehend. I have stood listening for some time to a company of country people, trying to ascertain what was the subject of their conversation, but my effort was wholly fruitless. Again, I am thoroughly convinced that in order to exert a salutary influence over the *country* people, the word must come from one with whom they would be willing to put themselves on the same level. They will not be free and open to a *citizen*.

CHINA.—Letter of Dr. Macgowan.

Change of air—Climate.

The Ningpo Mission has derived much benefit from the recent visit of our esteemed brethren, the Rev. Messrs. Dean and Godlard, and to themselves the change of air has been of manifest advantage. If missionaries could leave the south and spend a winter at Ningpo or Shanghai every three or four years, it would tend to prolong life as well as avert that weakness of frame and depression of mind inseparably connected with missionary labor in hot climates. It is not because the northern parts are more healthy than those at the south,—this is still a question;—but the voyage, change of air, scenery and employ-

ment, all contribute to render a visit, if made in the cold season, highly useful to the invalid. The extremes of temperature at the north are the source of much ill health. The summers are insufferably hot, and we would gladly exchange them for those of Singapore, nearly under the line; whilst, on the other hand, the wintry winds are piercing as the blasts of the Alps; and succeeding the relaxing heat of summer, cause us to suffer from cold more than we could in almost any part of the United States. Were we not favored with this season of cold, three or four summers would destroy the most healthy. Yet the chief cause of ill health in this part of China is the union of heat and moisture, by avoiding which, visitors may derive great benefit from a temporary residence, whether the part they have quitted be more salubrious than this, or less favorable to health.

The accession of Mr. Goddard to this station may be regarded as a happy circumstance. A return to Bangkok would jeopard life, whilst his presence here will contribute much towards the perfect establishment and permanency of this important mission. *Three* is the smallest number which is compatible with the healthful existence of a mission in this city, or in any other place where the Chinese language is used. Were our labors confined to this city, the work could not be safely entrusted to a smaller number. But we have free access to five other walled cities, the most distant being accessible within twelve hours. As this is the only mission of the Union on the continent of China, it should at least be considered as embracing the province of Chekiang; but with three missionaries only, it can be considered merely as a Ningpo mission feebly sustained. One of the societies which have adopted this city, expect to have eight missionaries engaged, including those now on the ground, before the close of the year. This year another body will probably number five missionaries, and a third will soon have as many, which is the number we urgently desire. But there is too much reason to fear that we shall not possess the requisite means to render most available what little strength we have.

Tsz'ki city.

Our little church have assumed the expense of sustaining the out-station at Tsz'ki, the contributions at the Month-

ly Concert being found sufficient for that purpose. A good idea of the toleration enjoyed by Christian missionaries in China, is afforded by the fact that we are allowed to proclaim the gospel in the temple of the tutelary god of the city. In this large building, called the Chinghwang Mian, which here, as in every Chinese city, is the principal place, we are expected to address the people whenever we visit them; they in fact lead the way thither, and give all the outward attention and respect which could be expected from a promiscuous audience. If there happen to be in the crowd any person who shows by his levity that he regards our service as one of the shows of the place, a simple hint that such conduct is not in accordance with the rules of politeness will secure perfect attention, the bystanders rebuking the offender by saying, "It is just so," "Our people are rude," "The people of this place do not understand propriety," and similar remarks. The addresses, which are necessarily more like harangues than sermons, are delivered from the stage on which plays are frequently performed before the god and to his honor. In the outer court is a neat frame work, sustaining two gilt characters, "Venerate the gods;" which has sometimes served for a text. At our last visit, the exhibition of my watch and an explanation of its mechanism, served to introduce the subject selected for that occasion. At our chapel we are able to conduct religious exercises in a more regular manner and more to the edification of the audience. Such labors as are performed at out-stations, are useful chiefly as preparatory to the opening of places of worship.

Dreamers.

The city of Tsz'ki is beyond the district assigned to foreigners, but a place might be hired for a chapel and no objections would be raised by the authorities to such a proceeding. Its principal religious edifice is a large Taoist temple and monastery, one of the best of its class and in good repair. The most picturesque and commanding sites in China are always occupied by idolatrous temples, and in this instance the selection was made with much taste. It is situated on a hill, almost concealed by the foliage of the camphor cypress, willow, bamboo, and other imposing trees. A few days since, it was the scene of a novel su-

perstition. Every year about 2,000 persons resort to it for the purpose of dreaming before the idols. The interpretation of these dreams is given by the attending priests, which are supposed to indicate future good or ill luck. A separate apartment is provided for the women. Our native assistant once made a pilgrimage to this temple, but, like the immense majority of visitors, he could not procure sleep. If lying on a stone pavement on a little straw (sold by the priests) in a cold December night, does not prevent sleep, the noise and excitement of the place is likely to do so. Those who prepare themselves by previous vigils often sleep, but so imperfectly as to be in the state most favorable for dreaming. In the interpretation of these dreams, the wily priests display no small address, so as to preserve the reputation of the establishment and draw thither the average crowd of annual visitors, despite the proclamation of the highest authority in the department. In a proclamation of equal parts of menace and cajolery, the Tautai says, "Why should men and women repair in tumultuous crowds by night to a temple to dream? This is strictly prohibited. If you act properly, good luck from the gods is sure to follow; but if you are wicked, how can you be fortunate? There is, therefore, no use in dreaming or consulting dreams." Penalties are threatened, but the law is never enforced and is wholly and openly disregarded.

Journey into the interior.

I have been permitted safely to accomplish a long cherished desire of visiting Hangchau, the capital of this province. The journey was made in Chinese costume, in company with the native assistant, Chin, and an applicant for baptism named Tae. A polled head, with the usual appendage to the hair behind, and a huge pair of spectacles, the crystals being smoky quartz, and every other precaution, failed to keep me from being recognized by my patients and by persons who otherwise knew me at Ningpo. No inconvenience resulted from this, though it is supposed that at the capital I was known by more than one hundred Ningpo people. It is sometimes necessary for families to make a voyage to Shanghai for health; but the vast number of pirates now infesting the coasts renders it extremely dangerous for them to do so, excepting in foreign

vessele, and such opportunities rarely present. It was hoped that there was an inland route through which families might pass unobserved to that city; but it appears that under present circumstances it would be impossible, and at any time extremely inconvenient. We were four days on the journey, and were obliged to remain the whole time in a boat so low that there was scarcely room to sit,—standing was out of the question. There is another route by which more comfortable accommodations can be had, but the boats there require to be changed frequently, and foreigners could hardly fail to be detected.

Hangchau.

The city of Hangchau is in Lat. $30^{\circ} 20' 20''$ north, and Long. $3^{\circ} 39' 4''$ east of Pekin, and $120^{\circ} 4' 4''$ east of Greenwich, on a plain near the Tsientang river, forty miles from its mouth. Though so near the sea, it may be considered an inland city, the river being navigable only to small sloops. Most of its trade is derived from the Grand Canal, which enters the city walls and terminates at this point. It is of an oblong form, surrounded by a high wall fourteen or fifteen miles in circumference, and entered by ten gates. The suburbs on the south, between the river and walls, and on the north along the banks of the Grand Canal, are very populous. The whole population cannot fall much short of a million. It is celebrated for its silk manufacture, the whole district being planted with mulberry. In the estimation of the Chinese, its natural scenery places it immeasurably beyond any spot under the azure heavens. Nor have foreign travellers been sparing in praise of the surrounding scenery. Marco Polo, Lord Macartney's suite, and the Dutch embassy, have described its beauties. From the appearance it presented in winter, I can readily imagine it to be quite as beautiful as has been represented by any,—excepting the old Venetian traveller, who was given to hyperbole,—less so, however, than his contemporaries thought. What was once an unsightly swamp, the source of vernal and autumnal disease, has been rendered a splendid lake, which on one side laves the walls of the city, and extends on the other to the base of romantic hills of varied form and altitude. It is about eight miles in circumference, its crystal surface is bro-

ken by two small islands, on each of which are ruins of pavilions. Airy barges are ever moving over it with parties of pleasure, and fishermen pursue their avocation at all times with remarkable success. The picturesque shores are crowded with Buddhist temples.

Given to idolatry.

This city indeed may be regarded as the metropolis of the Buddhist sect in China; and of its people it may be truly said, that they are wholly given to idolatry. Every copse, every pass and hill top, the caves and ravines and rocks, have all been turned to idolatrous purposes. One is jostled by the priests at every turn, but they are a harmless race; and though in their dogmas and ceremonies they closely resemble those of Rome, they are not given to the vice of burning heretics;—though they often burn the bodies of those of their number who make the request before dying;—an instance of which occurred when I was there in the Singtry monastery. At this place, amongst a host of images of Buddhist saints, are those of several emperors of the reigning dynasty, Tankwang himself having been canonized. His kneecap has been almost rubbed away by his loyal and devout subjects, the dead emperors being scarcely noticed. Directly opposite the city, on the borders of the lake, are two imperial palaces, one in bad repair, the other used as a monastery where prayers or masses are offered for the emperor who occupied it.

Amongst the places of interest which we visited was the Mohammedan temple, a large, irregular building, in the principal part of the city. As the period of our visit (ten days) was drawing to a close, I was introduced to the priest as a Christian from America. Though disposed to be polite, the old gentleman could not refrain from hinting in a delicate manner that we were addicted to image worship. When, however, he understood that this form of idolatry was an abomination to us likewise, he became very affable and inquisitive.* We were able to leave

only one book at the mosque, but have since made arrangements, according to our promise, to send him copies of the scriptures and of all our tracts for the temples at Hangchau, Suchau, and other places at a distance. He seemed anxious to possess them.

Our last day at the provincial capital was employed in the distribution of religious books. They were so easily distributed and so well received, that we regretted we had not taken a much larger supply. May we not hope that God will bless the reading of these volumes to some of these deluded people? There are, doubtless, many in that great city who know and confess that they are sinners. It was such that Jesus came to seek and save. Some of them possess enough of the gospel to point them to him. Will he not answer the prayers of those who cry day and night unto him for the conversion of these people?

City of Shánhing—"Noah of China."

Between the department of Hangchau and Ningpo is that of Shánhing, which includes eight districts, in each of which is a walled city. Returning, we spent a short time in the ancient city which gives name to the department, Lat. 30° 6' north, 4° 4' 11" east of Pekin, 120° 29' 11" east of Greenwich. The walls include a greater space than those of Ningpo, but it is perhaps less populous. It is situated on a plain, which is covered with canals like net work, communicating with the Tsauungo river on one side and the Ningpo on the other. These canals, like all others to be seen in this part of China, are merely natural rivulets retained in their beds by embankments, the surplus water being let into the sea over stone dams, which are generally very good specimens of hydraulic architecture. Near this city is the tomb of the emperor Yu, the "Noah of China," and by some supposed to be the founder of the Chinese empire. He reigned 2,205 B. C. He was active in remedying the effects of a great deluge which occurred, according to Chinese chronology, 2,293 years before Christ. The expressions in the Shooking,—the most ancient book of China in relation to this event,—have some resemblance to the Mosaic narrative of the Noachian deluge. "The deluge rose high and spread wide as the spacious vault of heaven, buried the hills and covered the mountains with its waters, into which the people astonished to stupe-

* The physiognomy of members of this sect suggests the opinion that many of them at least are descendants of faithful Abraham, whose ancestors were allured from their faith by the followers of the false prophet. No vestige of their synagogue now remains at this capital, nor any allusion to the Jews in the native accounts of the city.

faction sunk." It was in the time of this monarch or patriarch that wine (from grain) was first made. Yu liked the taste but banished the inventor, prohibited its use and predicted ruin from it. The lineal descendants of this man reside by the tomb, or several families of the same name, who are so regarded by the government and people of China. They received me very kindly; the principal member of the clan, having been in my house, immediately recognized me. All of them are engaged in making wine, and I never found it so difficult to keep my total abstinence pledge as on this occasion. They cared neither for the prohibitions of their progenitor nor for my comments on them. After a long parley a compromise was made over the tea-pot. They were prevailed upon to show their family register, which begins with the father of Yu, and with three interruptions comes down to the present time. At stated periods the emperor sends officers to worship at his shrine, who receive a copy of this register, which they transmit to Peking, as an evidence of the duty having been performed. No less than forty generations are wanting in one place; but not having my notes at hand, I cannot now speak with accuracy on this subject. The present is the one hundred and twenty-ninth generation, and corresponds nearly with the average duration of human life. The precise spot where the emperor was interred is not certainly known, but appears to have been by the side of the temple, where divine honors are paid him.

Bible and tract distribution.

A few books had been reserved for distribution at Shánhing, nearly all of which were here given away. We promised to send them a complete copy of the sacred scriptures, which they will welcome with pleasure, judging from the manner in which the books were received.

This visit to the interior has caused us to attach increased importance to bible and tract distribution in this country. It is true that the number of readers in the empire is much less than has been supposed; but these cities, hitherto unvisited by the Protestant missionary, had been reached by the printed page distributed at Ningpo and Shanghai; and, doubtless, these precursors of living witnesses have penetrated into the very recesses of the continent. Let the press be kept in

incessant operation, give us means to scatter its productions, and great good will certainly result. We hope to be able to send a colporteur to the capital every year, or at least at each period when candidates from all parts of the province assemble to compete for high literary honors.

Bereavements.

When within a day's journey of Ningpo, after an absence of nearly three weeks, I was saddened by meeting one of the missionaries, who, from several circumstances, I knew must have been sent to hasten my return. A note from Mrs. M. was soon placed in my hands, informing me that our darling Julia Augusta, who had just begun to smile upon us, was no more! Two days before her death, her mother was anticipating much delight in showing me our loved ones in perfect health. Parents who have been bereaved in like manner can sympathize with us. The mission have purchased a lot of ground for a cemetery, where our third child has been interred, and to which place the remains of our first-born are to be removed,—pledges of our attachment to this soil.

TELOOGEOS.—Letter of Rev. L. Jewett.

The following letter from Mr. Jewett, under date of Nellore, Aug. 10, confirms the encouraging impressions received from letters of Mr. Day, alluded to in the Magazine of September.

We have, I think, made good progress in the language, and have been able also to do something for the eternal good of these people. Some thousands have already heard about the great salvation, through the medium of preaching and book distribution. Br. Day and myself have attended three heathen festivals, and by that means came in contact with multitudes from distant villages, who, we hope, will carry a little light into those dark regions. Could a portion of scripture be placed in the hands of every one who can read, it would mitigate the dreadfulness of the gloom a little. I do hope some great movement will be made in some quarter of the Christian world for the enlightening of these death-shaded regions. Nine hundred ministers would be a moderate supply for the Teloogeois alone. Here is

heathenism of three thousand years' growth,—gigantic in all its proportions. Its fearful chains have been fractured a little, and by constant and laborious effort they will be dashed in pieces.

The last mail brought us good news from a far country. The great missionary cause is taking a deeper hold, I trust, of the Christian church. With a brightening prospect in regard to funds, I hope there will be a proportionate increase of laborers. Europeans make nothing of coming out here in the service of the government. The character of the country, climate, &c., are no obstacles. Shall not the servants of God be ready for this service of divine philanthropy, to which they are most impressively called? As things look to me, after making the sacrifice, I should think twenty-five young men at least might be ready to embark for the heathen world the coming fall. It will not diminish, but *increase their happiness*. With my present views and feelings, I could go into any part of the world, not excepting Africa, without a moment's hesitation. The world is now my country. The love for locality is gone; heaven is my home, and earth the field of toil.

I spend a few hours daily in our English school. My leading object is to explain the scriptures. I have many interesting conversations with the scholars, and more than once have thought I saw the workings of the truth upon their hearts; but have not yet been able to report conversions. All that is wanting is the Spirit's influence. There are many who have long heard the truth, but still cling to idolatry. May the Lord pour upon us and upon our fellow-laborers at home an earnest spirit of prayer for the salvation of these souls.

On the Sabbath br. Day preaches in the chapel and I go out into the high-ways, and call upon the people to forsake their idols and turn to the true God. I speak in Teloogoo as far as I am able, and then employ an interpreter. Our schools are doing well. Mrs. Jewett has been very anxious to do something for the females. Already she has succeeded in drawing around her ten interesting girls; and we hope, by degrees, a large number will be induced to attend our schools.

When this reaches you, the rainy season will have commenced, soon to be followed by the cold season. The past few months have been unusually hot. The scorching winds of May are

the most uncomfortable, but they continue but a short time. The thermometer has risen to 107° in the shade, and much of the time has stood at about 90°, night and day. But we find relief in the delightful sea breeze which reaches us in the afternoon frequently; and sometimes during the summer months we have been visited with refreshing showers. The cholera has carried off a number of native people, but has nearly disappeared.

Letter of Rev. S. S. Day.

Mr. Day writes Aug. 11 :—

A few encouraging cases of inquirers, lately, seemed to indicate that the word of God was taking effect in some hearts. Two young men, for whom we began to entertain some hope that they were not far from the kingdom of God, have disappointed us,—one going away under circumstances that are painful, and which lead us to fear he may never come into the liberty of God's children. The other had already asked to be baptized, and was coming every few days for further instruction, &c., when he resolved to go to Guntoor, where he understood that the missionary would at once receive him, and where, he said, his relatives and friends are. Our prayers follow both. I do think both have felt, in some degree, their need of a Savior, and, possibly, they may yet reach heaven. One other young man here seems serious, and honestly seeking to know what he must do to be saved. Another still is of a hopeful character.

But we have not yet seen conversions to God. The Lord will give both encouragement, and fruit to be gathered, just as much as possible in accordance with *all* the circumstances and nature of our case. It is *His* cause, —*His* work. We are servants, endeavoring to do what he requires. But, truly, we are unprofitable servants, very ignorant,—nay, sinful; and this people are no less so. One is almost constrained to ask, How can a holy God work *with* or *by* such ones as we are? or in such a people as these heathen are? Yet He can sanctify his servants and impart to them wisdom and strength; and work with them;—He can draw the heathen, convert them, give them new hearts, and purify them by faith, as many as will come to Him

by the Lord Jesus Christ. "Onward," laboring "to win souls to Christ," shall be my motto.

SHAWANOES.—Letter of Rev. F. Barker.

Protracted meeting at Shawanoes.

Writing Sept. 21, Mr. Barker says :—

We have recently closed religious services at our house of worship, protracted for three days. It was our annual convocation. These occasions rank among the most hopeful opportunities we have, for inculcating divine truth in a way likely to be remembered; both by reason of the attendance being greater than on ordinary occasions, and on account of the interest awakened to hear what the missionary has to say.

It is not unusual for the wilder portions of this population to come up to these meetings; either laying aside for the time being their great aversion to the Christian religion, or attracted by a desire to know more accurately the manner of worship. These, in their personal appearance, usually form a striking contrast with the regular worshippers, being decked in the wild man's costume, and often painted; whereas the Christians, according to their ability, assume the dress and manners of civilized communities. A stranger would discover something grotesque in the general appearance of the congregation; but the missionary, whose feelings are engrossed in the absorbing desire for the salvation of his charge, looks upon the scene before him in a different light. He has before him matters of interest commensurate with those felt and seen among our churches at home.

A protracted meeting here carries with it the idea of *camping*. Though we do not have our meeting out of doors, a blanket and a tent are among the indispensables taken up to the house of prayer. The reason of this is, the want of houses generally near the place of worship, to accommodate such as come. Each person, too, interested for the cause, brings his offering according to his disposition or ability;—coffee, sugar, bread, hominy, meat, potatoes, cabbage, &c., are among the offerings brought; so that the wilder portions, who do not, of course, understand the bible, may have their natural hunger appeased while

they are invited to partake of the richer feasts of the gospel.

As our meeting advanced, the present season, after sable night had spread her curtains around us, a number of drunkards, iustigated, doubtless, by some designing persons, were heard whooping around the house; but as it appeared that their object was to make confusion rather than to injure, we were led the more fervently to present their cases at the throne of grace; and by exhibiting none other than feelings of kindness towards them, we suffered but little disturbance. As a whole, we had a refreshing season, and hope that good will result. We had one candidate for membership, who, with others, may receive baptism before long.

Prevalence of cholera.

During the months of May, June, July and a part of August, our meetings were much interrupted by the cholera. I should judge that two-thirds of the population have been more or less affected with the disease; though but few have died, and severe cases have been comparatively few. Of our household, including our Indian school, one only has escaped entirely, though none have died. Mrs. B.'s life was much endangered, but she has measurably recovered. Another woman, engaged in domestic labors, was suddenly brought to the borders of the grave, but was subsequently restored. My own labors were unusually prostrating; having had much of my time by day, and a portion of the nights, taken up in preparing medicine and administering to the sick and dying. On one occasion, after laboring during the day to exhaustion, I was myself attacked on my return at night. By a subsequent attack I was confined a single day to the sick room; but with this exception, I have not been laid aside from my labors. Thus, though amid the shafts of death, we have been providentially preserved.

The most of our church members remained calm, and did not neglect the house of prayer; although the panic was so great as to cause others to leave their houses in some instances, seeking camping places more remote from the disease.

Report of the Shawanoes school.

Our boarding school remains the same as last year, with some slight exceptions. Up to the last quarter the

attendance of the scholars was generally regular. During the last quarter we experienced much interruption from the prevailing epidemic.

The scholars have manifested a commendable desire for improvement, and are in a moderate degree of advancement from easy lessons in the primer, to the simple rules of arithmetic, geography, history, &c. For the most part they seem affectionate, and submissive to restraint. In their moral training, we enjoy a good degree of help from their parents, who have become so far enlightened as to see the desirableness of our work. In this we find a striking contrast between the present and the past.

We have circulated translations of portions of scripture to some extent for the adult population, who do not understand English.

Our Sabbath services have been regularly sustained; prayer meetings, also, in different neighborhoods among the Indians during the week. The Christians seem very happy in this work.

We have still to lament greatly the circulation of intoxicating drinks. Our government agents, by watchfulness and energy, could be an efficient means of breaking up very extensively the evil among us.

Letter of Rev. J. Meeker.

In a letter of Oct. 6, Mr. Meeker gives the following account of a

Protracted meeting at Ottawa—Contributions of native brethren.

On last Friday, Saturday and Lord's day, we held our quarterly meeting at this place. Br. and sr. Barker, br. Pratt, sr. Morse, and br. and sr. Jones were present; also brn. of the Delaware, Stockbridge, Munsee, Shawanoes and Putawatomie tribes. On Friday evening a short address was delivered, but the most of the time was spent in prayer. On Saturday, at 6 A. M., there were three prayers and an address. At 10 hr. Barker preached,—at 1 was a church meeting,—two were excluded, and one received for baptism. In the evening, Johnnycake a Delaware, Wate-tah-kah a Shawanoes, and Wash-kee an Ottawa, spoke. On Lord's day at 6, a prayer meeting,—at 7, Pahtee, an Ottawa chief, spoke,—at 9 br. Pratt, at 11 br. Jones, at 12 Pa-inah-che-wunk an Ottawa; and at

1 P. M., Shawboneda an Ottawa. At 2, I baptized the candidate, and at 4 administered the Supper to between sixty and seventy disciples. At 5, Pahtee, the chief, addressed the Ottawa brethren on the subject of their employing a native assistant missionary; when, within ten minutes afterwards, thirteen Ottawa brethren subscribed \$6 each, br. Jones \$10, and I \$10, making in all \$98. The meeting then closed, and the Ottawas returned to their homes.

Although in the midst of the excitement of the annuity payment, among the Putawatomes and the Sacs and Foxes, yet, to our astonishment, we had almost as full a meeting as we usually have when there is no such counter excitement. About 150 attended; good attention was given, and we trust good will be the result of the meeting.

Br. Hendrick brought the press and types from Delaware last week, and I am expecting soon to be able to go to work at the "Ottawa First Book," the "Ottawa Hymn Book," &c.

CHEROKEE SEMINARIES.

"Within a few months," Rev. Mr. Upham writes, Oct. 7, "two large seminaries will go into operation, one for males, the other for females. The buildings are very commodious, being one hundred and four feet square each, and are intended to accommodate two hundred pupils, whose board, tuition, rooms, &c., will be at the expense of the Cherokee Nation. These seminaries will be supplied with pupils from the more advanced scholars of the primary schools."

DONATIONS

Received in October, 1849.

Maine.

Saco River Assn., Ivory M. Thompson tr., viz.—Waterborough, 1st ch. 21.00; Parsonsfield, 1st ch. 3.67; Effingham 3.00; Alfred 9.53; Alfred Gore 6.00; Kennebunk and Lyman 14.00; Cornish 12.42; do., for African Miss. 1.00, 70.62
York Assn., Charles Swazey tr., 40.94
Penobscot Bap. For Miss. Soc., J. C. White tr., viz.—Etna, ch. and soc. 6.73; East St. Albans, ch. and soc. 1.09; Garland, James March 50c., 8.32

Bangor, 1st ch., Juv. For. Miss. Soc. and E. Trask's Bible Class, for sup. of a child in Assam Orphan school named Howard Malcom Trask, 25,00
do., 2d ch. 47,14; Fem. For. Miss. Soc. 25,25; a family miss. box 1,00, 73,39
Old Town, ch. 3,50; Levant, ch. 23,76; a deceased sister 6,50; Corinth, ch. 16,65; Fem. For. Miss. Soc. 11,04; Bradford, Samuel True 1,00; Charleston, ch. 4,57; a friend 50c.; Enfield, For. Miss. Soc. 8,60; Juv. For. Miss. Soc. 11,06; Stephen D. Messer 50c.; Patten, Fem. For. Miss. Soc. 5,00; Hodgdon, Fem. For. Miss. Soc. 3,00; Hampden, 1st ch. 18,00; Passadumkeag, ch. 2,00, 115,68
Which with \$400, previously contributed, constitute Rev. Royal C. Spaulding, Rev. Albert Dunbar, Rev. Alvan Messer, Rev. Sylvester Besse, O. H. Ingalls and J. C. White, L. M., 222,39
———— 333,95

New Hampshire.

Portsmouth, Middle St. ch. 83,00
Newport Bap. Asso., Rev. D. F. Richardson tr., per Rev. J. F. Wilcox, agent, 42,83
———— 125,83

Vermont.

Whiting, ch. 3,25
Vermont Bap. State Convention, Rev. W. Kimball tr., 100,00
Windham Co. Asso., J. Estey tr., viz.—Whitingham, ch. 1,50; Wardsboro', ch. 5,00; Marlboro' and Newfane, ch. 2,00; Halifax, ch. 21,95; Brattleboro', ch. 16,00; Rev. Henry Clay Fish 3,00; Wilmington, Rev. P. Howe 10,00; Jamaica, ch. 9,00; Brookline, ch. 29,04; col. at Asso. 9,41, 106,90
Woodstock Asso. 25,00; Windham, ch. 19,10; Ladies, for Orphan School, Assam, 25,00; Cavendish, Rev. A. Kendrick 1,00; Rev. J. Freeman 5,00; Ludlow, ch. 50,00; Rev. N. Cudworth, for Orphan Sch'l, Assam, 25,00; J. Wilcox, 1,00; Townshend, ch. 51,00; Chester, ch. 22,25; Mount Holly, ch. ladies, 49,55; Calvin Tarble 2,00; Rev.

R. M. Ely 2,00; Elmira Frost 2,00; Joel Jaquith 50c.; Weston, ch. 27,00; Plymouth, ch. 7,07; Grafton, ch. 48,00; Sab. school 2,00; Londonderry, ch. 11,70; North Springfield, ch. 50,71; Windsor, ch., mon. con., 28,00; Ladies Soc. 6,20; Sab. school 3,84; col. at Asso. 17,41. (The above, except \$50 for the Assam Orphan School, is towards the sup. of Rev. N. Brown, Assam.) 482,33
Barre Asso. 4,00
Lamoille Asso., viz.—Johnson, Fem. For. Miss. Soc. 10,00; Jericho, 1st ch. 7,00; Fem. For. Miss. Soc. 10,50, 27,50
Vermont Asso., viz.—Rutland, T. O. Gibson, 1,00; S. Griggs, for Orphan school, Assam, 25,00; Joseph Allen 10,00; James Pooler 2,00; Wallingford, J. Button 5,00; Middletown, ch. 2,00; Betsey Clark, 1,00; Poultney, ch. 28,00; col. at Asso. 8,35, 82,35
Thetford, Rev. L. Chickering 1,00
A few friends .92
To cons. Rev. Moses Field, Rev. Samuel Fish, Rev. Cornelius A. Thomas, Rev. Daniel Packer, Rev. Peter Chase, Rev. Moses Bixby, Joseph D. Farnsworth, M. D., S. L. Armington, L. M., per Rev. J. F. Wilcox, agent, 805,00
———— 806,25

Massachusetts.

A friend to missions 350,00
do. do. 50,00
West Cambridge, Rev. George J. Carleton, towards sup. of Dr. Judson, and to cons. Miss Frances Carleton L. M., 100,00
Barnstable Asso., Geo. Lovell tr., of which 15,25 is for the Karen Miss., 98,57
Barnstable, 1st ch., mon. con., 11,02; Fem. Miss. Soc. 28,00, 39,02
Salem Asso., Michael Shepard tr., viz.—Salem, 1st ch. 110,08; Beverly, 1st ch. 17,00; do., 2d ch. 37,11; Sab. school 6,00; Rowley, 13,75; Chelmsford, 1st ch., Karen Fem. Miss. Soc., 21,16; do., Central ch., mon. con., 50,67; Sab. school 19,00; Gloucester, 50,47; Marblehead 35,75; Haverhill, A. W. Hammond, for sup. of a Burman preacher, 30,00; Danvers, 1st ch., Mrs. Kent, 7,00; Tewksbury, Levi Fiske 3,00; Juv. Miss. Soc. 5,00; Haverhill, 2d ch. 12,00; Salis-

bury and Amesbury 125.80; for Burman tracts 1.75; Lowell, Central ch. 10.00; West Amesbury 5.77; Georgetown 9.50; Reading, 1st ch. 11.35, 580.16
 Sturbridge, ch., for sup. of a child in Karen Normal School, 25.00
 Springfield, A. Day 1.00; Wendell Asso 2.96, 3.96
 Beverly, 1st ch., Ladies' Miss. Circle, for sup. of a Karen teacher at Tavoy, 30.00
 Framingham, ch. and cong., mon. con., 50.00
 South Reading, Miss E. Wetherby, of which \$5 is for sup. of Rev. J. G. Oncken, 10.00
 South Yarmouth, a few friends, for the Assam Orphan School, 5.00
 Chelmsford, 1st ch. 20.93; Lynn, ch. 42.00, 62.93
 Foxboro', ch., Fem. Miss. Soc., Miss Nancy Greenwood tr., 17.50
 North Brookfield, Mrs. Phebe Whiting, for Bur. Miss., 50.00
 Worcester, 1st ch. 144.17; Rev. S. B. Swain 15.83; Mrs. Lucretia Goddard 40.00; to cons. Adolphus Morse and Simeon N. Storey, L. M., 200.00
 Berkshire Asso., George Willard tr., 156.76; North Adams, ch. 43.24; to cons. Rev. J. J. Scarriat and Rev. George Lyle L. M., 200.00
 North Attleboro', ch., Mrs. Mary E. Arnold, for the sup. of a child in Assam Orphan Sch'l, 25.00
 Seekonk, ch., Fem. For. Miss. Soc., Mrs. Anna Carpenter tr., 17.50
 Worcester Asso., M. Jacobs tr., 69.81
 Westfield Asso., J. Haskins tr., viz.—West Springfield, 2d ch. 37.00; Middlefield, ch. 16.30; Northampton, ch. 12.00; Southwick, ch. 8.25; Ireland Depot, ch. 14.31; C. T., "a Green Mountain farmer," 2.00; Rev. S. Kingsley 1.00; Westfield, Central ch. 40.00; col. at Asso. 12.46; cash 41c., 143.73
 Hampden Co. and vicinity, For. Miss. Soc., J. E. Taylor tr., 56.27
 Franklin Co. Asso., J. B. Bardwell tr., viz.—Shelburne Falls, ch., mon. con., 15.00; J. B. Bardwell 3.00; Rebecca Hawks 25c.; Wm. Long 1.00; Wm. Long, Jr. 1.00; John Long 1.00; Lavinia Wilder, for Bur. Miss., 1.00; Mrs. C. L. Barnard 50c.; I. J. Hawks 2.00; Miss Hartwell 25c.; Mr. Thomas 50c.; Mrs. N. Lamson 10.00; B. Maxwell 5.00; W. Marshall 25c.; E. B. Sherwin 2.00; R. Smith 1.00; Heath, Mrs. M. Maxwell, for Bur. Miss., 94c.; Miss Max-

well, for Bur. Miss., 1.00; S. Taft, for Bur. Miss., 1.00; Buckland, Mrs. H. E. B. Sanderson 1.60; Mrs. S. Sanderson 50c.; Mrs. M. Blair 50c.; Mrs. Orcott 25c.; Plainfield, ch. 1.00; a friend 10c.; Ashfield, Misses R. and T. Willis 3.00; Rowe, ch. 7.50, 60.54
 Sturbridge Asso., L. Barrett tr., viz.—Long Meadow, ch. 14.00; Three Rivers, ch. 39.30; Wales, ch. 11.50; Jas. Stanton, for Bur. Miss., 6.00; Sturbridge, ch. 13.68; Ware, ch. 40.71; Sab. school, for Orphan School, Assam, 3.60; Belchertown, ch. 50.51; Brookfield, ch. 25.00; col. at Asso. 9.00; "of which \$100 is to cons. Rev. Samuel R. Allard L. M.; 30.19, with the 69.81 from Worcester Asso., to cons. Rev. George W. Dorrance L. M.; and the remaining 83.06, with \$5 by Rev. M. M. Dean and \$13 from Vermont, to cons. L. Barrett L. M.," 213.25
 Salem, Rev. M. M. Dean 5.00
 Supplying pulpit one Sabbath per Rev. J. F. Wilcox, agent, — 566.60
 Old Colony Asso., Samuel Norton tr., 58.78
 Wendell Asso., Job Frye tr., to cons. him L. M., 100.00
 Hampton Falls, ch. 29.00
 Buckland, Harris Wight 7.00
 — 2665.22

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.—Warren, ch., John Hall tr., mon. con., 15.67; Fruit Hill, ch. 22.00; Bristol, ch., mon. con., for Telooogoo Miss., 14.19; a friend 25.00; Providence, Mrs. Alice Clark, for Assam Miss., 5.00; do., 1st ch., Mrs. F. R. Arnold, to cons. Abby G. Beckwith L. M., 100.00; a member of do., to cons. Mrs. Martha F. Rice L. M., 100.00; a lady of do., to cons. Mrs. A. O. Macgowan and Mrs. Margaret E. Hathaway Rand L. M., 200.00, 481.86

Connecticut.

Hartford, 1st ch., Sab. school, for Karen schools, 12.00
 Pomfret, ch., for sup. of a Karen assistant, 25.50; Sab. school, for sup. of a child in Karen Boarding School, 12.60, 38.10
 Groton, a friend, for sup. of a child in Normal School, 25.00

Three Rivers, ch., viz.—Addison
Parker 10,00; Walter May-
nard 1,00; Ralph Green 1,00;
David Tenny 1,00, 13,00
North Stonington, 1st ch., per
Rev. J. F. Wilcox, agent, 9,00
— 97,10

New York.

Warwick, Mrs. Mary Ann Hoyt 3,00
Geneva, ch. 3,19; Lockport,
ch. 10,00, 13,19

Norwich, ladies of the ch.
towards Mr. and Mrs. Knapp's
outfit, and to cons. Rev. Har-
vey E. Knapp L. M., 100,00

North East ch., for sup. of a
child in Karen Boarding Sch'l, 12,00

Buffalo Asso., D. Wil-
liams tr., 2,76; Arcade,
ch. 52,00; Alden, ch.
7,00; Aurora 2,35; C.
W. Briggs 50c.; Barton,
ch. (goods \$6) 1,00;
Hamburg, Fem. Benev.
Soc. 3,00; Sardinia, ch.
13,03; Ladies' Benev.
Soc. 6,12; Springfield,
ch. 4,00; Strykersville,
ch. 4,00; Amherst, a
friend, 4,00; Evans, ch.
10,51; col. at Asso.
13,57; to cons. Ira Shed
L. M., 123,84

Canistota River Asso., viz.
—Col. 10,12; individu-
als and churches 22,16, 32,28

Cattaraugus Asso., P. Bur-
lingame tr., 9,05; Rich-
burg, ch. 2,00; Rush-
ford, ch. 17,00; Otto,
1st ch. 1,25; Freedom,
ch. (goods 2,50) 97c.;
Friendship, ch. 9,75;
col. at Asso. 7,18=47,20,
less counterfeit bill 3,00, 44,20

Genesee River Asso., J.
B. Bennett tr., viz.—
Angelica, ch. 1,50;
Gainesville 2,25; Grove
and Portage, ch. 7,66;
Nunda, ch. 42,53; West
Almond, ch. 1,25; Port-
ageville, ch. 4,28; Cas-
tile, ch. 20,06; Pike
9,40; Weathersfield
Dorcas Soc. 3,00; col.
at Asso. 11,15; to cons.
Rev. R. Sabin L. M., 103,08

Monroe Asso., W. N. Sage
tr., viz.—Brockport, ch.
40,07; Chili, ch. 8,36;
Green, ch. 11,70; Hone-
oye Creek, ch. 2,43;
Mendon, 1st ch. 32,75;
Ogden, ch. 40,49; Par-
ma, 1st ch. 13,30; do.,
2d ch. 12,20; Penfield,
ch. 39,00; East Pen-
field, Fem. Mite Soc.
11,00; Perrinton, ch.
10,00; Pittsford, ch.
20,00; Rochester, 1st
ch., to cons. Miss H. E.
T. Wright L. M., 100,00;
do, 2d ch. 20,00; do.,
Tabernacle ch. 4,00;

Sweden and Bergen, ch.
23,50; Sweden 1,00;
Un. Henrietta 21,00;
Webster 10,00; Wheat-
land, ch. 69,49; Lucy
Corning 1,00; col. at
Asso. 25,50; to. cons.
C. Mudge, Rev. Charles
N. Chandler, Rev. Joel
Lyon and Rev. Charles
B. Read L. M., 523,44

Steuben Asso., J. M. Jack-
son tr., viz.—Barring-
ton, ch. 21,59; Bath
Village, ch. 25,00;
Campbell and Bath, ch.
19,18; Dundee, Fem.
Benev. Soc. 10,24;
Dundee, ch. (of which
\$100 is from John
Beers, to cons. himself
L. M.,) 120,54; How-
ard, ch. 1,35; Jersey,
ch. 2,00; Jersey and
Tyrone, ch. 6,86; Milo,
1st ch. 6,80; Mrs.
Hester 5,00; Milo, 2d
ch. 13,55; Tyrone, ch.
24,04; Urbana, ch. 11,33;
Warsaw, ch. 25,03;
Wayne, ch. 12,14; Fem.
Mite Soc. 24,25; Miss
Emily B. Spencer &c.;
col. at Asso. 16,62=344,54,
less counterfeit
bill 2,00; to cons. Rev.
Philetus B. Olney and
George C. Wheeler
L. M., 342,54

Wayne Asso., J. McCarn
tr., viz.—Butler and Sa-
vannah, ch. 9,25; Clyde,
ch. 10,25; Lyons, ch.
11,00; Rose, ch. 11,50;
Sodus, 1st ch. 2,75; do.,
2d ch. 3,00; William-
son, ch. 2,00; Ontario,
Fem. Mite Soc. 18,00;
Marion, Peter Boyce
17,00; col. at Asso.
18,26=103,01, less
counterfeit bill 2,00; to
cons. Peter Boyce L. M., 101,01

Yates Asso., G. W. Shan-
non tr., viz.—Branch-
port, ch. 11,00; Sundry
churches and individu-
als 21,72; Rev. W. F.
Purinton 2,00; col. at
Asso. 15,51; which,
with the legacy of Dea.
Gillett of \$50, is to
cons. Rev. W. F. Pu-
rington L. M., 50,23
per Rev. S. M. Os-
good, agent, —1320,62

Madison, ch., Fem. Benev. Soc.,
for Orphan School, Assam, 7,75
Bloomingdale, ch. 2,99
Hamilton, Ladies' Benev. Soc.,
Mary A. Weed sec., for the
sup. of Linus Peck in Assam
Orphan School, 25,00
—1484,65

New Jersey.

Caldwell, Mrs. Ann Mott 1,00

Pennsylvania.

French Creek Asso., col. 9.45;	
Randolph, ch. 3.05; Mead-	
ville, Ladies' Sewing Soc.	
5.00; Georgetown, ch. 1.00;	
Erie, ch. 26.91; Mead Cor-	
ner, ch. 1.34; Cambridge, S.	
Root 2.00; Rockdale, L. Mose-	
ly 50c.; Mrs. G. Mosely 25c.;	
S. Chapin 50c. = 50.00, less	
discount &c., 1.00,	49.00
Bridgewater Asso.,	97.00
Abington Asso., L. L. Deming	
tr., (of which 11.00, is mon.	
con. col. of Honesdale ch.),	33.00
	<u>179.00</u>

Delaware.

Wilmington, 2d ch., for en-	
larging the Assam Mission,	100.13

Ohio.

Huron Asso., col. 19.10; Nor-	
walk, ch. 20.43; Townsend,	
ch. 5.62; Monroeville, ch.	
12.09; Fairfield, ch. 5.00;	
Berlin, ch. 5.00; Bellevue, ch.	
8.67; Peru, ch. 3.52	78.83
Lorain Asso., col. 11.71; Sul-	
livan, ch. 3.75; Spencer, ch.	
1.00; Mrs. Herrick 2.00; Rev.	
E. L. Millis 50c.; Mrs.	
Jameson 1.00; Mrs. C. Horr	
50c.; Mrs. Allen 18c.; S. M.	
Johnson 1.00,	21.64
To cons. Rev. Samuel Wards-	
worth L. M., per Rev. S. B.	
Webster,	<u>100.47</u>

Illinois.

Rock Island Asso., L. Hunger-	
ford tr.,	5.27
Des Moines Asso., O. Stannard	
tr., 12.00; Keosauque, Mrs. B.	
A. Stannard 50c.; Davenport,	
Rev. B. F. Brabrook 1.00,	13.50
Woodburn, ch.	3.70
Rock River Asso., John Sax-	
ton tr.,	91.38
	<u>113.83</u>

Iowa.

Cascade, ch.	2.00
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Indian Territory.

Shawano, ch.	3.37
	<u>\$6497.18</u>

Legacies.

Chelmsford, Ms., Mrs. Adams,	
per tr. of Salem Asso.,	50.00
Rushford, N. Y., Edward F. Har-	
ris, per Rev. S. M. Osgood,	
agent,	60
Plattsburg, N. Y., Selah H. Gil-	
let, per do.,	50.00
New Haven, Vt., Mrs. Lois	
Langdon, per H. Stewart ad-	
ministrator,—balance,	11.00
Chelmsford, Ms., Mrs. Hannah	
Adams, per Benjamin Spalding	
executor (in part), to cons.	
Amos Spalding, Mary Spal-	

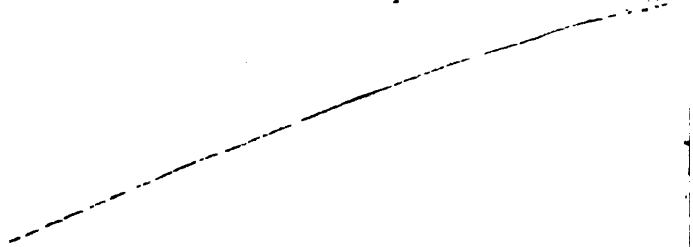
ding, Rev. John Parkhurst,	
Mrs. Celia Parkhurst, Beaja-	
min Spalding and Mrs. Sarah	
Spalding L. M.,	763.97
	<u>875.57</u>
	<u>\$7372.75</u>

Total from April 1 to Oct. 31, \$33,527.76.

BOXES OF CLOTHING, &c.,

From May 21 to Oct. 29, 1849.

N. H., Fisherville, Bap. Sab. school,	
per Rev. E. Worth, for Miss H. H.	
Morse, Siam Miss., a piece of bleac-	
hed sheeting,	3.40
do., Lake Village, Juv. Soc., per Rev.	
A. Brown, for Rev. J. G. Pratt, Ind.	
Ter., a package of clothing,	8.00
Ms., E. Brookfield, Ladies' Benev.	
Soc. con. with the Bap. ch., per J.	
Hodges tr., for Rev. F. Barker,	
Shawano Miss., a barrel of clothing,	30.50
No advice—for Rev. J. G. Pratt, a box	
of clothing.	
do., Boston, per C. V. Lane, for Orphan	
School, Nowgong, a quantity of sta-	
tionary.	5.00
do., do., Bowdoin Square Miss. Circle,	
per M. J. Loring tr., for Mrs. Jud-	
son, a package of clothing.	
do., Old Cambridge, Ladies' Miss. Soc.	
con. with the Bap. ch., per Sarah G.	
Coolidge, for Rev. F. Barker, a cask	
of clothing	51.50
do., N. Becket, per H. D. Doolittle,	
for Rev. N. Harris, Maulmain, a box	
of clothing,	40.30
do., Newburyport, per Mrs. R. B. Med-	
bery, for African Miss., a box of	
clothing.	
Con., New London, Ladies' Miss. Soc.,	
per Susan F. Colby, for Messrs. Up-	
ham, Cherokee Miss., a box of clo-	
thing,	35.00
do., do., Mrs. H. Thompson, for Rev.	
N. Harris and C. C. Moore, three	
boxes of medicines,	
N. Y., Mount Morris, Ladies of Mount	
Morris Bap. ch., per C. S. Bacon, for	
Rev. E. A. Stevens, a cask contain-	
ing clothing,	45.86
In same cask, from personal friends,	
for Rev. L. Stilson, a package of	
clothing,	23.34
do., Rochester, personal friends, &c.,	
per Miss S. H. Hooker, for Rev. H.	
L. Van Meter, a box of sundries.	
do., do., do., do., do., two barrels of	
flour.	
do., Madison, Fem. Benev. Soc. of Bap.	
ch., for Orphan School, Nowgong,	
a box of childrens' clothing, &c.,	14.55
do., Henniker, Sewing Circle of Bap.	
ch., per S. K. K. Winship sec., for	
Indian Missions, a box of clothing,	12.81
do., New York city, ladies of 1st Bap.	
ch., per Mrs. Martin, for Rev. A. H.	
Danforth, two boxes of clothing,	80.00
Ky., Louisville, personal friends at	
Louisville and Cincinnati, per C.	
Forbes, for Mrs. E. W. F. Moore,	
Maulmain, a box of clothing,	45.00
Ill., Elgin, parents and sisters of Mrs.	
Barker, for Rev. C. Barker's family	
at Gowahati, a half barrel of clothing,	40.00

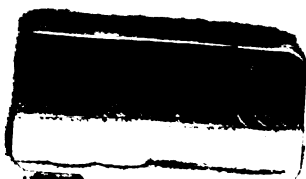


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